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"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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TRUTH IN SCIENCE AND POLITICS.

A DISCUSSION HELD IN OTTAWA COLLEGE ON THE NIGHT OF THE 7TH MARCH, BETWEEN MESSRS. C. A. EVANS, F. J. MCGOVERN, AND T. J. FITZPATRICK, OF THE CLASS OF '83.

C. A. E.—Well, gentlemen, we have already had several discussions on this vexed question of civilization, but have not yet succeeded in reconciling our different views on it. Would it not be well to try to arrive at some conclusion to-night on the subject?

F. J. M.—I have no objection. C. A. E.—I am very happy to hear you say so. The difficulty then, if I understand the matter thoroughly, consists in this, that you, Mr. McGovern, are an enthusiastic admirer of our time, and are prone to look with contempt upon the civilization of the Middle Ages; while you, Mr. Fitzpatrick, on the contrary, would have us transport ourselves backwards and would have us live again in the so-called Dark Ages. This being so, I think our first task is to find out accurately in what the civilization consists.

F. J. M.—There can be but one answer to that question. Civilization is progress, and progress is nothing speculative, but is something practical. The most civilized nation, therefore, is that one whose members enjoy the most happiness and comfort.

F. J. F.—Materialism, my friend, Materialism! Such can not be the case. Civilization must necessarily affect the soul as well as the body, and in fact the soul more than the body. Is not the man who thinks far superior to the one who finds all his pleasure in feasting?

F. J. M.—That is all very well for Lent, but where is the use of having the eyes fixed on these stars and planets, and feeding poetry and philosophy, my friend, feed a man, and I know many who have had a sad experience of this truth, and they were not spring poets either.

C. A. E.—I think there is some truth in both of your assertions. I certainly would not have a man starve either in his soul or body, leaving this point of the argument aside, I would propose that we study out this question, and attend to the state of the sciences, and in fact of living in general, during the two epochs under dispute. To do this I would ask if you are both willing to accept the following definition of civilization from Guizot, who says that true civilization consists in the development of social and individual activity, the progress of society, and the progress of humanity. Is this definition satisfactory?

F. J. M.—This suits me exactly, and I am ready to uphold my opinion. When did human activity better display itself than in modern times? All the arts and sciences, Physics, Chemistry, Geology, and numbers others, have been either discovered or greatly improved in our day. What did they know in the Middle Ages about Geology, which treats of the formation of the crust of the earth and which is so extensive in its applications? They knew but the surface of the earth, and even very little about that; for many thought it was a large plane suspended in the immensity of space or perhaps resting on an elephant's back. If they found a shell or a fossil on the top of a high mountain they would probably have said that it was the work of an ogre left after some sumptuous repast. They knew nothing about mining, nothing about the rich deposits of minerals and coal to be found in the interior of the earth. Now, thanks to the researches of the geologist all these have been brought to light, and applied for the utility of man. For those lights of the Middle Ages, who professed to know so much about the Bible, the six days of creation mentioned in Genesis were six days of twenty-four hours each, although there was no sun until the fourth day. Now, on the contrary, thanks to the grand and noble science of geology, we know that these days are periods of thousands of years each; we are enabled to trace out the different gradations in the formation of the earth, and there is not a child who does not know that the earth is a sphere, and that shells found in the rocks are but the remains of pre-existing animals.

T. J. F.—But, my dear geologist, what, after all, is your geology? You call it a science; it lacks the certainty and universality required by the word science. In a majority of cases its conclusions are based upon mere figments of the imagination, and even when based upon researches, it draws from a few particular facts universal conclusions which it boldly applies to regions which have never been explored. In the Middle Ages when a thing was not known, it was not spoken about.

F. J. M.—In our days, Mr. Fitzpatrick, if we speak, it is because we know what we are speaking about. C. A. E.—I think you both exaggerate, my friends; you are carried too far by your prejudices. You, Mr. McGovern, exalt geology, and you are right in doing so.

Geology is a noble science; it has given us a knowledge of the earth, a knowledge, which some time ago and especially in the Middle Ages, was quite unknown; it has by its researches its upholders dissipated crude and false notions formerly held still in its infancy, and requires some guiding hand to direct it in its researches. In fact, although we must admit that the Middle Ages were too speculative, if geologists would take some of the philosophical notions contained in the brain of our medieval friend there would not have stumbled as they have done too often; they would not forget to confront facts with facts, one discovery with another; they would not rely so easily on the testimony of interested witnesses, and would not draw from unverified facts conclusions which are too extensive for the premises. And indeed I do not doubt that before long both of you, in a book on geology will see a happy combination of the speculations of the Middle Ages with the immense repository of geological facts collected in our day.

T. J. F.—Ah, if your opinion could be realized. Then would we have fewer dreamy scientists than we now have. If a Darwin, a Mollschott, a Tyndall, a Huxley, had but studied the philosophical principles of the Doctors of the Middle Ages, they would never have attempted to afflict humanity with their more than strange opinions. Their "I think" and "It seems to me" phrases would never have been written, and we would be obliged to smile at their monkey and ape stories.

F. J. M.—And your philosophy, was it not a dream? Your genera, species, specific differences, praeadamite, and praeadamian; are they enough to frighten me.

C. A. E.—Let Mr. Fitzpatrick tell us what he finds so admirable in this philosophy of the Middle Ages. We are not boys afraid of technical terms, and in sciences there are many of those terms which are not a whit less barbarous than the ones mentioned. You hear scientists talk of their "homoplasies," their "tetradradipods," their "abnormostrachans," their "rhynchodonts," and hundreds of others whose pronunciation would give a man the look jaw. But Mr. Fitzpatrick will be good enough to enlighten us on this philosophy of the Middle Ages.

T. J. F.—Friends, it would be impossible with the short time now at my disposal to point out in the slightest manner the many excellencies of the philosophy of the Middle Ages. In that philosophy we find no conjectural, superficial and hypothetical theories, but sound reasoning based upon self-evident principles and deduced from the highest realms of knowledge. Did that philosophy the human mind led, not by leaps, but by scientific reasoning founded upon staunch proofs, beginning, as nature dictates, by the sensible, going therefrom to the intellectual and thence to the spiritual world, finding in the latter not only the properties and attributes of man's immortal soul, but the very attributes of the author and creator of human souls, of God Himself. The philosophers of the Middle Ages knew well the limits of human reason and did not therefore endeavor with the finite mind to scrutinize the mysteries of the Infinite. They proved the existence of an All Wise, All Just, All True, and All Hated and obeyed. Where in modern times can you find those High Ages lofty intellects which in the Middle Ages penetrated the very recesses of nature, and with eagle eyes looked upon God Himself?

F. J. M.—Where can we find such men? Everywhere. Were you so dazzled by those lights of the middle ages that you do not see the luminaries of our time? Do you forget Kant, the mighty genius who went so deep, that he felt dizzy on the edges of the abysses which he explored? Do you forget Hegel, who has embraced all human sciences, and built with them a monument equalled by few and surpassed by none?

T. J. F.—I am not a stranger to what has happened within the last three centuries. I know your Kant, I know your Hegel, but what after all are they? Thinkers whose researches lead but to obscurity. Who would venture to make a serious comparison between these men and the Great Doctors of the Middle Ages?

C. A. E.—You exaggerate, my friend. It must be admitted that in regard to genius, Kant has shown a depth and a power of reflection almost incredible, and Hegel had a power of invention for superior to that of most illustrious minds; yet it seems to me that they built on sand, and allowed their imagination to soar far beyond the limits which reason fixes to it.

F. J. M.—Undoubtedly! Because they did not agree with the ideas heretofore received, because they did not endorse the foolish prejudices of ages gone by. The old story! Modern, therefore false and out of place.

C. A. E.—I quite agree with you; but let me add a word before we proceed. It seems to me that a real philosopher idealistic principles some good data which would lead him far beyond the realm of science explored by the ancients. Error itself is useful to the scientist. It makes him keep on his guard; and moreover in every error there is always a sediment of truth which is a basis for a new stratum. And in my desire of seeing our century surpass all others I trust that a man like you, my friend, who supported on one side by the philosophy of the Middle Ages, and on the other by the geological discoveries of modern times, soar far beyond the boldest flights of a Hegel or a Kant! But, as it was said, this is quite dry. Let us pass to something more interesting; to chemistry and physics, if I mistake not.

F. J. M.—Yes, in fact, in our day we are no longer searching for the "philosopher's stone." Our acids, our crucibles, our test tubes, those are our philosopher's stone. And even you Mr. Fitzpatrick, do not despise the good, which, thanks to the included, jingle in your pockets, chemistry over, your alchemists of the Middle Ages, did they ever save a man from death? Did they ever cure any disease? What they were unable to do is done every day by men who daily enjoy the benefits of those sciences reviling and despising them.

T. J. F.—I do not dispute them. I acknowledge their usefulness, but I think you overrate the progress of those sciences. Medieval men, Mr. McGovern, used simple remedies and they lived to a good old age. Why, with your chemistry you kill more than you cure. This, however, is not the great reproach I would make to your favorite science. Chemistry, my dear friend is for me the same as all your modern sciences, a half-science.

C. A. E.—That assertion is rather too strong. Chemistry half a science? For my part I am not a chemist, but I am doing an immense work for the welfare of man; moreover I can not see where it lacks certainty or principles.

F. J. M.—No, indeed, chemistry is today as certain as any other natural science. Give to a chemist any stone, any body, and he will analyse it and tell you the benefit to be derived from it.

T. J. F.—Any stone? Any body? Well that's very good, but let it be a very important one, which chemistry can never investigate. I mean life, in its different stages. Some of your chemists have, it is true, attempted to investigate this kingdom, but what has been their success? They have given us a few absurd theories, that's all.

C. A. E.—And why is this so simply because chemistry considers in bodies merely material particles, whereas there is besides in living bodies a principle of life which is the soul, and by combining this philosophical truth with the grand discoveries made in chemistry would not our age go deeper and proceed more surely?

F. J. M.—I do not deny this, but what shocks me is the fact that there are men so blind to the grand view of progress placed before them that they see nothing good in our time. For them the telegraph, the telephone, the railroad, the steamship, the electric light, all these are worth nothing simply because no mention of them is made in the dusty old tomes and folios of five centuries ago, because no mention of them is found in the books of the Middle Ages.

T. J. F.—Do you place me among those men?

F. J. M.—I do not mean you. T. J. F.—Well what do you mean? F. J. M.—What do I mean? I repeat that there are some men who close their eyes to the progress of our time in order to give themselves to the admiration of ages gone by. Let us be of our time.

C. A. E.—Of our time? We are of our time, and the advocate thereof in the Middle Ages is the very first one to praise the real inventions of modern times, and you when making this charge upon your opponents, might have advantageously done so, but in your number there are many who, not less foolishly, are enthusiastic about our day.

T. J. F.—Yes, for them not even the moon existed before the so-called renaissance, "Dark Ages," they say, no light, therefore no moon.

F. J. M.—Oh! do not say that, could not see? The world is most obscure to him who can not see it, and in the Middle Ages they could not see a part of the world.

C. A. E.—You mean undoubtedly that in the Middle Ages, having no telescope, they could not see the beauties of the heavens, which modern astronomy calls us to look at; that these ages had not their Flammarion, their Hall, their Figuer, that they were in want of a Venner, or some one else, to inform them of the coming ravages of the storm-king or the downpourings of Pluvius?

F. J. M.—No, indeed, they had no men like these. For them the vault of the heavens were of crystal and the sun went round the earth. They would have opened their eyes if with Herschel or his successors they had been invited to gaze on the landscape of Saturn, or Jupiter.

T. J. F.—Astronomy! Do you think it was not known in the Middle Ages? True there were no men then who were skilled enough to paint a landscape of Saturn, and place therein railroads, steamboats, and telegraph wires, cities with their hotels and guests, notwithstanding the fact that Saturn, owing to the gaseous vapors which surround it, is altogether uninhabitable. The men of the Middle Ages knew better than to people the planets with monstrosities. Is that science? Is that progress?

F. J. M.—Are all accountable for the whims of one?

T. J. F.—No, but the name Flammarion was mentioned, and such is his story. C. A. E.—And perhaps you have read in Figuer's works that the great solace we will have to give to a poor mother weeping at the grave of a darling child who has passed from this troubled world of ours, is that its soul ascends to the sun, veils that heat and light which afterwards falls to earth to vivify and color the roses and daisies.

F. J. M.—No, indeed, but you must remember that many of these men, the most renowned, at least, were guided by the very philosophical principles of their success, and thus did they prove themselves ardent disciples of the Grand Doctors of the Middle Ages.

C. A. E.—Let what we have said suffice for speculation. Would it not be better for us to take a practical view of the matter? After all it is very well to know what is going on in the moon and stars, but in our time we have to be practical, to be business men, and we have to judge of civilization rather by its effects on the welfare of the people than by these extraneous speculations. The great benefit for me is this, that there seems to be in our modern society a remarkable lack of union in every respect in politics, in political economy and in social relations.

T. J. F.—Yes, on all sides I see nagging, but disorder, dissension, war. F. J. M.—In your brain, my friend, no where else.

T. J. F.—In my brain! Would that it were only in my brain, but if you are not laboring under a feeling of prejudice, would you be just like sheep.

F. J. M.—All right, I am accustomed to your syllogisms.

T. J. F.—The great principle of the Middle Ages was, "omnis potestas a Deo desinit,"—all power is from God. When there was in every state an authority recognized by the people as the very representative of God, as in our dear Middle Ages, then there was unity and peace in society. When authority spoke it was obeyed.

F. J. M.—It was obeyed, and who denies it? But was it for the best? The people were just like sheep.

T. J. F.—Like sheep? Well they must be considered as very rational sheep, since they were guided by the highest moral teachings and acted according to the soundest possible principles of politics.

C. A. E.—Perhaps, sometimes, but it is an incontestable fact that there were then absolute and tyrannical kings, who could commit atrocious crimes with impunity. There is no need to mention names, you know them too well.

T. J. F.—Oh! too well are of all times.

F. J. M.—But constant abuses are not of all times, and in the Middle Ages abuses were as heinous as the crown. What role, Mr. Fitzpatrick, did the people play in the Middle Ages?

T. J. F.—The people! Well, they lived. They did not pay enormous taxes. They educated their children according to their belief. They managed their municipal business, yes, they even participated in the government of the country.

F. J. M.—What? that? Participated in the government of the country? Why by saying this you commit an anachronism.

T. J. F.—Do you forget the Communalism?

F. J. M.—I do not. But were they not the humble servants of the nobility, obliged to subscribe to all their whims?

C. A. E.—There is another side to that question. Does it not appear to you as it does to me that if the Middle Ages erred by not giving rights enough to the people our modern times err by going to the opposite extreme and giving too many? To speak of politics in a hasty and ignorant manner is not to manage political affairs in any other way.

The fortune of England has been in the 17th century to have had men trained from their very youth to the many intricacies of political problems, and indeed we must say that every man is not born a politician.

F. J. M.—No, indeed, but every man has an interest in the welfare of his country, and that's a sufficient inducement to have him open his eyes. Patriotism is often a surer guide than political economy.

T. J. F.—So it is proven every election day, especially when patriotism is aroused by the matter of a few dollars, or heated by a glass or two of "toddy."

C. A. E.—Well, gentlemen let it not be the abuses we will take from either sides. Man is man, and will be so always; but an improvement both on the Middle Ages and on our age is advocated as possible by many politicians.

F. J. M.—What is that improvement? I would like to know it.

C. A. E.—It is a plan in which the family is taken as a basis. To explain myself better: it consists in this, that no man should be allowed to take part in the administration of the affairs of his country, who has not taken charge of a family, or of telegraph wires, cities with their hotels and guests, notwithstanding the fact that Saturn, owing to the gaseous vapors which surround it, is altogether uninhabitable. The men of the Middle Ages knew better than to people the planets with monstrosities. Is that science? Is that progress?

F. J. M.—Well, Mr. Evans, that would be a good thing for the young ladies, for then all the bachelor politicians would have to marry. But do you think your scheme would be better?

C. A. E.—Indeed it would. The worst trouble to a country are those who are elected, I do not say among unmarried men, but who are elected by the unmarried population of the large cities.

T. J. F.—Perhaps you think your idea is new? It is precisely what St. Thomas taught when he proved that civil society is not an aggregate of families, but of individuals, and of an aggregate of individuals, it should evidently be made up of families, and not of individuals. Therefore only those who are the heads of families should vote.

F. J. M.—Proceeding as you do, can I say: every individual has an interest in the welfare of his country, therefore every individual has a right to vote.

C. A. E.—Since you are so fond of your syllogisms let me resort with you, Every child, even two days old, has an interest in its country, therefore every child must have his vote.

T. J. F.—Oh, no, that is inapplicable. But I firmly believe that neither wealth nor science should be taken as a criterion of political common-sense, but that this political common-sense is greatly developed by the interest which a man has in his family. But leaving this question aside, let us come to one upon which, I am sure, no objection will be met with, not even from my medieval friend. My point is that the people of our day are far happier than they were in the Middle Ages.

T. J. F.—There you are greatly mistaken, my young man. I was just about to affirm the contrary.

C. A. E.—That is quite a new theory, and one you will find some difficulty in upholding.

FOR THE WEST.

The Quebec Mercury says: "Mr. Patrick Jennings, an old resident of Quebec, having kept a grocery store in Champlain street for many years, left last night with his family for Chicago, where he will reside for the future. Several of his sons, and Mr. McLaughlin, ship chandler, his son and partner, had some time ago preceded him and settled there." Mr. Jennings, a native of Co. Mayo, Ireland, has been for eight years a resident of the ancient capital, and throughout that extended period enjoyed the respect and confidence of his fellow-citizens of all classes and creeds. It is a sorry prospect for Quebec, and for the assistance of Messrs. Jenning, old and respected citizens like Mr. Jenning, who find it necessary to emigrate (Ed. Cath. Record).

We hear that fourteen young men of Far Northwest within the next month. Among them are Messrs. Herbert, W. Judge, George Irvine, W. Ashe and W. Laird. The two former gentlemen are understood to be bound for Montana and the two latter for Manitoba.

BEAUTIFY YOUR APARTMENTS.

It is always pleasant to have the rooms of your dwelling supplied with tidy and pleasing ornaments, and we know of this respect than the luminous religious articles manufactured by Messrs. J. R. Maxwell & Co., of Philadelphia. They are especially suited for chambers of religious families and for cells in the religious communities. Their luminous products emit a subdued light which produces a soothing effect on the senses of the eye, and presents a pleasing object for the eye to rest on before closing in slumber, what at the same time it exerts in one sentiment of devotion. We speak from experience. Messrs. Maxwell have sent us samples, and we feel regretful to say, that the low price at which they are supplied places them within reach of almost every one. From Editorial in The Catholic Mirror, of Baltimore, March 17th, 1883. Their adv. will be found on page 7 of this issue.

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**THE CHARITABLE DOG.**

Translated from the French of N— for the Record.

In a little village, situated in one of the poorest districts in Ireland, lived a very poor widow whose husband had left her, as sole legacy, two children, both girls, one three years old, the other five. With the greatest difficulty, and by dint of hard work, she succeeded in dragging out two years of her painful and forlorn widowhood. Unwholesome and insufficient food obtained by unremitting toil and labor too severe for her delicate constitution, soon told on her enfeebled system; and death in pity took her away, after a few days' illness, from the cares and anxieties of this world.

Such was the general state of distress and wretchedness in the parish, that nothing could be done for the relief of the two orphans. The neighbors, although possessed of good charitable hearts and kindly feelings, were themselves victims of the famine period, and could hear the cries of their own children calling in vain for bread too often to be able to think even of bestowing help on others.

"If the poor creatures could only be taken to Kibburn, a village but a few miles away from here," said one of the neighbors, on the day the mother was buried; "there a brother of her lives, a well-to-do farmer, who could not have the heart to see them die of hunger."

"But the times are as bad down there as they are here," said another, "and I fear they'll do no better in a strange place."

"It is not possible that anything worse should happen them down there, anyway, than here, where they are sure to die of hunger. By sending them to their friends we would be only doing our duty. In any case we have no means of keeping them here."

A drayman who was proceeding in the direction of Kibburn, took up, for pity's sake, the two little girls, and gave them a seat in his cart.

Lizzie was now seven, and Mary five years of age. The poor children cuddled themselves close to each other and lay very quiet, the drayman scarcely noticing them. Towards noon they reached the place, where the road takes a turn and a burn. The man hid them get down, and pointing to the road on the left, told them to keep on straight, without ever leaving the highway, and that in two hours they would reach their destination. He left them weeping bitterly while they said good-by, and as long as they could see the man's vehicle in the distance they could not take their eyes from it; once it disappeared, however, they gave themselves up to renewed fits of sobbing and crying.

Lizzie was the first to stop crying, and taking hold of her little sister, who sat weeping on a little grassy mound, she said "Come, Mary, we must be going, we cannot afford to stay here any longer, if we mean to reach Kibburn we cannot linger this way on the high-road, "Oh I am so hungry," sobbed Mary, "we have had nothing to eat this whole day." They were very weak and hardly able to walk, but they stumbled along hand in hand. At length Lizzie espied a house which she pointed out to her sister, but they had a full quarter of an hour's walking to do before they reached it. It was a farm cottage. They hesitated some time before entering the yard, for notwithstanding all their poverty they had never begged before. When within a few paces from the door, they heard the farmer scolding one of his men in loud harsh tones. "Then he entered the house slamming the door behind him with a bang that made the windows rattle, and kept on scolding and grumbling for a length of time. The two children stood trembling with fear near the door till the noise ceased. Then Lizzie opened the door, and they both went in. The farmer was seated in a comfortable armchair near the fire.

"Well! what do you want," he shouted to the children, who were in such terror they could not utter a word, or unfold the sad tale of their helplessness. "Can you not speak?" he exclaimed in angry tones. Then Lizzie gathering courage replied very piteously: "Oh sir, if you would be so kind as to give us the least morsel of bread to eat, or a few potatoes."

"Just what I thought," yelled the farmer, "I was sure you were beggars, though you appear not to belong to this neighborhood. We have enough of your kind around here, and we have no desire to see beggars from a distance come to our doors. There is not bread enough left for ourselves these hard times, and you'll get nothing here, so be off with you." The two children set up crying in fear and terror. "That won't help you any," pursued the farmer; "such tricks are well known to me, and I have nothing new about them. Why don't your father and mother feed you, but they prefer, no doubt, idling their time away, to earning their bread by honest labor."

"Our father and mother are both dead," sobbed Lizzie. "I know," said the farmer, "when children are sent around begging, their father and mother are always dead; the father at least. That's all the excuse they have for begging, so be off now with yourselves and at once."

"We have not touched the least morsel of food this whole day," pleaded Lizzie, "we are so tired we cannot stir, please do give us a little bread, we're so hungry, sir."

"Didn't I tell you before, I have nothing to give—beggars get nothing in this house." The farmer rose from his chair, with a threatening scowl on his brow, and eyes flashing with anger. Lizzie rushed to the door pulling her little sister after her. The poor children were again in the farmyard dazed and terrified, not knowing what to do, or where to turn. Suddenly little Mary withdrew her hand from her sister's and ran to the lower end of the barnyard, where a huge wicker dog was attached to a chain; his neck was placed before him in a wooden vessel. Mary

dipped her hand in the dish and began to eat with the dog. Lizzie then came and saw that several pieces of bread and some potatoes were soon disposed of. The dog, not accustomed to such company, looked at the children in seeming bewilderment, sat back on his haunches and gave up to them his dinner. About this time, the farmer was crossing the barnyard to see if the children had left, when he beheld the strange scene. The dog was known by the whole county to be the most ferocious of his kind, so that he had to be kept chained in the day time. Even the hired men feared to carry him his daily food. The farmer, full of apprehension, only thought of the danger the children were in; he ran towards them, shouting, "Don't ye see the dog, ye little beggars, he'll tear you to pieces!" but he stopped suddenly, as though petrified, when he saw the dog stand up, walk around the children, and wag his tail at the approach of his master, as though he would say: "Do not disturb my guests."

The sight wrought a wonderful change in the mind of the man, who he saw electric shock, and stirred up within him feelings, to which hitherto he had been an utter stranger. The children stood up, alarmed at the man's voice, dreading punishment for the share they took of the dog's dinner. After a few moments' silence, the farmer said:

"Are you really so hungry, that you stoop to eat with a dog? Come along with me, and you shall have all you want at the house," saying which, he took the children by the hand, and led them within doors.

The dog had shamed his master into a feeling of humanity. Moved by what he had seen, the farmer was anxious to repair what his conscience told him was a grievous sin. He placed the children on chairs near the table, sat himself down beside them, and, in soothing tones, asked their names. "My name is Lizzie," said the elder of the little girls, "and my sister's name is Mary."

"Are you people long dead?" "My father died about two years ago, and my mother was buried last week." And they both commenced weeping.

"Don't you stay on crying like that, my children, God will provide for you in some way or other. Tell me where do you come from?"

"From Loughrea," said the children still crying.

"From Loughrea," said the farmer, "from Loughrea, that is strange."

He began suspecting the truth, and again asked hesitatingly:

"What is your father's name?" "Martin Sullivan," replied Lizzie.

"What is—Martin—Martin Sullivan?" exclaimed the man, rising from his chair and darning a piercing look into the eyes of the children, who grew terribly frightened once more. His face was red as scarlet, and tears gushed from his eyes.

He began sobbing like a woman, and taking the younger of the children up in his arms he pressed her to his bosom and kissed her affectionately. He did the same with the older one.

Finally recovering himself he said: "Do you know my name, children?" "No sir," replied Lizzie, "no one told us."

"Then how did you happen to come to my house if no one sent you here?" "No one sir, we were on our way to Kibburn where our father's brother is still living, and they told us he would be kind to us. Indeed I never expected he would for a man always told us that our uncle was a hard-hearted cruel man, who never cared much for any one belonging to him."

"Your mother, God rest her, was right when she said that; but what are you going to do, in case that cruel uncle closes his door against you?" "Oh, then, sir, we must only die of hunger."

"But you must not," interrupted the farmer, "no, that will never happen—never—wipe away your tears, and stop crying this moment, my poor children. God in his mercy has pitied you, and made use of a brute beast to move the heart of your uncle, who will never forsake you."

Noticing the surprise and astonishment of the children the farmer continued:

"You were on your way to Kibburn, Patrick Sullivan. Well it is with him you are now, I am your uncle, the hard-hearted man your poor mother spoke of, but it is never too late to change for the better, and by God's grace I am a changed man this minute, so my poor children you are welcome to your new home, and from this day forward whatever your uncle has is yours." And with tears of real sorrow for the past and of joy for the present he kissed them over and over again.

The poor children wiped the tears from their eyes now brightening into smiles of gladness.

Patrick Sullivan had changed his place of residence, and taken up this farm just one year previously.

Divine Providence had directed the feet of those children to his dwelling, but if the dog had not taught him a lesson of charity what would have become of those helpless orphans? Oh, surely He who is the Father of the poor, would not have abandoned them.

W. F. La Verite, Quebec.

Dr. Pierce's "Golden Medical Discovery" and "Pleasant Purgative Pellets" purify the blood and cure constipation. Daughters, Wives, Mothers, look to your health! The many painful and weakening diseases from which you suffer, dispensing of a cure, can be remedied by that unailing regulator and unailing tonic—Burdock Blood Bitters. Ask your druggist for proof. In the manufacture of tobacco from the leaf, sugar or molasses and gum of some kind are used. In the manufacture of the "Myrtle Navy" brand the sugar used is the finest white loaf, known in the trade as granulated. This is a sugar in which there is seldom any adulteration, but to guard against the possibility of it, all sugar used in the factory is submitted to careful tests of its purity. The gum used is the pure gum arabic.

**THE STATE OF IRELAND.**

Recent discussions in the British Commons place the sad condition of Ireland in a true light before the world.

On the vote of £15,410 for county officers and magistrats and revising barristers of the city of Dublin.

Mr. Sexton said this question of county court judges, special resident magistrates, and resident magistrates was very important for Ireland, and he did not think they could allow the vote to pass without calling the attention of the House to the matter. Under the Crimes Act a right of appeal was given from the resident magistrate to the county court judges, and he would show that this right of appeal was constantly denied, and also that instead of the county court judges proving moderators, as expected, they were even more severe than the magistrates themselves. The Mayor of Wexford, for instance, having been sentenced to a fortnight's imprisonment, got the sentence increased to five weeks, so as to appeal, and when the case came before the county court judge it was only after a vigorous argument that the county court judge reduced the penalty to the original sentence. Now, John Cluete Neillan, the Chairman of Westmeath, in the case of Mr. Harrington, laid it down that to tell a man he was apathetic constituted an offence under the Crimes Act. He would like to know whether the Government approved of that principle laid down by Mr. Neillan. Mr. Neillan was a Kerry squire and Mr. Harrington was a Kerry agitator, and when the Kerry agitator got into the hands of the Kerry squire he had very little mercy to expect. Now, they claimed these two rights—that men convicted under the Crimes Act should have if they wished for it a right of appeal; and second, that instead of a rigorous county court judge ought to exercise a moderating influence. Now, with regard to the resident magistrates, the predecessor of the present Chief Secretary erected a series of benches in Ireland, the jurisdiction of the ordinary magistrates was suspended, and for a time the jurisdiction of Dublin Castle was also suspended in favour of Mr. Clifford Lloyd and a half dozen others who had authority more supreme than Queen Victoria for the time being. Now he said that these appointments were originally made on a trial till June; so that he supposed it was intended to dispense with them then; but he now found that they were to be continued up to the month of April. At the present moment the country was very quiet. It was the boast of the Chief Secretary that he was at Hawick that there was a tremendous increase in agrarian crime; and under all those circumstances he would like to know how long further the Government intended to continue these magistrats pahas. He would also like to have from the Chief Secretary an explanation of why it was he was not permitted to address a meeting of his constituents at Cliffealy, in the county of Sligo. The Chief Secretary said that if it was known that he intended to address the meeting it would not have been suppressed. Well he was in a certain sense thankful for that; but he did not see how the Government could say they were not aware of the meeting, when it was announced a week previously in the "Freeman's Journal." He hoped to get some assurance from the Chief Secretary that the right of a member of Parliament to meet his constituents would not be again interfered with in Ireland.

To Mr. Sexton's strictures, the secretary to the meeting made an evasive and most unsatisfactory reply, and the vote was of course carried.

On the vote for £23,020 for the Metropolitan Police Establishment, Dublin.

Mr. Lowther inquired what arrangements had been made with regard to the pension of Captain Talbot, consequent on his enforced retirement from the office of Chief Commissioner of the Dublin Metropolitan Police.

Mr. Dawson (Lord Mayor of Dublin) desired to put the house in possession of the real state of affairs in Dublin. He had no wish to make the slightest complaint against any of the police force, but he regretted that the connection between the force and the municipal authority did not exist in Dublin which existed in many cities of England and Scotland. If such a connection existed the Government would have the police backed by the sympathies of the people in the administration of the law. He could find no words more appropriate for expressing the intimate connection than those which the Duke of Vienna used to his deputy, when about leaving his kingdom for the purpose of carrying out his wishes—he lent him his honour and dressed him in his love. He was often sorry that circumstances had prevented his coming down to the house to speak in justification of the police force, and to speak in justification of the Dublin Metropolitan Police Force. The conclusion and the solution of the strike which occurred in that force was entirely due to the action which he took upon that occasion. When the Government issued a proclamation for the swearing in of special constables he drew their attention to its illegal character. The law provided that the special constables should be residents in the town which they were sworn to protect. What was the proclamation of the right hon. gentleman? He invited every subject of the Queen, no matter whether he came from England or Belfast. When they drew the attention of the right hon. gentleman to this illegal proclamation, in half an hour another was put out, His Excellency the Lord Lieutenant then invited him to an interview, not for consultation as to what ought to be done, but to tell him which His Excellency had decided to do. The Mansion House was invaded by a crowd of young men from the College, but he refused to swear them, because he knew that in the city these young men would be the cause of disorder instead of the instrument of quieting whatever disorder might arise. The memory of the order and peace observed in Dublin at that time could never be effaced from his mind.

SKILL IN THE WORKSHOP.—To do good work the mechanic must have good health. If long hours of confinement in a close room have enfeebled his hand or dimmed his sight, let him at once, and before some organic trouble appears, take a plenty of Hop Bitters. His system will be rejuvenated, his nerves strengthened, his sight become clear, and the whole constitution be built up to a higher working condition.

minis of the residents. All this, however, soon became changed. Young, fiery disputants came down from the Castle and irritated the people with their latitudes and other implemenes. He happened to go into Dublin from his country residence on the Sunday to see how the citizens were observing his proclamation asking them to be calm. At the College there was a crowd of special constables, surrounded by a number of persons. He told these people not to interfere with the special constables. He could not be in every part of that great city at the same time, and in other places where his influence was not felt there were serious rows amongst these fomenters of disorder—the special constables, and the next day, Monday, the dock of the police court was full. Then he sought in interview with His Excellency to whose courtesy and gracious manner to him on all occasions he bore testimony, and which were so different from the manner of the predecessor of the right hon. gentleman (Mr. Trevelyan), who in the presence of the hon. member for Leeds almost flew into a frenzy at the Conservative Lord Mayor of the city.

Mr. Lowther.—Who was the Conservative Lord Mayor? Mr. Dawson.—Dr. Moyers. Oh, this was not a new story. Conservative Lord Mayor Moyers dissolved the council and went to the Chief Secretary (Mr. Forster) and the hon. gentleman the member for Leeds could hear testimony as to the ferocious manner in which the right hon. gentleman received the Conservative Lord Mayor. Well, when he saw the state of things on Monday morning becoming serious through the disturbance caused by these special constables, he sent to the Castle and told His Excellency that he pursued in his proclamation, would swear in special constables, that he would not swear in students and people from nondescript places, but that he would swear in artisans and tradesmen recommended by their parish priests and rectors and municipal representatives; that he would take 100 from each ward of the city, and set them to guard their own districts. In a few hours the whole condition of affairs was changed. The Lord Lieutenant knew that what he had said he could do he would do, and thereupon the difficulty was solved, the gordian knot was cut, the special constables were dismissed, and the dismissed constables were restored. This was the history of the matter which had been so unfairly described by the correspondents of the English press who lived upon breath of calumny (oh, from the Ministerial benches). Yes, the police were hired to calumniate and vilify the people of their country. He objected to the vote for those special reasons, and also for the general reason that the police were not available for sanitary and civil duty. He had seen violations of sanitary law in the city of which he was the Chief Magistrate, and he had spoken to a constable who said, "I know nothing about it." "But I am the Lord Mayor," he replied, "Oh, then, I will look after it," says the constable. This policeman was all the while scuffling the air from some far-off clime—Connemara or elsewhere—and thinking himself a mighty police agent instead of a civil servant. The police force in Dublin was political and military. He did not blame the men; they were well conducted and good looking, but they had no idea of municipal or civil duties. They were really doing their best. He could only compare their efforts to the gyrations of an acrobat whose greatest success was only an additional pain to on-lookers. They went the other day to ask the Chief Commissioner of Police for some aid in keeping up the sanitary condition of Dublin. The Chief Commissioner answered, "they are watching Judge Lawson; four or five are on duty at this man's house, and four or five at that one here; and because the Government had caused that political trouble (oh, from the Ministerial benches)—yes, and perpetrated it, they were to be told that the city might go to the dogs, and that the police were not at the disposal of the municipal authorities. Every policeman was a political detective. How could they be in troubled times like the idols of the people? The State cost of the force was £162,000. The police tax upon the people raised £50,000 additional, and the pawn office and other fees £10,000, or £ 2,400, making a total of £250,000. Yet if they asked for a few men for sanitary duties they were charged £100 each. They would find that the entire war charges of Denmark, which had produced wealth and prosperity did not exceed the amount of this war vote for Dublin. The proposition in England was "be quiet and we will settle everything;" he would reverse it and say, "settle everything and we will be quiet."

He listed Limerick a few days ago, and at every street corner we four or five policemen, their helmets gleaming in the sunshine and they themselves scuffling at everything municipal, and basking like grenadiers in the sunshine. What was the result of this state of things. The voters, municipal and parliamentary, were steadily declining. They saw nothing in Ireland but policemen and soldiers harrying at every step, the outcome of English administration in Ireland. He believed Dublin could be policed like some of the Scotch cities with 400 policemen. In conclusion he moved the reduction of the vote by £15,500, the sum set down for the manne-

Mr. Dawson's amendment was rejected by a majority of 63 to 12.

On the supplementary vote of £3,000 for the superintendence and maintenance of prisoners in Ireland.

Mr. Parnell said there were some things in this vote which he was anxious to bring before the attention of a committee. The subject of prison treatment was a subject which had engaged the attention of the Irish members for many sessions, in the session of 1877, during the passage of the Prisons Act—an act which placed the local prisons of the country, English, Irish, and Scotch, under the jurisdiction of the Central Government, the Director of Prisons in England and the Prison Board in Ireland—the Irish members directed the attention of the House of Commons to several matters of considerable importance, and he was glad to say they succeeded in obtaining for untried prisoners special statutory guarantees—guarantees which were inserted in the act, and became the law of the land—but for the future untried prisoners and certain other classes of prisoners, viz.—persons convicted of sedition and seditious libel,

should receive a special and exceptional treatment. During the discussion of the Crimes Act the Irish members again brought the prison treatment of different classes of prisoners before the house, and the right hon. gentleman, the then Chief Secretary to the Lord Lieutenant, was good enough to say he would appoint a Royal Commission for the purpose of inquiring into every question affecting prisons in Ireland, and the treatment of prisoners therein. That commission had, he believed, been appointed, but as yet he had not heard that it had held any sitting or had taken any steps whatever to carry out the object of its appointment. The right hon. gentleman also during last session—not the autumn sitting, but the early part of last session—promised that he would still further ameliorate the condition and treatment of prisoners awaiting trial, and that he would endeavour to make the food of these prisoners at least as good as that of those detained under the Coercion Act of the right hon. gentleman the member for Bradford. Well, he was sorry to say that, so far from the treatment of untried prisoners having been ameliorated since the promise given by the right hon. gentleman had given in the particular instance which had come under their notice, it had been distinctly made worse; not only had the right hon. gentleman not done anything to better the condition of untried prisoners while in prison, but he had distinctly refused to be should be able to show the statutory guarantees granted to untried prisoners had been distinctly violated in the treatment of prisoners awaiting trial on charges of murder and murder conspiracy in Dublin at the present moment. He trusted the Chief Secretary would excuse him for calling attention to this matter. It was a question which he had always been very much interested, and which he had specially studied from the first moment of his entrance into Parliamentary life, and it was the greatest possible disappointment that he found the guarantees which he had fought for and won from the Conservative party when the Secretary of State had been filled from untried prisoners in Ireland by the Imperial Government.

In pursuance of the provisions of the statute, on the 22nd March, 1878, the Duke of Marlborough, then Lord Lieutenant, sanctioned a set of prison rules for the treatment of untried prisoners. To some of these rules he (Mr. Parnell) would draw the attention of the committee, and he would then proceed to show how they had been broken in the particular case of the treatment of these prisoners in Dublin. The prisoners were to have, on the payment of a small sum fixed by the Prison Board, the assistance of some persons appointed by the governor, relieving him from the performance of any unnecessary task or office. "The visiting committee must permit persons awaiting trial to have supplied to them at their own expense such books, newspapers, or other means of occupation as they are not furnished by the prison, as are not in their opinion—or in their absence pending their approval—in the opinion of the governor, of an objectionable kind." The visiting committee were also to be permitted to prolong the period of visits to untried prisoners. "Each prisoner awaiting trial will be permitted to be visited by one person, or, if circumstances permit, by two persons, at the same time, for a quarter of an hour during any week day, during such hours as may from time to time be appointed." There was the rule he referred to out of his order. "All untried prisoners shall be allowed to be visited by their legal advisers, by which is to be understood a certificated solicitor or his clerk, if such clerk is furnished by his principal with a written authority, on any week day at any reasonable hour, and, if required, in private, but if necessary in view of an officer in the prison." The object of that rule was, of course, to prevent any improper communication taking place between the prisoner and his legal adviser, and at Kilmarnock, to his (Mr. Parnell's) knowledge there was a cell specially fitted up for the purpose of interviews between prisoners and their legal advisers. It had a glass door, so that a warder could stand there to see that nothing that was prohibited by the prison rules was passed to the prisoner by his adviser, while the warder could not hear anything that passed between the two. "Paper and all other writing materials shall be furnished." "Any confidential written communication prepared as instructions to a solicitor may be delivered personally to him or his clerk without being examined by the official of the prison, but all other written communications are to be considered as letters, and are not to be sent out of the prison without having been previously inspected by the governor." The points in which he alleged that the prison rules thus framed with the sanction of the Duke of Marlborough had been broken, he set out under the direction of the Duke, were the following.—The prisoners had not been allowed to see any of their relatives or any of their friends. They had been kept in solitary confinement since their arrest; they had been refused to see their legal advisers except in the presence of a warder, who had been placed, as he had been informed by the public reports he had seen in the newspapers, in such a position as to hear everything that passed between the two. He (Mr. Parnell) need not say that he should be glad to be corrected by the Chief Secretary as regarded any of these matters if he were wrong, but statements to this effect had appeared in the newspapers, and he had no reason to suppose that the information was incorrect. It would seem if the information were correct that the defence of the prisoners had been disclosed to the warders, and possibly also to the Crown authorities. The prisoners had not seen permitted to send any newspapers since their arrest. They had not been permitted to write to any of their relatives, or to write upon anything whatever in relation to their business. The deprivation of visitors, the detention of these prisoners in solitary confinement, the presence of a warder during interviews and the conduct of the prison rules in general, and refusal to allow the prisoners to read any newspapers, were the points to which he had to draw the attention of the right hon. gentleman the Chief Secretary, with the addition of this, that the prisoners had been for a certain time compelled to clean out their own cells. They had not been allowed the services of convicted persons, or persons especially set aside for the purpose under the provisions of the

rules. In fact, the whole spirit of their treatment had been this—it would seem as if it were sought to convey the impression that these persons were guilty absolutely before they had been tried or convicted of any offence. The whole spirit of the treatment of these men had been entirely opposed to the spirit of the Act of 1877 and the rules that had been framed in accordance with the act. He would now pass on to another branch of the subject. When the Crimes Act was passing through committee the Irish members had drawn attention to the treatment of the agrarian and political jurisdiction clause. They urged the Government that it would be most desirable that some separate treatment should be adopted in the case of these prisoners, that they should not be kept in association with prisoners convicted of ordinary offences—that so much relaxations of the ordinary prison rules should be granted them during their period of imprisonment as might be possible under the circumstances. In fact they would have wished that some separate clause specially governing the treatment of this class of prisoners had been inserted in the act—that power had been given to the Lord Lieutenant especially governing the treatment of this class of prisoners. The justice of the position the Irish members took up had been rendered manifest by occurrences which had recently taken place at Spike Island, where in consequence of the association of agrarian prisoners with other prisoners riots had broken out which might have resulted in serious loss of life, and which the authorities had found it necessary to rigorously quell. He did not know that these riots had been occasioned by agrarian prisoners, but the disturbances—according to what he had seen in the newspapers—were in some way due to the mixing up of agrarian prisoners with prisoners who had been convicted of other crime.

**A GREAT BLESSING FOR WEAK AND SUFFERING WOMEN.**

Every Man and Woman in America needs Kidney-Wort.

"The greatest misfortune of the present day," remarks the author of a recent medical treatise of much value, "is, to some mothers and wives of to-day are so often unfitted for their duties, and for all domestic enjoyment, by reason of shattered health and over-tasked system. For those special weaknesses to which women are so apt to fall victims, no surer, better, or safer remedy can be had than Kidney-wort. The wonderful tonics properties of this great remedy have specific action in correcting the disorders of female organism, and then in building up the general health, keeping the secretory organs in perfect order and imparting the glow and elasticity of early womanhood."

"Domestic remedies and prescriptions by myself (a practicing physician) and other doctors, only palliated my wife's chronic, two years' standing, inflammation of the bladder. Kidney-Wort, however, cured her. These are extracts from a letter, sent to the proprietors of this remedy, by its author, Dr. C. M. Summell, of Sun Hill, Washington Co., Georgia. The list of cures might be prolonged almost indefinitely. For the purpose of this article, however, only a few more will be added.

"I had kidney and other troubles over 30 years," writes Mrs. J. T. Galloway of Elk Flat, Oregon. "Nothing helped me but Kidney-Wort. It effected a permanent cure." Mr. Nelson Fairchild, of St. Albans, Vt., is closer "home," and his case would seem to merit special mention. Briefly, he says, in his own language, this: "Kidney-Wort is a medicine of priceless value. I had piles for 15 consecutive years. It cured me."

MALARIA is a disease which attacks the human family in spring, and has formed the chief subject of many learned articles. We cannot pass from this subject without supplementing it with the assertion that Kidney-Wort is a specific for other diseases than Malaria, and such disorders as may be directly traceable to it. Dyspepsia, or indigestion, is a most distressing complaint. Every reader of this article probably knows the symptoms. The effects are wide-spread and far-reaching. Almost the entire human organism is apt to become deranged, when dyspepsia is suffered to run on unchecked. Kidney-Wort can be relied upon, reader, to cure any case of Malaria, Dyspepsia, Kidney and Liver troubles, and a host of their kindred or attendant ills. All we ask is a trial. That will make you a life-long friend.

It is a matchless alternative, a pleasant yet powerful tonic, and indeed, "fills the bill" as a peerless, pleasant, powerful preparation. As near as mortals may be able to reach perfection, Kidney-Wort may safely be said to be the compound of herbs, alleged to have been discovered by some mythical missionary, whilst in some imaginary "foreign land." Kidney-Wort is a preparation, however, combining all the essential ingredients of far advanced thinkers, scientific men who labor for the amelioration of human ills. Try a bottle, and you will, if afflicted, agree with thousands of those who have done so and found themselves renewed thereby in health and spirits.

"Don't wear dingy or faded things when the ten-cent Diamond Dyes will make them good as new. They are perfect and cost but 10c." FILES, ranches, ants, bed-bugs, rats, mice, crows, chipmunks, cleared out by "Rough on Rats." 10c.

Mr. H. F. MacCarthy, Chemist, Ottawa, writes: "I have been dispensing and juggling Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for the past two years, and consider the emulsion as the best preparation of the same kind in the market. It is very palatable, and for chronic coughs it has no equal." Remarkable and True. Alonzo Howe, of Tved, was cured of a fever sore of thirty-five years' duration, by six bottles of Burdock Blood Bitters. He had suffered terribly, and tried many remedies in vain. He considers Burdock Blood Bitters a marvellous medicine.

The Catholic Record
Published every Friday morning at 46 Richmond Street.

LETTER FROM HIS LORDSHIP BISHOP WALSH
London, Ont., May 2, 1878.

LETTER FROM BISHOP CLEARY
Bishop's Palace, Kingston, 13th Nov., 1862.

Reflections for Easter Tide
How often has it not occurred that after reconciliation with our Heavenly Father...

Reflections for Easter Tide (continued)
His greatest, his only security will be the acquisition of that charity which gives merit to good deeds...

Reflections for Easter Tide (continued)
It does indeed but too frequently happen that Christians have scarcely risen from their knees after promising God through his minister never again to commit the sins that had robbed them of happiness and milled their hopes...

Reflections for Easter Tide (continued)
"By a man," says St. Paul, "came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive."

A DESERVING INSTITUTION
We have before us the annual report of the President and Council of the St. Patrick's Orphan Asylum of Ottawa.

A DESERVING INSTITUTION (continued)
This year it is proposed, principally for sanitary reasons, to separate the Refuge for the Aged from the Orphan Asylum, and erect a building for the exclusive accommodation of the former.

A DESERVING INSTITUTION (continued)
Again, in his report upon the Orphan Asylum he says: "These Orphans are well cared for in all respects, except that they are in the same building with the Refuge."

who wiped away the tears of our first sorrow and caressed us into joy, to cherish and revere the memories of childhood's friendships, childhood's trials and triumphs.

when the trumpet of the angel sounds through the hollow depths of seas, through mountain recesses, and over vast expanse of plain summoning the mighty nations of the dead to judgment, and all just men to happiness, which, if but true to the pledges we have just made, we shall enjoy forever and ever.

FRENCH CANADIANS IN THE UNITED STATES.
Just before the prorogation of the Quebec legislature Mr. Faucher de St. Maurice, in moving for a copy of the report made to the Provincial Secretary by Mr. Endore Evanturel on the subject of French M.S.S. at Boston and Washington...

men and women entrusted to our care will enjoy their next Christmas Dinner in their own home.
We trust that the expectations of the Council may be fully realized, that the response to their appeal for support is generous, hearty and widespread.

THE HOLY FAMILY.
On Sunday next the church invites our cordial co-operation in its celebration of the festival of the Holy Family, a festival suggestive of considerations of a nature vitally and essentially effecting the concord, contentment, happiness and salvation itself, of every Christian household.

indeed perfect, no system of education can be perfect unless fully and solely based upon religion, but such as it is, it has done much good, and would do more if that constant vigilance of parents which is the guide, the guard and the stay of youthful virtue were enlisted in its support.

THE STATESMAN.
If it can be affirmed with much truth and reason that the man who lays down his life and fortune to alleviate the miseries of his suffering brethren is a benefactor of his kind, with how much more reason, with how much more truth cannot the same be affirmed of the man who lays down, not only his life and fortune, but the noblest faculties with which a beneficent creator has endowed him—who lays down what is even dearer to him than either life, or fortune, or talent, who lays down his good name in striving to ameliorate the condition of his fellow-men...

Irish Catholic Representation
Mr. Carbury deserves the thanks of his Irish fellow-citizens of Quebec for bringing the subject of Irish Catholic representation in the Cabinet of that Province before Parliament. The member for Quebec West took in our estimation just ground when he pointed out that since it was the universal custom in each province, and in Ottawa, to endeavor to recognize each of the large nationalities comprising our population, he saw no cause why, in that province, the Irish Catholic element alone should not be recognized in our Government, and, as an Irish Catholic representative what was always recognized as an Irish Catholic constituency, he protested in the most energetic manner against such injustice.

Arbor Day in Quebec
For the purpose of encouraging the planting of forest trees in Quebec the Legislature of our sister Province took action during its last session towards dividing the province into two districts, the Eastern and Western, separated by a line formed by the eastern frontiers of the counties of St. Maurice, Yamaska, Drummond, Richmond and Compton, and decided that the 7th of May be fixed for Arbor Day in the Western Division and the 16th of the same month in the Eastern Division, on account of the difference of climate.

Arbor Day in Quebec (continued)
On the recommendation of the Council of Public Instruction Arbor Day in each district is to be made a holiday for the schools. The youth of the Province will be therefore really interested in the advantages to be derived from tree-planting. These advantages will soon be felt throughout the country. We expect to see all the Provincial Legislatures imitate the example of Quebec.

Arbor Day in Quebec (continued)
We are reluctantly compelled to hold over till next week an able and convincing letter of the Bishop of Salford, England, on the condition of Ireland. His Lordship deals very ably with the question of Irish crime and his letter cannot be read without interest and profit.

THE STATESMAN (continued)
The end of our creation being to love and serve God here below that we may know and enjoy him forever in heaven, reason at once emphatically and imperatively declares that upon the first dawning of intellectual activity the knowledge and love of God should be instilled into the mind of the child. Regardless of the voice of reason, regardless of the dictates of conscience must be those Christian and Catholic parents who not only never speak to their children of the mysteries of our holy religion, but permit them to grow into a disregard of divine law, or perhaps make choice of heresy as the religious system most conducive to salvation, heresy the darkest of the iniquities in the catalogue of human criminality.

THE STATESMAN (continued)
It is also a solemn duty imposed upon parents to deliver their children from the occasions of sin, which evoke the worst passions and becloud the brightest hopes of youth. You cannot insist upon the practice of virtue by your children unless you first set the example.

THE STATESMAN (continued)
Parents should convince themselves that "it is better to die without children than to leave godly children." They will thus be enabled to govern their families so as to keep sin from crossing their thresholds.

THE STATESMAN (continued)
There are parents, so blind to the true interests of their children as to encourage them into pleasures of a dangerous tendency. Those parents who encourage the frequenting of ball rooms and theatrical representations where absurdity and scandal contend for control, assume a responsibility that imperils their eternal salvation.

THE STATESMAN (continued)
It is the statesman who thus acts. It is the statesman who sacrifices his life and fortune and talent, and risks his good name, in his benefactions, not to one portion alone, but to every portion of mankind. The poet may, too often he does not, inspire man with a love of God and a consequent love of country, and thereby benefit him most materially: the orator may teach his fellow-men the most salutary lessons of virtue and thereby ameliorate their condition, but the efforts of the one and the other are necessarily confined at least to a large extent to one language and consequently to one people: the warrior may defend the rights of his fellow-citizens and thereby secure them the continued possession of freedom and happiness, but he does this with great sacrifice of human life: the statesman, the statesman alone is an universal benefactor, his benefactions are not restricted to one people: they are felt by every people, and what is more truly praiseworthy, they are not achieved by the shedding of blood. The grandest achievements of modern civilization owe their accomplishment to statesmanship. The abolition of negro slavery, a grand and most beneficent measure of reform, is due to the ceaseless efforts of such statesmen as Wilberforce and Greeley, the disestablishment of the Protestant Church in Ireland, a church without a flock, owes its inception and consummation to the wisdom of one of England's greatest statesmen, Wm. E. Gladstone, and to come nearer home, the great scheme of British American Union owes its realization almost entirely to a great statesman, who, horrible to relate, fell a victim to the sincerity and purity of his convictions, the Honorable Thos. D. McGeoe.

THE STATESMAN (continued)
Truly the career of a statesman is one of sacrifice and devotion, but it is a noble career, a career to which only the great and good amongst mankind can attach themselves. The duties of a statesman are high duties, they are duties which cannot be performed without a sincere consciousness of the responsibility that weighs upon him who performs them—they are duties whose fulfillment depends upon no mercenary

reward, for their fulfillment hardly ever produces the good effects consequent thereon, until after the demise of him who fulfills them, and as it is in most cases by those good effects he expects to be rewarded he cannot in this life receive that honor and that praise, nor enjoy that satisfaction to which he is entitled. To often his best efforts meet with opposition and condemnation, but in the end the solid principles of statesmanship always triumph, for these principles are unchangeable. It is by the unvarying application of these principles to the affairs of men that the statesman becomes the benefactor of mankind, while it is by a policy of equalization, of reformation and of elevation at home and of pacification abroad, it is by equalizing the burdens of taxation, by reforming abuses, by elevating his own country from poverty to prosperity by securing to his people the blessings of an honorable peace, in fine by a strict concordance with the spirit of Christian justice and freedom that he becomes the greatest of human benefactors.

IRISH CATHOLIC REPRESENTATION.

Mr. Carbury deserves the thanks of his Irish fellow-citizens of Quebec for bringing the subject of Irish Catholic representation in the Cabinet of that Province before Parliament. The member for Quebec West took in our estimation just ground when he pointed out that since it was the universal custom in each province, and in Ottawa, to endeavor to recognize each of the large nationalities comprising our population, he saw no cause why, in that province, the Irish Catholic element alone should not be recognized in our Government, and, as an Irish Catholic representative what was always recognized as an Irish Catholic constituency, he protested in the most energetic manner against such injustice. It might be said, added Mr. Carbury, that the Irish Catholic representatives returned to the House are few in number, but if the Irish Catholics of Quebec returned few members it was because they were so grouped as to prevent their doing so, but, scattered as they were, their influence was such as to enable them to turn the balance in numerous divisions.

Mr. Mousseau in reply pointed out the difficulty of having all classes and creeds duly represented in the Cabinet, but did not deny that Mr. Carbury had made out a good case. We hope soon to see not only the Irish Catholic element of Quebec with a representative in the Provincial Cabinet but also trust that the French Canadian element of Ontario will be similarly recognized in the politics of this Province.

IRISH CRIME AGAIN.

We place before our readers the following excerpt from the Catholic Review. It throws new light on the debated question of Irish crime, and proves that Catholic Ireland though the most misused and misgoverned country in the world can compare very favorably with countries enjoying every material advantage. It is not a Catholic and Irishman that rises in a Scotch meeting to protest against the disgraceful immorality of Freshwater, Scotland, and to contrast therewith the purity of the Catholic women of Ireland and the Scotchman, a Presbyterian, and a Lord Provost of Edinburgh. He does not mince his words, nor could he, if he attempted to touch upon the terrible facts known to every statesman. At the meeting of the Edinburgh Maternity Hospital, Lord Provost Harrison referred to "the crying evil of illegitimacy, which mainly necessitated the existence of the institution of which he was president. He remarked that but for miserable ecclesiastical contentions the question would have been manfully faced ere now. Scotland had as much need to wage warfare with it as with the vice of drunkenness. The scandal and sin of Scotland in that respect ought to make Scotland stink in the nostrils of the nations of the world. The vast mass of the respectable people of the country were totally insensible to because ignorant of it. But, he knew too well the frightful amount of human misery which was annually caused in the land by the sin to which he referred. He did not so much blame the guilty parties as the condition of society in which they were, and the low standard of public opinion which they had allowed to grow up in the society to which they belonged." There were many places in Ireland, even in the wildest districts, where the fall of a young woman from chastity was practically unknown for generations. It was shameful thing they should have this sin so common in Bible-loving Scotland, where such an immunity from immorality existed as Catholic Ireland. The courting customs of Scotland must be attacked, and he would

reward, for their fulfilment hardly ever produces the good effects consequent thereon, until after the demise of him who fulfills them, and as it is in most cases by these good effects he expects to be rewarded he cannot in this life receive that honor and that praise, nor enjoy that satisfaction to which he is entitled. Too often his best efforts meet with opposition and condemnation, but in the end the solid principles of statesmanship always triumph, for these principles are unchangeable. It is by the unvarying application of these principles to the affairs of men that the statesman becomes the benefactor of mankind, while it is by a policy of equalization, of reformation and of elevation at home and of pacification abroad, it is by equalizing the burdens of taxation, by reforming abuses, by elevating his own country from poverty to prosperity, by securing to his people the blessings of an honorable peace, in fine, by a strict concordance with the spirit of Christian justice and freedom that he becomes the greatest of human benefactors.

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The hon. gentleman expressed his belief that the wrong involved in keeping the Irish Catholics out of representation in the Cabinet was not done intentionally, and expressed himself confident that, recognizing to-day the injustice under which that element had been suffering, the government would at the earliest possible occasion remove it, and accord to the large body of Irish Catholics of this province that which, in simply justice and fair play, they were entitled to.

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It is not a Catholic and Irishman that rises in a Scotch meeting to protest against the disgraceful immorality of Presbyterian Scotland, and to contrast therewith the purity of the Catholic women of Ireland. It is a Scotchman, a Presbyterian, and a Lord Provost of Edinburgh. He does not mince his words, nor could he, if he attempted to touch upon the terrible facts known to every satirist. At the meeting of the Edinburgh Maternity Hospital, Lord Provost Harrison referred to "the crying evil of illegitimacy, which mainly necessitated the existence of the institution of which he was president. He remarked that but for miserable ecclesiastical contentions the question would have been manfully faced ere now. Scotland had as much need to wage warfare with it as with the vice of drunkenness. The scandal and sin of Scotland in that respect ought to make Scotland stink in the nostrils of the nations of the world. The vast mass of the respectable people of the country were totally insensible to because ignorant of it. But, he knew too well the frightful amount of human misery which was annually caused in the land by the sin to which he referred. He did not so much blame the guilty parties as the conditions of society in which they were, and the low standard of public opinion which they had allowed to grow up in the society to which they belonged.

There were many places in Ireland, even in the wildest districts, where the fall of a young woman from chastity was practically unknown for generations. It was a shameful thing they should have this sin so common in Bible-loving Scotland, when such an immorality from immorality existed in Catholic Ireland. The cutting customs of Scotland must be attacked; and he would

be a benefactor to his country who would head a crusade against customs which annually broke the hearts of hundreds of young and beautiful hearts, which ruined hundreds of young lives, and filled hundreds of households with grief. Meanwhile, in Scotland the rival religious bodies were too much occupied in fighting one another to attend to such a matter as this."

FROM OTTAWA.

SIR CHAS. TUPPER.

The beginning of last week was quiet, in a Parliamentary sense, but the proposed resignation of Sir Charles Tupper afforded a general and enduring topic of conversation. All sorts of reasons are given to account for this step on the part of the Minister of Railways. But there is little doubt that he is tired of the turmoil of politics and wishes to devote the evening of his life to a close and more undivided pursuit of his private interests. Sir Charles Tupper's departure will be a veritable loss to the government. He is a clever and indefatigable politician and did more than any other man to retrieve the fallen fortunes of his party after the disaster of 1873. He now leaves it as strong, at least, as it has been at any time since Confederation. The Mail, speaking of Sir Charles' retirement says:

"His colleagues of the Cabinet will regret his retirement as much as we do. No one will regret it more than his chief, Sir John Macdonald, whose confidence he has always had in the highest degree, to whom he has been the most loyal of friends, and in whose personal and political cause Sir Charles Tupper has fought such brilliant and successful electoral and parliamentary battles. The career of Sir Charles Tupper has indeed been a great and successful one. We can but indicate its main features. In his own province he made the Conservative party powerful and dominant; established a system of education for which generations unborn shall praise his name; and brought the Assembly into line with Canada for the union of the colonies. For a time his genius and force were such that he not only conquered but converted the best of the able and honest men who were opposed to him, and who afterwards became his colleagues and friends. He aided Sir John Macdonald greatly in bringing in the Better Terms Act of 1869; regained the confidence of his province in 1872; lost again a little in 1874; swept away his opponents in 1878, and then, as in 1882, was returned with a large majority of the Nova Scotians to follow him. MR. CHAPLEAU.

But if the government loses a powerful Minister in Sir Charles Tupper, it will within its ranks not lose able nor less eloquent in Mr. Chapleau who may now be said to have assumed active duty at Ottawa. Mr. Chapleau it is believed will be the successor of Sir Charles Tupper as Minister of Railways. If his health be spared, Mr. Chapleau will prove within a year the most powerful minister Canada has seen since the death of Sir George Cartier. It is impossible now to tell what changes and complications his advent to Dominion politics may bring about.

THE PROVINCIAL SUBSIDIES. It was mentioned in these columns some weeks ago that the time had come for a readjustment of the subsidies payable to each Province from the Dominion revenues. The Quebec Legislature has taken steps to secure such a readjustment—and in the resolutions adopted by that body there are strong arguments advanced for the change which must, in one way or another, soon take place. These resolutions declare that "although it is true that by the 74th resolution and by section 118 of the Union Act, it is declared that the Provinces should claim nothing more therefor than is 80 cents per head of population, according to the census of 1861, from the General Government, yet such declaration was made, first, because the subsidy was deemed sufficient to meet the expenditure; and also because it was hoped that this provision would oblige the Local Governments to control their expenses, as shown by the following remark of the then Minister of Finance:—"It is hoped that, being in itself fixed and permanent in its character, the Local Government will see the importance—I may say the necessity—of exercising a vigilant and proper control over the expenditure." And as a matter of fact, amongst the expenses specially imposed upon the Local Governments, there are some which are not susceptible of control, and which necessarily increase in the same ratio as the population, such as the cost of the administration of justice and the maintenance of lunatic asylums.

The resolutions further affirm that, in calculating this subsidy upon the basis of the census for 1861, the end in view was not attained, inasmuch as the expenditure in question increases almost in proportion to the population, and to meet it the subsidy should increase in the same ratio, and while the Government of this province cannot by any supervision control this expenditure, the Federal Government by its legislation respecting crimes and criminals and the great public works it undertakes contributes to increase it; whereas, in order to carry out the intention of the founders of the Confederation, it would subsequently be necessary that the annual subsidy, instead of being limited according to the census of 1861, should be calculated for each decade upon the basis of the last census; whereas, if the subsidy were so calculated, there would not be an increase but a decrease in the revenues transferred to the Federal Government. Whereas in 1863 the revenue arising from customs and Excise duties amounted to \$11,580,968.25, giving \$3.75 per head of the population of the Dominion, while in 1871 these revenues amounted to \$16,137,046.28, giving \$4.63 per head, and in 1881 they reached \$23,749,114.22, giving \$5.49 per head, therefore, if the Federal Government paid to the Province 80 cents per head according to the census of 1861, it would only give 14 1/2 per cent of the receipts arising from these sources of revenue, whilst in 1865 it paid 21 1/2 per cent.

The resolutions terminate with the following: "Resolved, That for all the foregoing reasons this House is of opinion that the annual subsidy from the Dominion Government to this Province should be calculated for each decade according to the last census, and it prays the Government of the Dominion to admit that this Province is in all fairness and in conformity with the spirit of agreements on which Confederation was based entitled to present this demand. The mistake made in 1867 and which must now be remedied, is that the framers of the Constitution imposed too many and too heavy burdens on the Provinces and provided them with means too slender to bear them. A readjustment now cannot fail of doing much good—whereas its postponement might endanger the very existence of the Union. On the reassembling of the House on Wednesday there was a goodly attendance of members and a lively debate when Mr. Casgrain's bill for the better prevention of fraud in relation to contracts came up for a third reading. Mr. Ross (Middlesex) moved the restoration of the clause prohibiting contracts to be made by or for the select committee. Mr. Casgrain supported Mr. Ross' amendment and the discussion was continued by Sir John Macdonald and Mr. Blake. Mr. White (Cardwell) made reference to the "dear friend Moore" letter from Mr. Blake to Mr. Mackenzie—which drew from Mr. Ross a rejoinder, wherein the "other ten thousand" telegram did duty. The amendment was lost on a party vote by 49 to 90. After recess Mr. Desjardins moved the third reading of the bill respecting the Credit Agricole Franco Canadian, whereupon Mr. Anger moved the six months' hiatus, which provoked a lively discussion in which Lower Canadian members chiefly took part. The debate was not concluded when the hour for private bills had elapsed—and had accordingly to be adjourned. The house then went into committee on Mr. Charlton's social crimes bill—and adopted an amendment providing that the evidence of a female should not be sufficient, unless corroborated by some other material evidence in support of the alleged promise of marriage, the seduction, inveiglement or enticement. On Thursday Mr. Cameron (Huron) moved the House into Committee on the Amalgamated Bill referring to a criminal procedure. He explained that the Bill was the outcome of several separate acts which had been introduced. The first, second and third clauses provided that every one accused of any misdemeanor shall have a competent witness in his or her behalf. The fourth, fifth and sixth clauses referred to witnesses refusing to take an oath being allowed to affirm and the penalty for making a false statement. The seventh clause provided that a statute of any Province in Canada may be used as evidence in any other Province without oral testimony as now required. Section eight made it a misdemeanor to leave unguarded holes in the ice. The ninth and tenth clauses provide for judges allowing fire, light and food to juries, there being at present some doubt as to whether or not juries ought to be allowed anything whatever after they have retired to consider their verdict. After some discussion the House went into Committee, but rose without reporting progress. The bill is, therefore, shelved for the remainder of the session. Mr. Shakespeare moved a resolution declaring it expedient to enact a law similar in principle to the law now in force in Australia, entitled the Influx of the Chinese Restriction Act of 1883. A discussion ensued in which several British Columbian members took part, nearly all taking very strong grounds against Chinese immigration. On the motion of Mr. Rykert the debate was adjourned. On Friday Sir Leonard Tilley delivered his budget speech, which was a full House and the galleries were crowded. The Minister of Finance made a clear exposition of the country's position and met with enthusiastic applause from his friends. Sir Leonard is a lucky Minister, and can make a good case look even brighter than it really is. His case on Tuesday was a good one from a party point of view and he presented it with skill and success. Mr. Paterson of Braintree followed on the opposition side and surprised even his friends by the ability he displayed. Sir Richard Cartwright was, however, missed from the debate. He might have shown no more ability than Mr. Paterson, but would have given the discussion an interesting turn by his biting sarcasm and fierce invective. The debate on the budget will likely continue for several days.

THE EASTER DUTY.

The fulfillment of the Easter Duty is a very great obligation on every Christian, and its omission is not only veritable crime against Jesus Christ and his Church, as well as against the whole Christian body, but a crime in particular against domestic or family society and against oneself. This is a truth admitted by all Catholics, and yet notwithstanding their convictions on this subject, how many hold back, counting on a future more or less extended, to satisfy an obligation so strict and so pressing? Could anything be more unreasonable? An incident of late occurrence in the prison of Roquette, Paris, will seem to prove it so. The Paschal time had come, and the worthy chaplain of the prison assembled the young convicts and reading to their minds the obligation of fulfilling the Easter Duty, invited all who wished to prepare themselves therefor to give him their names. This was a young man of seventeen years, and the chaplain the next day visited him in his cell. "Well, my young friend," said he, "you have forgotten to give your name for the Paschal Duty." "No sir, I have not forgotten it, but my mind is not made up, in fact I am not prepared." "But, my son, that should not keep you back, I will assist you myself to prepare, I will make it a duty to see that you fulfill this duty weekly." "No sir, not now, we shall see each other later, not this year but next." "Why next year? you will then have the same difficulties you now have. Why postpone it? You cannot be certain enough." "I have said it, I will make my Easter Duty next year, I do not desire to do so this year." The chaplain could do no more. Next

day he visited the prison to see another convict also aged 17 to whom he had two days before administered the last rites. In the infirmary he met the convict who had the day before manifested such unworthy dispositions. The young man was now in bed and appeared very pale. "What has happened you, my son," said the chaplain, "yesterday you looked healthy and strong." There was no reply. The chaplain came close to the bedside and thinking the unfortunate young man very ill called for help. "This young man," said he to the sisters and physician who answered his call, "has had a paralytic stroke," whereupon the physician examined the poor young prisoner, but alas! there was no pulse, no beating of the heart; he had ceased to breathe; he was dead! What sad news for the chaplain. He kept his eyes fixed in unpeaking anguish on the troubled visage of the deceased youth on whose lips seemed frozen the words "next year," "no Easter Duty this year—later on." But eternity had begun for him, and he was never to see it any more.

The other young convict whom the chaplain had specially purposed seeing lay also stretched on his bed of sickness, and there were signs on his countenance of the coming end. "O Father," said he, "how happy I am, I am going to die, I am going to die, how happy and content I am since I received the sacraments." When the good chaplain held out some hope of recovery he answered: "Don't tell me I am not going to die, I would rather die now, for I am prepared for death. I love my good God. If I left here I might offend him again and lose my soul. Oh no! it is better for me to die now." And that very evening that youthful soul so different from the other sped its way to the tribunal of Christ. When they rise on the last day shall their lot be the same? Alas! while the mercy of God is inscrutable and immeasurable is not to be feared that one of them may be rejected, while there is every hope that the other will be called to everlasting glory. And this sad difference is attributable to putting off a duty that could easily have been at once fulfilled.

This terrible example must have deeply impressed those who witnessed it—and it should likewise all who see it narrated.

COLLEGE OF ST. LAURENT.

The following is a sketch of the College of St. Laurent, near Montreal, P. Q., and of the Religious Congregation directing it. This prosperous and widely known educational institution is situated in the centre of the island of Montreal, and about five miles from the city of the same name. The locality in the midst of which the college stands is called St. Laurent, a thriving village of a few hundred of well-to-do habitants, or farmers; and, according to the custom of the Province of Lower Canada, the college goes by the name of the locality itself; but the institution has been placed under the patronage not of St. Lawrence, but of St. Joseph. So, in reality, it is St. Joseph's College at St. Laurent. Although several miles distant from the city, the village of St. Laurent, yet owing to the fact that, as yet, no depots have been built on the different lines near enough to the College the easiest way of reaching it is by hiring a cab at Montreal, and a short hour's ride through a well macadamized road and a charming country brings the visitor to the hospitable hall of St. Laurent College, where every courtesy is extended alike to friends and strangers. The pile of buildings presents a magnificent aspect. The old stone building has been lately greatly enlarged and otherwise vastly improved. A new splendid wing of cut stone, etc., has been erected last summer at a cost of \$30,000. The plan of elevation of the college proper, as represented on the cover of the "Spectator," the college paper, gives a good view of it. It is a pity, however, that the large chapel—unquestionably one of the best in all Canada, cannot be seen on paper, as it stands directly behind the central portion of the main building. The farm belonging to the college contains about one hundred and fifty acres of excellent soil, yielding year after year abundant crops of grain, cereals and hay. That portion of it which lies contiguous to the college building has been set apart and laid out for vegetable gardens and for playgrounds for the use of the students in the fair season. It may be mentioned that a botanic garden has been commenced, and is placed under the direct supervision of the Rev. Prof. of Botany. This, together with a large collection of dried plants, affords valuable assistance to the students of that interesting branch of study. The course of study embraces all the branches of a complete commercial, classical and scientific education, including, of course, the higher mathematics, Geology, Mineralogy, Zoology, etc., etc. Ever since the advent here of Rev. Father Carrier, C. J. O., a gentleman of eminent and varied attainments, and a member of several learned societies, St. Laurent has assumed a leading position amongst the Catholic educational institutions of the Dominion of Canada. Three years ago it was affiliated to Laval University, and the following year one of its own students—William Kelly, of Taftsville, Conn., completed for the valuable prize known as the "Prize of the Prince of Wales," and carried it off. The student of St. Laurent College publishes twice a month a college paper entitled "The Spectator," with the modest motto: "Pavei magni nominis umbra." That periodical, entirely written by the students themselves, speaks for itself; it receives every day a great deal of well-merited encomium from outsiders. This is its fourth year of its publication, and bids fair, D. V. to come to a good old age. We wish it a continued full measure of success. The number of students thus far entered since Sept. last, is 383, of whom 208 are boarders, and 85 day-scholars. This is a greater number than St. Laurent ever had; and present appearances indicate that the next scholastic year will exceed this in the number of its students, and in its general efficiency. All the branches of study (except book-keeping which is taught only in English) are taught either in French or in English, as the students are about equally divided with regard to nationality. This, of course,

necessitates a double corps of professors, half being French and the other half English. The following professors are graduates of Laval University: Rev. Fathers Geoffroy, Robert, McGarry, Barrie and Jolly, and M. H. W. Kelly and A. Crevier—all gentlemen of ability and solid learning. In all other respects, there is no distinction or division made among the students, as far as nationality is concerned. Students under the age of fourteen are not received at St. Laurent; but are sent to a branch college—a fine new building five stories high and 120 by 55 feet—half way from the village of St. Laurent and Montreal and on the road thither, at a little municipality called Cote-des-Neiges. At St. Laurent the younger students have separate dormitories, study-halls and play-grounds. The college of St. Laurent was founded in 1848 and chartered the following year. Its branches—establishment at Cote-des-Neiges, exclusively for the minors, dates only from 1872, but the youngest students of the college are all under 12 years of age and all full boarders.

Besides the two establishments just mentioned, the members of the Congregation of the Holy Cross direct other colleges in Canada and several academies and Parochial schools throughout the Dominion. Their vigorous and energetic efforts to have as bright a future in Canada as it has in the United States, especially in Indiana, where Notre Dame University commands a fame as widely spread as the Union itself and an eminence second to none other.

May God continue to bless these devoted men in their efforts in the right education of youth.

THE SECRET OF THE DYNAMITE.

Catholic Review. There is dynamite in the air, and all the wise world is wondering how and whence it comes. Every nation that calls itself civilized has its organized band of political Ishmaels, or, by whatsoever name it goes, is against the hand of every man. The political and social sins of three centuries are upon us, and the great heresy of the sixteenth century is beating its last and bitterest fruit. All heresies are born in revolt; but the last heresy is pre-eminently the heresy of revolt, since it of all assailed the very centre and fount of Christian law, the chair of Peter, the viceregent of Christ on earth, the chair that has stood through all the Christian ages, amid the wrecks of a thousand dynasties; for it alone was built on and by the living Truth, and therefore approved itself to God's human creature. Those who rebel against it, those who taste of the forbidden fruit of false teaching, though the taste be sweet at the time and pleasant to the animal appetite, eat poison and surely die. For an individual it is a matter of a few years; for a people a matter of a few centuries. From the unfaithful children the inheritance is taken and given to others.

It seems far back to trace the dynamite, and, as a matter of fact, that to say is cast at governments and societies, to the heresy to which Luther gave voice and shape and to which many a monarch lent his sword. But what was that heresy? It was the heresy of him who was in revolt and a liar from the beginning. Its very platform, the essence of it, is the orphanage of rebellion, the non-observance of "we will not serve," thundered Luther. "We will not serve," answer all Protestants and infidels. "I will not serve the Pope. I am God's creature, if there be a God. I am a law unto myself. The Chief Pastor of the Church of Christ is not the final arbiter of all morals in this world. He is not the final voice of the Christian era, and Christ never made Peter and his successors masters over us. We are our own masters, free to take and wear our own understanding of what are said to be the words of Christ." And so the heresy runs on.

Now, the Pope asks for no personal assent of any man. He embodies and is the final voice of the Christian era in this world. This we must believe if we have any faith at all in the religious system completed by the Saviour of mankind. The Pope's personality has nothing to do with the matter of faith and doctrine. He is elected by men to fill an office to which an abiding promise of safety in morals and doctrine has been left by our Divine Lord and Saviour Jesus Christ; and in that the Pope's personality is sunk. Even in secular matters men do not ask, "is that the lawyer?" but, "is that the law?"

From this chair of authority that Christ set in the world forever as a rock, a beacon-light, a place of safety and security, has emanated the vast and terrible world of all civilized governments since the beginning of the Christian era. Against the authority of that chair rose up the conspiracy of rebellious and lustful priests and by rebellious and lustful kings of the sixteenth century the conspiracy deepened and widened. In the eighteenth century it grew to a head. Then, indeed, were "the princes of this world arrayed against the Lord, against His Christ," and the strong hand of all the princes gave support to the Vicar of Christ. They had their way. The centre of Christian authority was interned, debared, cut off from free communication with the Christian people. The Herod and Pilates met and made merry over the event, and a short time after they were blown from their thrones. Revolution was abroad. There was no authority any more, and the people asked, as they asked of old, "Why should these men rule over us? They are tyrants. Let us kill them," and they did. They have been assailing or killing them ever since; and it is only a year or two ago in our own proud, enlightened, and civilized days, that the king-killer was abroad in all his glory. The conspiracy against the spiritual authority of the Vicar of Christ, which was nursed and nourished by the princes of this world, and which reached its natural level and became a dark and desperate conspiracy against all visible authority, the science of the day, which has in so many of its professors also gone over to anti-Christ, lends its wings. To the armies and the police it opposes dynamite and the concentrated forces of nature. Wherefore, the assassin's arm could at the utmost only reach one or two, they can now with the toss of a few bombs, or with the rupture of a cannon, destroy thousands and wreck a city.

Dr. Dix, the Protestant Episcopal rector of Trinity Church, has repeatedly and with abundant proof positive within the past few weeks, charged home the main sins of society, the sins that chiefly strike at the very existence of society, to the heresy of the sixteenth century. To that it is distinctly traceable all the disorganization—we do not say all the sins—that now afflicts Christendom. France, given over to an infidel government—and the outcome of Protestant rebellion against Christian authority is infidelity—is to-day trembling at the banquet of the Communists, and to-morrow's newspapers may give us a red record of the opening of Holy Week in a land that in many a sense truly claims the title of being the "eldest daughter of the Church." The King of Italy, weary of his shaking and purloined throne, sighs to be an ordinary policeman. In fiery Andalusia and in Masonic Lisbon, the "black hand" is at work. Even peaceful Belgium, that has yielded to an infidel government, is troubled with conspiracy. The Car of Russia dares not move among his people unless watched and guarded by an army of police and cuirassiers. The Emperor of Germany turns to the Church that he allowed to be oppressed to help and save the empire. Vienna, Prague, Buda-Pesth, are centres of disorganization, while Calvinistic Geneva and London, the home and centre of "sin and gospel," are flourishing hot-beds of international revolution. The strongest laws and the strongest governments are set at defiance by the men without a country, the international brotherhood whose first law is revolt.

They are very criminal, truly. It is very wicked and violent to kill kings and blow up places and public offices; and it is highly proper and just to hang the authors of these outrages when they are caught. But, gentlemen who legislate for peoples, look into your legislation and see if you can find any wrong, any weakness, any injustice, any oppression, any extortion there. If you can say "we are wholly clean," then are you approved in the eyes of God and man. Can you say this, Mr. Gladstone! Can you, Monsieur Jules Ferry! Can you, Prince Bismarck? Can you, Mr. Giers? Can any of you and other governments calmly and honestly wash your hands of the blood of those, the just and the unjust, who have been slain in revolt against your administration of the law? Mr. Gladstone, for instance, speaks well of and to Ireland. But what is the use of fair words and fiendish acts; and the whole government of Great Britain; England is fiendish in every part. Mr. Gladstone and his colleagues may ostensibly wash their hands of the blood of the Cavendishes and Burkes, who have been immolated on the lurid altars of a mad, mad, despairing, a starving and starved people.

But the fount of the evil springs from the basis of English legislation. That legislation has for centuries taught the Irish people the gospel of despair, and the fruit is now appearing. The evil elements in Irish society—for evil elements there are and always will be in all society—have at last joined the "black hand," and, hopeless of justice, retaliate by murder and destruction.

While the English government is coddling around assassins, and offering them fortunes to open their villainous mouths, it charges the whole people with the desperate deeds of a handful of men, and calmly allows thousands of innocent persons to starve and die. Can you and your colleagues wash your hands of the blood of these innocent thousands, Mr. Gladstone? Is the blowing up of four thousand pounds worth of property in London sufficient to wipe out all the cruel debt at the doors of Westminster Hall?

Oh, Pshaw! They're Irish. Another fine old English sport is disappearing. Thanks to the intervention of the Princess of Wales, a bill is being hurried through Parliament to prevent the shooting of pigeons from traps, and in a little while the enclosure at Hurlingham will be a waste and the life of many noble sportsmen will be not worth living. Nobody can account for the vagaries of British morality or understand why the men who know downy helpless felloes in the Egyptian should weep for the prey of the poulterers. But now that the Princess of Wales has interceded for the pigeons it would be a graceful act if she would intercede for the human beings who are starving in the west of Ireland. Parliament is so rarely in a melting mood that every advantage should be taken of its occasional fits of sentimentality.—New York Herald.

A Commendable Order.

Bishop Elder, the coadjutor of Archbishop Purcell, has made the best use of the kind that has been made for a long time. Owing to the losses sustained at Cincinnati, and their consequences, he issues an order prohibiting any ordained priest in that Diocese from receiving money on deposit or in trust, from private parties. Had this been made the law at one of the Plenary Councils at Baltimore, the great Cincinnati scandal might, perhaps, never have occurred. At all events, it is a salutary, commendable order; and it seems to us it would be wise to have it made a general law in every diocese of the Union.—Pittsburgh Vindicator.

Hard on Ingersoll.

The Protestant Standard says: "Chaplain McCabe is authority for saying that Bob Ingersoll is a coward. In one of the first battles Ingersoll ran and hid, he hid, he hid, and surrendered to a boy eighteen years old, and when the prisoners were exchanged he resigned his position as colonel. It is a shame for the public to designate him by an honorable military title.

The Christian Union, a prominent Protestant journal referring to a Catholic Synod recently held in New York, says: "The general spirit is admirable. Every attempt has seemingly been made to keep both Church and priesthood pure; and those instructions to which Cardinal McCloskey pathetically referred at the end of the session as one of the closing acts of his life, are a worthy and characteristic memorial of a clergyman who would be honored for his pure and Christian spirit by all Churches if his retiring disposition had not kept him comparatively unknown outside his own communion."

TRUSTWORTHY TESTIMONY.

PROMINENT ENGLISH OPINIONS UPON AN IMPORTANT SUBJECT OF GREAT VALUE TO EVERY READER.

The day for pretenders has passed. Men are judged by what they can do, not what they say they can do.

The following persons of quality in London and other parts of England are a few of the thousands who have used and commended Warner's Safe Cure...

There is a simple phrase which Americans have not learned to utter as easily and frankly as we said in Europe...

Mr. J. H. Henry, Esq., a near neighbor of the late Thomas Carlyle, Chelsea, S.W., London, Eng., became very much emaciated from continued kidney and liver disorders...

Mr. E. Game, 125 Broad street London, W. Eng., suffering for years from female weakness, skin eruptions and impure blood...

Mr. W. Clark, station master, Taff, Vale railway, Navigation station, was cured of abscess of the kidney, calculus or stone, discharge of pus, etc.

Mr. Robert Patten, New Delaval, Eng., was much overcome by severe indigestion of the bladder. "I had to urinate about every five or ten minutes with great pain and suffering."

Mr. J. H. Hiscock, station master, Taff, Vale railway, Navigation station, was cured of abscess of the kidney, calculus or stone, discharge of pus, etc.

Mr. Robert Patten, New Delaval, Eng., was much overcome by severe indigestion of the bladder. "I had to urinate about every five or ten minutes with great pain and suffering."

Mr. Robert Patten, New Delaval, Eng., was much overcome by severe indigestion of the bladder. "I had to urinate about every five or ten minutes with great pain and suffering."

Minneapolis Journal: The postoffice department has issued the new letter paper and envelope. The combination is a sheet of letter paper, with an envelope flap having on it three cent stamp.

ESTABLISHED THE PROOF. (The Emporia (Kan.) Weekly News) - "The time has long since passed when men accepted every statement as fact."

American Extravagance. There is a simple phrase which Americans have not learned to utter as easily and frankly as we said in Europe...

Mr. W. Clark, station master, Taff, Vale railway, Navigation station, was cured of abscess of the kidney, calculus or stone, discharge of pus, etc.

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CATHOLIC MUTUAL BENEFIT ASSOCIATION. The regular meeting of the Association will be held on the third Thursday of every month...

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We do hereby certify that we supervise the arrangements for all the Monthly and Semi-Annual Drawings of the Louisiana State Lottery Company, and in person manage and control the Drawings themselves, and that the same are conducted with perfect honesty, and in good faith toward all parties, and we authorize the Company to use this certificate, with facsimiles of our signatures attached, in its advertisements.

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M. A. DAUPHIN, 697 Seventh St., Washington, D.C. N.B.—In the Extraordinary Semi-Annual Drawing of next June the Capital Prize will be \$150,000.

Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursdays of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. Rev. W. O'MAHONY, Pres.; Alex. Wilson, Sec.

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LONDON (CANADA) POSTAL GUIDE.

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Table with columns: MAILS AS UNDER, CLOSE, DUE FOR DELIVERY. Lists various routes like Great Western Railway, Port Dover, and others with their respective closing and delivery times.

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are—Mondays, at 1 p.m., per Cunard packet, via New York; Wednesdays, at 5 p.m., per Canadian packet, via Halifax; Thursdays, at 1 p.m., per Inman or White Star Line, via New York. Postage on letters, 3c. per 1 oz.; Newspapers 1c. per 2 oz. rog. fee, 5c.

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ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses, and include all ordinary expenses. Canada money, \$50 per annum. For full particulars apply to Rev. Denis O'CONNOR, President.

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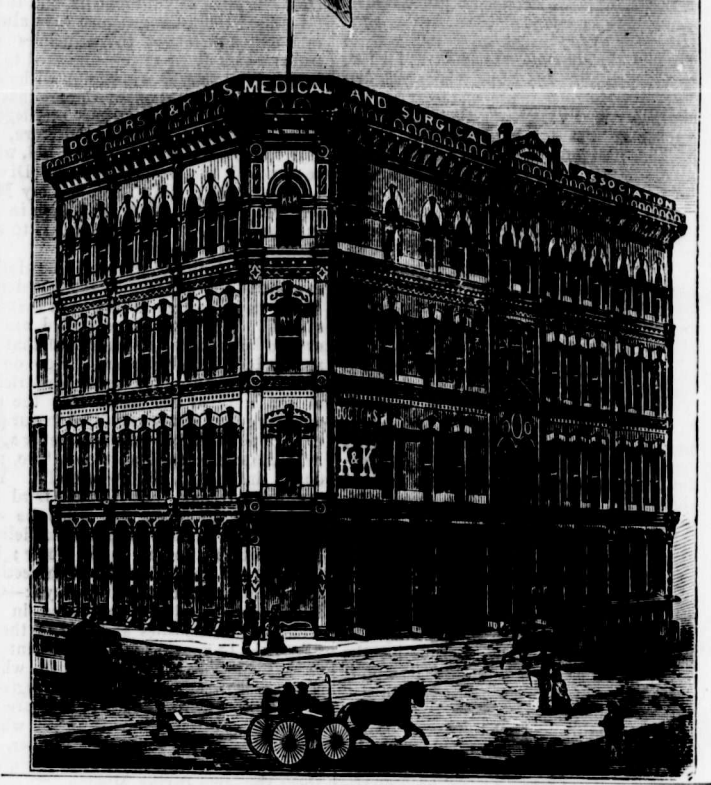
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