

The Catholic Record.

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

VOL. 5.

LONDON, ONT., FRIDAY, MARCH 16, 1883.

NO. 231

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CATHOLIC PRESS.

Catholic Review.

THESE certainly does seem some reason for the complaint of many Catholic temperance men, that the more prosperous, if not the more edifying Catholic laymen, have given their societies little countenance. Possibly, some of his neglect may have risen from the unwillingness of some who could contain themselves to join a total abstinence society. A society in which the temperate and the abstinent may combine on a combined platform, has been just introduced in Chicago, under the direction of the Jesuit Fathers, and with the approval of Archbishop Feelan. It is modeled on Cardinal Manning's "League of the Cross."

Buffalo Catholic Union.

REMEMBER, it always takes at least two for gossip, slander, and all manner of evil speaking. Blame not, therefore, the frivolous or vicious tongue, unless you blame also the covetous ear. Without most inveterate gossips would at once find their occupation gone. But there are cases where the listener is far more guilty than the speaker. How characterize these base creatures who, to gratify their low curiosity, encourage the innocent garrulity of children; steal into others' households, and sure to misinterpret what, despite all their prying, they cannot wholly understand? Or those who flatter servantly into betrayal of the formal or implicit trust of their employers? The poor dupes of these wily news-hunters are generally much more to be pitied than blamed; for they seldom realize the magnitude of the mischief they are doing. Or, if of an age to feel apprehensive, they are easily reassured by the plausible, "it shall go no further"—of their accomplice in sin. Grown-up Christians, for the most part, are to be spiritually under-estimated and are naturally susceptible of anything approaching to catechetical instruction. Yet there are few who might not profitably go back to their days of youthful preparation for life's responsibilities, and recall in how many ways it is possible to be necessary to others' sins. As regards sins of the tongue, particularly, be it always borne in mind that, if the specious Paul Pry, the evil adviser, flatterer, and indulgent or tolerant listener were done away with, the race of calumniators, detractors and tale-bearers generally, would soon become extinct.

Boston Pilot.

A TALENTED Massachusetts woman relates that she recently sat beside a stranger in a train, a stranger to her, in an Old Colony car. As the train passed Quincy the stranger pointed to the crowded burial place near the track and remarked in a complacent tone: "I've got three of the best husbands living there that ever a woman had." N. Y. Sun. "Well, this was decenter than if she had said, 'I have three husbands who could not be taken to the gallows on this train or in yonder town.' Three dead husbands are a dismal fact; but two or three live ones are more significant.

THE English agent at the other end of the Atlantic cable, who furnishes the Irish news to the American Associated Press, recently startled people by the news that a ship had been seized and taken to Hull, loaded with dynamite, sent by American Fenians to Ireland. It turns out that the ship was destined for Panama, where the explosive was to be employed in the works of the projected canal. The ship, named the *Cato*, was abandoned at sea, and was taken to Hull by salvors. She is badly battered and cannot proceed on her voyage. She is a danger where she lies, and the Hull authorities want to sink her, to which the salvors object. After all, she may yet do as much damage as if she was O'Donovan Rossa's own special contrivance.

Freeman's Journal.

WHAT have the secret societies brought to Ireland? Not any recent measures of reform. There were fought for and gained in open Parliament by the representatives of a resolute people,—they have brought only disgrace, treason, and the vilest crimes. They have tried madly to throttle her just as she was beginning to breathe. Read the testimony of Carey, an Evangelist, it is one of the puzzles for the investigator of the secret societies repeats itself. When a man baptized in the Holy Catholic Church takes the oath of one of these societies, he does it in

defiance of God; he swears by a God on whom he turns his back. Of what value, then, can the oath of a recreant Catholic be? He may fear the vengeance of his companions; but his oath is idle, since he binds himself to defy the Church of the God whose sacred name he takes in vain. So long as secret societies exist in Ireland, so long will Carey be produced. There is one danger which the zealous friends of Ireland would do well to avoid,—the danger of permitting their indignation against Carey to lead them into apparent sympathy with the secret associations which are responsible for the outrages that English organs lay at the doors of the Irish people. The prisoners in Dublin may not be convicted of guilt, and the injustice of the evidence. But guilty or not guilty, the crime with which they are charged reflects no more disgrace on the Irish people at large, or the Land League, or Mr. Parnell, than the assassination of Lincoln did on many points of similarity; the American reader inclined to accept the Herald's view of the situation in Ireland can with great profit compare.

Mrs. LILLIE DEVEREUX BLAKE, who marched in the van of the females clamoring for the right to vote, thinks that the word "liberty" is better than all the words in the psalm "Magnificat." Fortunately, modest Catholic women are not tempted to join the sisterhood to which Mrs. Blake belongs. The words of that sublime and consoling psalm, which holds divine lessons for all women, have sunk too deeply into their hearts for that. It is well to point out that these females calling out for "liberty" refuse to accept that liberty which the Church secured for women, and turn away from the Model of womanhood called blessed by all generations. They want to replace liberty by license—for what is called liberty invariably becomes license when divorced from religion. To the woman who meditates on the life of the Virgin mother, liberty means the knowledge of the truth which makes them free; and the glorious words of the "Magnificat," which these "advanced" females discard are the charter of their liberty. "And His mercy is from generation to generation to them that fear Him!" A canticle of joy, of freedom, of consolation, of her who took from death, and from the victory of hell! And this, Mrs. Blake, who evidently knows not the beginning of wisdom, would exchange for her barren "liberty!"

Catholic Columbian.

A VERY sweet and sentimental sight was witnessed in this city last week. It was nothing more than the marriage of a couple before the "Rev. Miss Somebody." Now, was that not too angelic for any use. In the first place, what an improvement it was on the old way, of having a man represent the authority by which the couple are bound. The Rev. Miss or Miss Rev. surely did not believe that she had the authority of a God-ordained church. If she was simply an officer of the State, then, how did she get such authority? It has been decided that women cannot act as Notaries Public. How could this woman, therefore, act as a witness in a more important contract than these Notaries Public acknowledge? The Probate Judge that gave her such license overstepped his authority. But, it seems that the Judge can ordain ministers or certify to their ordination. What absurdities false religions do lead to!

BOB, INKERSOLL, poor, miserable infidel, boasting of nothing save an animal life and an animal inheritance, declared the other day, in the progress of the trial of the Star Route thieves, that if Almighty God should "impose upon him with his judgment," he would oppose him with his puny power. "The power that will crush the knave, comes for eternity is not to be trifled with, and the infamous infidel will discover that in all its terrible reality. Julian, the Apostle, endeavored to defy God, but in dashing his life towards Heaven, cried out, "Thou hast conquered, O Galilean." The same expression will, sooner or later, be forced from the lips of Ingersoll.

The Saturday Gazette asks us to enquire into people by families and he would do the same, and so we thereby result unmercifully in favor of Protestantism. Yes, as a rule, you will find a large number of Protestant families, consisting of husband and wife, and some of a child or two; but it requires the good old Irish and German Catholics with a correct conscience to count up ten or fifteen children in a family. A family in a sacred institution in the Catholic Church, and husband and wife are never allowed more than one family.

Baltimore Mirror.

One extraordinary feature of Protestantism is its personality. We find all its sects upon examination to be personal. Methodism is personal. The most vivid form of Protestantism—Lutheranism—is personal. Let us look to it. John Wesley is Methodism, Calvin and John Knox are Presbyterianism, and Luther is Lutheranism. Preaching Protestantism, which is not of these sects, is intensely personal. Congregationalism is Henry Ward Beecher. If there be any diversion from loyalty to him, it is in favor of Mr. Talmage. Without disparaging their intellectual power, these men have a host of lesser mountebanks who emulate their style, and their antics, and their flatulence. This is one of the causes why Protestantism meanders away from Christianity. The teacher substitutes his own opinions for the Gospel, or he substitutes a spurious gospel which contains his opinions in his version of it. He imitates the belief that his interpretation of it is the Gospel. He substitutes his own mind for the mind of the Evangelists, and the people whose pulpit he occupies, unconsciously to themselves, take him for an Evangelist. It is one of the puzzles for the investigator of the secret societies how it is that Protestants who boast of their right to private judgment and their

right of the exercise of it will quote in support of their view of a text what Dr. Hall, of New York, says about it, or what Mr. Beecher, of Brookline, or what Prof. Swing, declare on it. If we enter into conversation with them on such a subject, or rather if we were of them and among them and heard their views, we could recognize how they appeal to the opinions of their own, and make the point strong that private judgment is not exercised by Protestants. They seek in vain cases out of ten to direct their judgment by the judgment of others. The history of the judgment of others, with the written consequences of this condition. There has been no phase of disorder among the minds of men and women willing to believe, to which it has not given rise from the phase of the fanaticism, to that of the wildest fanaticism. It was Protestantism that gave us John of Leyden long ago, and it is Protestantism that near our own day adorned its archives with Johanna Southcote. The forms of that religion between these and Mr. Beecher are varied and manifold, but each and every one of them arises from the personality of the Protestant, indeed, is the other of Catholicity. Great preachers, great teachers, arise, but they preach as the Church directs. They are not her masters and teachers, but she is their sovereign and their teacher, and she has no personality in the religion that they profess that can influence its congregations outside of their genuine service and fidelity to her. That alone constitutes their power. When they forget this, no matter what may have been their gifts or services, they are excommunicated and degraded. Origin was in the beginning and Pascal's is now. But we have the host who loved and served her in holy memory as if they were not in holy memory. We have Benedict, and Dominic, and Francis, and Thomas of Aquino, and Vincent de Paul, and Alphonsus de Liguori, and all the gorgeous host whose names are so frequent on our lips. These are our glory, not as masters of our minds, but as great servants of God, whose name they carried in eternal benediction. These have lifted us up by their love of His Divine Son, and bear our souls beyond the thorns, and the scourges, and the crosses of the world into the empyrean of our stars. These have loved to be our models, and their eternal, their faith and obedience are eternal, their influence for the magnificence of an immortal life filled with reward and happiness beyond all mortal dreams.

Western Watchman.

THE Rev. Mr. Knox-Little, after returning to England from a tour in this country, says—"The Church which has its appeal to the primitive ages, which maintains the deep reverence for the Bible, and which maintains the liberty of conscience, and which, at the same time, has an apostolic mission and true sacraments, and recognizes the solemn rights of authority and the same rights for doctrine of the testimony of the undivided Church—this Communion, if true to herself, must reject the great Teacher Christ of the American people." Whereupon the Independent asks, "Does that describe the Baptists, or the Presbyterians, or the Congregationalists, or the Episcopalians? Who can tell us? We can assure you respected eastern contemporary that neither of the sects enumerated will answer all the conditions, so well set forth above. The only Church which can do so is the Roman Catholic. It has the Apostolic ministry and true sacraments, etc. As to its complete accord with the Doctors of the primitive ages, we recommend the perusal of Thomas Moore's admirable "Irish Gentleman in Search of a Religion."

MONTREAL NOTES.

CATHOLIC YOUNG MEN'S SOCIETY. A large number of friends and members of the Literary Academy of the Young Men's Society attended the second monthly conference, Thursday, the 1st inst. The moderator, Rev. James Callaghan, occupied the chair, and proceedings were opened with an address by the President, Mr. J. M. Wickham. A song by Mr. J. Hannuill was well rendered. Mr. J. Parker followed with a reading on "Intellect, Culture and Schools." Mr. J. McCann recited "The Blind Piper" in a touching manner. An essay on True Honor was then read by Mr. Coffey. Rev. M. Callaghan gave a short but very interesting discourse on "Irish Music," and was frequently applauded. Prof. J. A. Fowler rendered a piano solo with his usual taste and brilliancy, and Mr. J. C. McFarlane read a selection from "Paradise Lost." Mr. J. A. Frost followed with an essay on "Canadian Winter Sports." This gentleman showed by his fine appearance and pleasing voice that he knew by experience the benefits derived from indulging in these sports. Mr. P. M. Wickham's declamation, "The Drury Lane Fire," almost made his auditors believe they were there witnessing the fire. A song, "Killarney," was well rendered by Mr. J. J. Rowan, and a vote of thanks was tendered to Rev. M. Callaghan and Prof. J. A. Fowler for their kindness to the Academy. The Rev. Moderator then closed proceedings by thanking the audience for their attendance and inviting those present to the next conference.

St. Anne's Mission.

THE Lenten Mission was brought to a close on Sunday evening, the 4th inst. His Lordship Bishop Fabre was present and gave confirmation to about eighty persons. Father Ryan, S. J., who preached the mission, is deserving of great credit for the able manner in which he performed

his arduous task. The priests of St. Anne's did some very effective work. The pastor, Rev. Father Hogan, has reason to feel proud of the success of the mission. Seven thousand three hundred persons, of whom thirty seven hundred were men, received Holy Communion, and the St. Anne's Total Abstinence doubled its ranks during the mission.

ST. PATRICK'S DAY.

There is to be a grand demonstration here on St. Patrick's Day. The various societies are actively preparing for the due celebration of our National Feast. JEN. C.

FROM OTTAWA.

In my last I fell into error in giving the election in addition to Mr. Deroche. It is Mr. Denison, the Conservative candidate, who has been chosen by the electors of that constituency to represent them in the Legislature of Ontario. Much interest is felt in the Muskoka and Algoma elections yet to take place. If these districts return supporters of the government, its position will be fully as strong as at any time from 1875 to 1879. If on the other hand they elect the opposition candidates, voting strength of the two parties will in the next Legislature be closer than at any time since Confederation.

It is my sad duty to chronicle for your readers the death of one of the oldest residents of Ottawa—Mr. Charles Rowan—who passed away on Monday, the 5th inst. The Free Press of that date pays a well merited tribute to his memory.

We have, says that journal, to record today the demise of an old and much respected resident, in the person of Mr. Charles Rowan, who passed quietly away this morning, at the good old age of 77. Mr. Rowan was born in the County of Sligo, Ireland, in 1809, and came to Canada, settling in Bytown, in 1833. He had seen the little village emerging from its swaddling clothes, and finally becoming a vigorous young town, and finally becoming the proud Capital of the Dominion. In the stormy days of 1848, Mr. Rowan's assistance was always lent to the cause of law and order, and he identified himself with the inter-ests of the place, gaining honor and respect from all. He was for many years engaged in business in Lower Town and accumulated property in that section of the city. He ably represented the interests of the Ward at the Council Board for several years after Ottawa became incorporated, and held the position of assessor before that event. He was one of a very few who have resided in Lower Town for over half a century, during which he gained the respect and esteem of all who knew him.

The funeral of the deceased gentleman took place on Wednesday, the 7th, and notwithstanding the severe storm prevailing, was very largely attended. The following gentlemen, life long friends of the deceased and old residents, were pall-bearers:

Martin O'Gara, William Pittman Lett, George Shoubridge, George Story, Jeremiah Sullivan, Denis McGrath, Richard Stehnen and Bartholomew Gilligan, Gloucester. The funeral service was celebrated at the Basilica by the Rev. Father Bouillon. The remains were then conveyed to Notre Dame cemetery on the Montreal Road, where they were consigned to the grave. The Historical Society, of which I spoke in my last, is now fairly under way. Its organization is complete. The following are the officers who were elected on Monday, the 5th.

His Excellency the Governor General, Patron; the Right Hon. Sir John A. Macdonald, President; L'Abbe C. Tanguay, 1st Vice-President; Alonso Wright, M. P., 2nd Vice-President; P. Poirier, Rec. Secy.; James Fletcher and B. Sulte, Corresponding Secretaries; N. V. Noel, Treasurer; Douglas Brymner, Librarian. Council—Col. White, Rev. E. A. Dawson, W. P. Lett, A. D. McCles, A. E. Garneau.

The feast of St. Thomas Aquinas, the Angelic Doctor, was celebrated on the 7th, with great solemnity, by the faculty and students of the College of Ottawa. In the morning at eight o'clock a procession was formed at the college, and headed by the College Band, proceeded to St. Joseph's Church, where Pontifical High Mass was celebrated by His Lordship Bishop Grandin of St. Albert, N. W. T. In the sanctuary there were also His Lordship the Bishop of Ottawa and Mr. Lorrain, Bishop of Cythera, p. i. and Vicar Apostolic of Pontiac, assisted by their chaplains. There was besides a large attendance of city and diocesan clergy. The musical portion of the solemn service was rendered by the College choir.

In the evening an entertainment was given by the Philosophy Class in the Dramatic Hall of the College. The Hall was beautifully decorated and set off with inscriptions, amongst which the coats of arms of various Canadian bishops deservedly attracted attention. After an overture from the College Band, under Father Gladu, a choral "When weary watchers wait to sleep" was given under the leadership of Rev. Dr. Ballantyne. After an introductory discourse in French by Rev. Father Fillard, D. D., and one in English by Wm. John Lyons, an essay on "The Human Voice" was read by Mr. John Ryan. The discourse was in both languages and the reading of the essay elicited round after round of well-merited applause from the large but select audience present. The orchestra, under Prof. Duquette, rendered in excellent style a very choice selection of classical music, which was followed by an interesting and carefully prepared essay in French by the Rev. C. Paradis, O. M. I. The main feature in the programme may, however, be said to

have been the dialogue on "Truth in Science and Politics," in which Messrs. C. Evans, F. McGovern and T. J. Fitzpatrick, of the class of '83, took part. As a full report of the dialogue is likely to appear in this Record, I need not dwell on its leading characteristics. Suffice it to say that the attention of the audience was closely kept till the end of the dialogue.

Amongst the audience assembled in the College Hall were, besides the Bishops of St. Albert, Ottawa and Cythera, a large number of Senators and M. P's. The successful ever given in the College.

In Parliament the week just closed has been the most stirring since the beginning of the session, and presages a lively time for next week.

On Thursday Mr. Dalton McCarthy moved the second reading of his bill to establish a court of Railway Commissioners, one member of which to be a lawyer, one railway man and one other person, none of whom shall hold stock in any railway company. The duties of the commissioners will be, in brief, to settle disputes respecting the crossing of roads and streets and the location of roads and streets across the tracks of such railways, and the manner of such crossing, and the terms and conditions applicable thereto; as to the alignment, arrangement, disposition and limitation of tracks within such municipalities; the compensation payable by railway companies for lands taken or occupied by them, in which such municipalities are interested or in respect of which they claim compensation; also respecting by-laws passed by municipalities in aid of railways and agreements made in relation thereto so as to settle disputes between railway companies themselves as to traffic arrangements, the adjustment of rates for passengers and freight, and crossing of tracks and compensation therefor, including cost of maintenance, the alignment, arrangement, disposition and location of tracks; rights of way over or through lands owned or occupied by railway companies; running powers; haulage; use of tracks; use of station and station grounds; adjustment of tables; transshipment and interchange of freight and other matters relating to "powers, highways and bridges," and "traffic arrangements." These commissioners will have a "Court of Record"; they will have a registry, who will reside in Ottawa and have his office there. Any Municipal Corporation, Board of Trade, Chamber of Commerce, Corn Exchange or Agricultural Association, or any number of persons not less than five, being persons whose goods are forwarded or carried by any line of railway against which complaint is made, may file a complaint in respect of any violation or contravention of the Railway Act of this Act; and the municipalities and other bodies corporate or such five persons as aforesaid, shall have a locus standi to be complainants without being required to show any interest in the matter of the said complaint. When any difference between railway companies is or hereafter may be required or authorized to be referred to arbitration, such difference shall, at the instance of any party thereto, and with the consent of at least one of the Commissioners, be referred to arbitration. All the rules and orders of the Commission will not come in force until approved by the Chief Justice of the Supreme Court. The power conferred on the Governor in Council by the Railway Act in relation to tolls are conferred upon the Commissioners, but certain restrictions are made on the Commission in regard to tolls, rates, &c.

Sir Charles Tupper, while not directly approving the measure, advised the House to move in the Bill with the utmost caution, as the Bill might be so amended as to be a breach of faith and an interference with their just rights, Messrs. Orton and Sprule took strong ground in favor of the Bill, while Mr. Casgrain opposed it. Mr. Cameron (Huron) held that there was need for some legislation of the nature proposed. Mr. Blake believed it best to call upon the representatives of the various railways for their statements of the effect of the Bill, and what legislation was required. Some provinces might be afraid, by this Bill, of frightening away enterprises; but legislation justified, in the interests of the public, would not frighten away any railway enterprises. By taking the evidence of both sides, they would be able to frame a bill not unjust to the railways and giving justice to the public.

Mr. Mackenzie admitted that there were grievances to be redressed, and he was ready to consider any scheme for removing actual grievances, but the present bill was not practicable or workable. It would be an injustice to the general railway system unless the Government system was placed under the same management.

Messrs. Haggart and Mitchell followed in support of the Bill, after which Sir John A. Macdonald advised its reference to the railway committee, a proposition to which Mr. McCarthy gave reluctant assent. It is to be hoped that the hon. gentleman will press his measure through the committee at an early date and have it become law this session; some such measure is certainly needed in the interests of the public generally.

On Friday the House resumed considerations of Mr. Cameron's (Huron) motion in reference to the King's P. E. I. election. Mr. Cameron proposed his motion on the 1st of March, but its discussion was on the time to time afterwards postponed till Friday the 9th. The motion recites the facts concerning the last election, and return of members to serve for King's Co., Prince Edward Island. At the election held there in June last there were four candidates, of whom two were to be elected. The result of the polling showed that P. A. Melatyre received 2,134, S. L.

Robertson 2,002, A. C. Macdonald 1,941 and E. B. Muttart 1,854 votes. The returning officer declared Mr. P. A. Melatyre duly elected, but made a special return in the case of Mr. Robertson, who received the next highest number of votes. The returning officer took this action on the ground that Mr. Robertson was, at the time of the election for the House of Commons, a member of the Legislature of Prince Edward Island, and therefore, disqualified to be elected or returned as member of the House of Commons of Canada. Mr. Cameron's motion closed by a resolve that Dr. Robertson ought to have been returned as one of the members for Kings, and that he has a right to take his seat in the House, giving, however, to all candidates and others the right of contesting the election.

On Friday last Sir John moved, as was expected, that the matter be referred to the Committee on Privileges and Elections. Mr. Blake opposed the proposed motion, and a committee, and an acrimonious discussion ensued in which bitter personalities were indulged in. At six o'clock the debate was adjourned. The question will soon be solved, at least for the moment, in all probability by a referendum to the Committee on Privileges and Elections, whose report may not be expected before the close of Session. Sir John's motion in reference to the license question, begins by ordering the reading at the table of the paragraph in His Excellency's speech in reference to this important subject. This paragraph reads as follows:

"I am advised that the judgment of the Lords of the Judicial Committee of the Privy Council delivered last June on the appeal of Russell v. The Queen goes to show that in order to prevent the threatened sale of intoxicating liquors, and for that purpose to regulate the granting of shop, saloon and tavern licenses, legislation by the Dominion Parliament will be necessary, your earnest consideration of this important subject is desired."

The motion concludes by referring the paragraph to a committee composed of Messrs. Blake, Ross of Middlesex, Mr. Cameron, of North Victoria, Blanchet, Laurier, Desjardins, Casgrain, Hall, Foster, of King's County, New Brunswick, Burpee, of St. John's, Robley, Robertson, of Shelburne, Brecken, Royal, Baker, of Victoria.

Mr. Cadwal gives notice of a Bill to limit the rate of interest throughout Canada to six per cent. This as well as Mr. Shakespeare's promised measure to prohibit Chinese immigration into British Columbia will, no doubt, give rise to interesting discussions. There are many who, like your correspondent, would like to see both measures become law. F. C.

WHAT IS SAID OF THE RECORD.

FROM REV. J. J. GIBB, ST. CLEMENTS. I always read your paper with great interest, especially because it is altogether impartial in politics and because it is always ready to defend the rights of Catholics.

FROM Wm. DALY, ESQ., BEAVERTON. I subscribe for no less than four Catholic papers. Yours is the dearest, but the best of them all.

FROM JOHN REIDAN, ESQ., ST. CATHARINES. I am very much pleased with your paper. The reading matter is well selected and most interesting. I would not be without it in my home.

FROM JOHN McDONALD, ESQ., WOODSTOCK. I think every Catholic family in the country should have the Record.

BRANTFORD ITEMS.

Mr. Thomas Cornwall died on Friday last, aged 56 years, and was buried on Sunday afternoon. He leaves a large family who will miss him seriously.

John A. McCauley, of Pontiac, Mich., son of Mr. Michael McCauley, of Brantford Township, received the degree of Doctor of Medicine at the Michigan College of Medicine, Detroit, last week. His many friends here will be pleased to learn of his success.

Miss Keenan, of London, who was buried on Tuesday last week, was known to many here, who heard of her death with sorrow.

The lecture on Ireland on Sunday evening by Father Lennon promises to be a great success. The choir are practising for a musical vespers for the occasion.

Decisions of Roman Congregations.

INDULGENCE PRAYER TO ST. JOSEPH.

By a decree of the 4th of March, 1882, His Holiness, at the request of the Archbishop of Modena, through the Sacred Congregation of Indulgences, has granted an Indulgence of 100 days to be gained once each day by all the faithful who, with contrite hearts, shall recite the following prayer—

"Most powerful Patriarch, St. Joseph, Patron of the universal Church, which has at all times invoked thee in her trials and tribulations, deign from the high throne of thy glory to cast a look of pity on the Catholic world. Let thy fatherly heart be moved at beholding the mystical spouse and the Vicar of Christ weighed down with sorrow, and persecuted by powerful enemies. Altho' by the most bitter trials which thou didst suffer on earth, thy tears of the venerated Pontiff, defend and deliver the world, with the Giver of peace, and intercede that every obstacle being removed and every error dissipated, the whole Church may serve God with perfect liberty. (Ut destructis adversitatibus et erroribus, Ecclesia secunda Deo serviat libertate.) Amen."

Ashes.

BY E. U. KEALIS. Boston Pilot. I knelt by the "open fire" to-day...

TRUE TO TRUST.

THE STORY OF A PORTRAIT.

CHAPTER XVII. The third winter after Catherine and her friends left Penzance was an unusually mild one...

Was she now to lose that sincere friend? Alas, she feared so! Throwing aside her work she knelt down and prayed earnestly...

Mary, Mother of God pray for me! She is coming, and angels too! Weep not, Kate. The poor woman gasped for breath...

"Dost thou remember the catechism I used to teach thee?" asked Catherine. The little fellow looked round to ascertain that his companions were not within hearing...

he sank quickly back on his bed, and remained silent during a few seconds. "A priest! O, bring me a priest!" he suddenly cried...

No Guesswork Turns Out Well. Philadelphia Correspondence. The difference between positive knowledge and blind experimenting is nowhere more quickly exhibited than in the treatment of stock...

Making Life Look Brighter. Say not "The world is dark and drear, But strive yourself to light it; Turned into a silly posture never fear, 'Tis manhood's work to fight it!"

THE GROTTO AT LOURDES. Are the Wonders Credited to It Worth Belief? AND IS THE ALLEGED APPEARITION OF A LADY TO BERNADETTE A WELL ESTABLISHED FACT?

THE FATHER'S SHARE.

Bernato Union. The mother, Christian mother, always the mother. Christian mother, always the mother. Christian mother, always the mother...

General Debility and Liver Complaint.

R. V. PIERCE, M. D., Buffalo, N. Y. My wife has been taking your "Golden Medical Discovery" and "Pell's" for her liver and general debility, and has found them to be good medicines...

ROUGH ON RATS.

"ROUGH ON RATS" clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15c.

Making Life Look Brighter.

Say not "The world is dark and drear,
But strive yourself to light it;
Though ignorant, yet have fear,
'Tis manhood's work to fight it;
Strive on, and rust will drop its scales,
And earnest effort seldom fails,
And purpose over doubt prevails,
Thus making life look brighter.

her appetite reformed, and her cure proved a lasting one.

If our readers are not willing to accept the testimony of Mlle. Philippe herself, let us hear what a physician of Montpellier has to say respecting her cure: "It is not a question in this case," says M. Vergez, who is attached to the Faculty of Medicine at Montpellier, "of any nervous affection; it is on the material injury (lesion materielle) that we must concentrate our attention; whatever its nature, cancerous or scrofulous, probably the latter, her cure like all cures of affections resulting from natural dispositions, required a considerable period of time. The instantaneous cicatrization of the wounds, or rather the sudden renewal of all the elements constituting the derma and epidermis, could not belong to the domain of nature's forces." We invite our readers to a careful consideration of these last words. If the Protestant rejects the hypothesis of a supernatural power exerted through the intercession of Our Lady, how is he to account for the sudden cure where medical science declared such a cure impossible? It is bound to give us some counter-hypothesis, at least to indicate to us some possible explanation. If he cannot do this, and has to fall back on a denial of the facts alleged, we have plenty more cases to refute his scepticism.

THE GROTTO AT LOURDES.

Are the Wonders Credited to it Worthy of Belief?

AND IS THE ALLEGED APPEARANCE OF OUR LADY TO BERNADETTE A WELL ESTABLISHED FACT?

R. S. Clarke, S. J., Nineteenth Century.

Our inquirer has no infallible decision from Rome to bind him, and he is therefore so far free. No one has any right to condemn as a heretic, or to inflict upon him any ecclesiastical censure, if he calls the miracles a pack of rubbish, and the apparition a silly imposture. The only question is whether he can do so first, without violating the respect due to ecclesiastical authority; secondly, without running in the teeth of the common consent of the faithful all over the world, and notably of the thousands who have themselves visited Lourdes either as pilgrims or visitors; thirdly, without refusing to accept evidence so clear, so well-established, so multiplied, so various, so conclusive of the point at issue, as to write himself down a fool if he declares that there are to be either dupes or impostors, and the facts they narrate either a lie or a delusion.

I need not dwell on the first two of these heads. The apparition and miracles at Lourdes have received the explicit sanction of the bishop of the diocese, who has himself visited the grotto many times as a pilgrim, and, after a most careful and thorough investigation, issued a mandement in which he formally gives his judgment in favor of the reality of the apparition, declares the miracles wrought to be the work of the supernatural power of God, and authorizes the devotion of our Lady of Lourdes, recommending it to the faithful of his diocese. Nor is there any possibility of denying the existence of a consentient voice bearing witness to the facts of Lourdes. A newspaper, which attempts to ridicule the cure, evoked from her husband the following statement, which he inserted in a local journal—in the impartial des Vosges: "I declare, upon my faith as an honest man and a good Christian, that my wife, who had her left side paralyzed for seventeen months, and could no longer follow her ordinary occupations, has come back from Lourdes completely cured. Since her return she has been in perfect health, and I seem to be dreaming when I see her walk, run, carry heavy loads, cut up wood, wheel the borrow, etc., as if she had never been ill."

We pass over several of the most striking miracles because they were performed on ecclesiastics or religious. We will strike for our third instance one performed on a young man of twenty-three; we select it because of the absurdity of attributing it to imagination, or, indeed, any human agency, and also because of the remarkable medical testimony which accompanies it. M. Rene de Bil, of Hondschote, near Dunkirk, had a white tumor on his left knee, and was only able to walk with crutches. When the national pilgrimage was organized, he determined to take part in it. Arrived at Lourdes, he bathed in the sacred spring; the result was that the wound and swelling completely disappeared; he left his crutches at the well, and can now walk with ease. A local paper having tried to explain away the miracle, M. Leys, who had been attending the sick man, wrote the following professional statement: "The undersigned, doctor of medicine, declare that I have professionally attended M. Rene de Bil, aged twenty-three years, gentleman, living with his parents, who are land-owners at Hondschote, near Dunkirk. The white tumor from which this young man was suffering was situated on the right knee, and was complicated by fatuous abscess with suppuration of the knee, and curvature of the leg towards the thigh. After treating the disease for five years, I was convinced that it was incurable. On the 13th of August last, the day before his departure to Lourdes, I examined my patient, and found him in the same serious condition. "On the 14th of September, I declare that the white tumor, ulcers and fistulous passage have disappeared, that the leg has become straight, and that the young man walks without the help of his crutches, which were indispensable to him. For myself, as for any unprejudiced person, it is evident that so wonderful a cure could not be attributed to the miracle of Lourdes."

The narration of miracles is always liable to be tedious, and we will, therefore, inflict no more of them upon our readers, though there are many which we would fain adduce. We will conclude our testimony for Lourdes with a professional document, emanating from the pen of a well known Paris physician, and one who has made therapeutic springs and medical waters his specialty. The most sceptical can hardly refuse to concede to his authority an assent they would naturally deny to women and priests. Dr. Constantine James writes this in the Journal de Paris: "I have visited Lourdes with the same spirit of inquiry and the same reserve which I have carried with me in all my excursions to well-known watering places. To speak only of facts which have come under my own observation—I mean, which affected my own patients—I declare that I have seen sick persons return cured from Lourdes under circumstances which led my professional brethren and myself to judge their condition beyond the resources of nature and of art. To the facts alleged the answer made con-

THE CHURCH THE MOTHER OF SCIENCE AND CHARITY.

A Grand Lecture by Bishop O'Farrell.

The following is a synopsis of the very able lecture delivered in the Cathedral, on the evening of February 22, by the Rt. Rev. M. J. O'Farrell, Bishop of Trenton, N. J.

I have come, said the Rt. Rev. Bishop at the kind invitation of your good brethren, to address you on a subject that may seem a strange one. The whole world acknowledges the Church to be the Mother of Charity. Her works in this direction are so well known, that there is little to fear from calumny. But to speak of the Church as the Mother of knowledge, seems almost to involve a paradox. History has almost to strangely written in English, at least, that it has passed almost into an axiom that the Church is the mother of ignorance. Yet, as a Catholic Bishop, he was prepared to say that knowledge had never flourished better than where the Church's influence was most felt. Because of the asperities cast upon the Church and which he would refute by the facts of history, he considered the first part of his subject the more important, and would therefore dwell upon it at greater length. There was reason to be proud of the fact that the Catholic Church that was the mother of all the modern nations, of all modern civilization. The subject was so vast that it was difficult in the compass of a lecture to give even an adequate sketch of what the Church had done for human knowledge in this world of ours. She was not established by Christ to teach human knowledge, therefore if the Church had favored science or the arts she would not have been unfaithful to her mission. Like her divine Master, she came to preach the Gospel to the poor. This was a distinguishing sign of her divine mission, as it was of His. Yet, said the lecturer, the Church had indirectly caused progress to show fully what she could do for man, for her children were called to profess their faith at the price of their blood; but even then the Church bestowed special blessings on men of genius and mind. But after peace was proclaimed to the Christians by Constantine, came an era of intellectual greatness such as had never before been known; producing men of such intellect and attainments as to overtop all the great men that have come after. What minds have ever surpassed those of an Augustine, an Ambrose, a Basil, a Gregory Nazianzen, a John Chrysostom? What philosophy ever equalled that of St. Augustine? The highest problems the human mind can propose were discussed by those children of the Church, and the Church raised them in honor next to the martyrs. And there were other great minds in those days, of whom little but the fame has come down to us; for many precious documents were lost, or destroyed during the subsequent barbarian invasions. The days of the Roman empire ended. The blood of the martyrs was crying out, and God answered by summoning the fierce barbarians of the north; the Huns, the Vandals, the Goths and the Visigoths who swept over the fairest plains of Europe, trampling the marks of civilization. They came as a flood, and when this deluge subsided the ark of the Church was bearing the hope of the future resurrection of the nations. She sent out her monks with the cross, and the nations bent the knee to them. She sent them to teach all the peaceful arts, agriculture, industry; to form nations out of the hordes of wild barbarians that the plow was better than the sword, and to train them up in the rudiments of civilization. The monks taught them agriculture; markets were established, and under the shadows of the cathedrals the cradles of the future cities were made and schools were started. In France and Germany and other portions the Church did not immediately gain favor, but there was a nation where she was welcomed, without persecution and bloodshed—Ireland—and there was a test of what the Church could do when free to act. Bishop O'Farrell then launched out into a graphic description of the spread of the Gospel in Ireland, the establishment of monasteries and schools, and the power of the Church in civilizing and improving, never so great, never so easily exercised, as in a free country, such as, for many centuries after the introduction of Christianity, Ireland was. In spite of the defects of the tribal forms of government, the whole country was made a school house for the world. When the power of Europe was torn by civil war, Providence kept that little island as a light-house in a stormy sea to light lost souls to where knowledge for the intellect and peace for the heart might be found. As long as Ireland was a nation the full Catholic spirit of the people was allowed free vent. She not alone imported learning gratuitously to candidates from distant nations, but also gratuitously fed and lodged the students while they remained as such on her hospitable soil. He cited the monasteries (which were also the schools) of Bangor and Lisnore in Ireland; of the sacred Isle of Aran, containing the ruin of the oldest churches in Christendom; those churches in beehive form, aptly styled "the Pyramids of the West." What did the Church allow the pupils to learn? All that was then possible in the world to learn. The speaker then referred to the establishment of schools by the Church in France, Germany and Italy. She founded universities, and became the storehouse of all learning known to men. He enumerated the great universities established by the Church, previous to the sixteenth century, and noted how few had been organized since. To the Church in England owe the famous Oxford and Cambridge. What has she done in this line since? She tried to give Ireland a university, but could only accomplish Trinity College. For herself, her only achievement has been the attempted London university. Through all countries, in these early times it was religious that occupied the chairs and taught all the natural sciences. There was never such an en-

THE HAPPINESS OF GODLINESS.—Nothing contributes so much to the happiness of man upon earth as the practice of godliness. This is one of those truths which the world does not believe or is not aware of, and yet it is not a veiled truth. Paul possessed great wealth and connections, and held in high esteem by the world; but all this was insignificant to satisfy the longings of her soul. Trained to virtue by the learned St. Jerome, she resolved to expend her income in works of charity, and to quit the city of Rome, so as to pass the rest of her days in Palestine; there to meditate and pray and live in the very places which the Saviour had hallowed by His presence. Worlds would fail to express the overflow of blissful feeling, and consequently, of blissful feeling, that pervaded this chosen soul, welling from the very fountain-head of true felicity. It would be difficult to relate all the good which she effected by means of her noble example and open-handed charities, which proved to her a source no less true of insuring happiness. Paula ended her saintly life in 404; leaving behind her, to continue her good works and example, a daughter, trained after her own heart, the ever-memorable Eustochia.

HALF HOURS WITH THE SAINTS.

Saint Paul.

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MORAL REFLECTION.—The apostle St. Paul says of godliness that "it is profitable to all things, having promise of the life that now is, and of that which is to come."—(1 THESS. II, 8.)

Saint John Chrysostom.

CONSTANT IN WELL-DOING.—John, surnamed Chrysostom, or "mouth of gold," by reason of his admirable eloquence, was raised by unanimous acclamation to the patriarchal see of Constantinople in 397. Had he wished to effect a compromise with the Eutychians and Monophysites, whose doctrines were rife among his flock; to shut his eyes to the disorders of the clergy of his diocese, whose manner of life was not sufficiently austere; to tolerate games and spectacles more pagan than even the triumphs of the day, in the midst of their scandals, their pomp and pride; to contrive an alliance with the Arians, who were all-powerful at court and throughout the empire; to flatter the ambition and the excesses of the eunuch Eudoxia; or merely to close his eyes to all abuses—the night of his life, have carried with him the approval of all, with the single exception of that of his own conscience. He preferred, however, to obey the behests of duty; and hence was calumniated and persecuted; was twice torn from his episcopal charge and driven into exile, where he died, on the 14th September, 407; bequeathing to the Church the noble example of the highest courage.

MORAL REFLECTION.—The maxim "Do good, come what may," is the most reliable of all rules of conduct. The Wise Man said: "The strength of the upright is the way of the Lord."—(PROV. X, 2.)

Saint Cyril.

HOLY MARY, MOTHER OF GOD, PRAY FOR US.—The impious Nestorius, patriarch of Constantinople, was spreading his false doctrine through the world. According to his teaching, Jesus Christ possessed a twofold personality. It was needful to distinguish, in God made man, the perfect divine and the person human; and Mary, although Mother of Christ, was not Mother of God, because she had only given birth to the person human. St. Cyril, patriarch of Alexandria, who was already renowned for the greatness of his intellect and his zeal for the faith, was charged by Pope Celestine I, to refute these baneful errors. He accomplished this to the great contentment of the universal Church; and the two councils, of Rome in 430, and of Ephesus in 431, confirmed his doctrine, which was withal that which the Church had ever taught. The town of Ephesus, on this occasion, gave free course to its abounding joy and holy enthusiasm. The fathers of the council were borne aloft in triumph, amid the exclamations of the inhabitants: "Blessed be ye who have restored to us our Mother." Cyril died in peace at Alexandria, in 441.

MORAL REFLECTION.—In all our troubles, temptations, and dangers, let us have often on our lips, and pronounce with confidence, faith, and love, the restoration of the Church: "Holy Mary, mother of God, pray for us!"

Bed-Ridden and Cured.

W. E. HESTERS, of Emporia, Kansas, says that his wife had been sick nearly seven years, and for the last four months bed-ridden. She had been treated by a number of physicians and only grew worse. Her attention was called to Dr. Pierce's "Golden Medical Discovery" and "Favorite Prescription," which she commenced using. In one week she could sit up, and in three weeks could walk about. By druggists.

No Man Ever Smoked "Myrtle Navy"

No man ever smoked "Myrtle Navy" tobacco for a fortnight and then took any other brand in preference to it. It bears its own testimony of its qualities, and it is testimony which is always convincing. The smoker who uses it is never annoyed by getting it sometimes of good quality and sometimes of bad. The arrangements of the manufacturers for keeping its quality equal are very elaborate and complete, and are the result of many years of experience and close obser-

Liver, Kidney and Bright's Disease.

A medicine that destroys the germ or cause of Bright's Disease, Diabetes, Kidney and Liver Complaints, and has power to root them out of the system, is above all price. Such a medicine is Dr. Carter's, and a positive proof of this can be found by one trial, or by asking your neighbors, who have been cured by it.

STINGING Irritation, Inflammation, all Kidney Complaints, cured by "Buchu-palpa." \$1 per bottle.

Mrs. McArthur, of Hopeville, says regarding Hagar's Pectoral Balsam, that she would not keep home without it. She can not speak too highly of its merits as a remedy for Coughs, Bronchitis, Asthma, weak lungs and all pulmonary troubles. A cold may be cured by it in one day.

Curran's Inguenity.

A farmer attending a fair with a hundred pounds in his pocket, took the precaution of depositing it in the hands of the landlord of a public house at which he stopped. He was afterwards called to the bar shortly afterwards, he resorted to him for the money; but the landlord, too deep for the countryman, wondered what hundred he meant, and was quite sure that no such sum had ever been lodged in his hands by the astonished rustic. After a ineffectual appeal to the recollection, and, finally to the honor of his wife, the farmer applied to Curran for advice.

"Have patience, my friend," said the counsel; "speak to the landlord civilly, tell him you might have left your money with some other person. Take a friend with you, and lodge with him another hundred in the presence of your friend, and come to me."

He did so and returned to his legal friend. "And now I don't see how I am going to be better off for this, if I get my one hundred back again; but how is that to be done?" "Go and ask him for it when he is alone," said the counsel. "Ay, sir, but asking won't do it, I'm afraid, without any witness at any rate." "Never mind, take my advice," said the counsel, "do as I bid you, and return to me."

The farmer returned with his hundred, glad to find it safely in his possession. "Now, sir, I must be content, but I don't see I'm much better off." "Well, then," said the counsel, "now take your friend with you, and ask the landlord for the hundred pounds your friend saw you leave with him."

We need not add that the wily landlord found he had been taken off his guard, while our honest friend returned to thank his counsel exceedingly, with both hundreds in his pocket.

As long as Ireland was a nation the full Catholic spirit of the people was allowed free vent. She not alone imported learning gratuitously to candidates from distant nations, but also gratuitously fed and lodged the students while they remained as such on her hospitable soil. He cited the monasteries (which were also the schools) of Bangor and Lisnore in Ireland; of the sacred Isle of Aran, containing the ruin of the oldest churches in Christendom; those churches in beehive form, aptly styled "the Pyramids of the West." What did the Church allow the pupils to learn? All that was then possible in the world to learn. The speaker then referred to the establishment of schools by the Church in France, Germany and Italy. She founded universities, and became the storehouse of all learning known to men. He enumerated the great universities established by the Church, previous to the sixteenth century, and noted how few had been organized since. To the Church in England owe the famous Oxford and Cambridge. What has she done in this line since? She tried to give Ireland a university, but could only accomplish Trinity College. For herself, her only achievement has been the attempted London university. Through all countries, in these early times it was religious that occupied the chairs and taught all the natural sciences. There was never such an en-

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LETTER FROM HIS LORDSHIP BISHOP WALSH

London, Ont., May 23, 1878. DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principle; that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

LETTER FROM BISHOP CLEARY

Bishop's Palace, Kingston, 13th Nov. 1882. DEAR SIR,—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the Catholic Record, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting reading for Sunday readings and help the young to acquire a taste for pure literature.

MR. DONAT CROW, AGENT FOR THE CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, MAR. 16, 1883.

CORRECTION.

We give place with pleasure to the following letter from Rev. Father McCarthy, Secretary of His Grace Archbishop Tache. The letter speaks for itself, and we commend it to the perusal of all our readers in the hope that it may entirely remove the impression, really unfounded on fact, which the paragraph that found its way into our issue of the 23rd ult., contributed to create.

ST. PATRICK'S DAY.

To-morrow the Church celebrates the feast of St. Patrick, Apostle of Ireland. This festival is now one of world-wide fame, its celebration being heartily signed into in every part of the world. Children of Erin have found a home—no, there is no part where they have not found a dwelling place. The have not only Ireland's great apostolic commemoration, but perceive, assuming year by year, we are gradually developing a religious character, year a more decided affection to a celebration. There can be no doubt of its secular character of the day in which the due pre-eminence of the religious character is being lost without interfering with the religious solemnization. St. Patrick's Day should be really a religious festival, and while being religiously celebrated, but, as it is, it is essentially a religious festival, and it is just and meet that Irishmen should love the sons of Irishmen should, out of the love they bear to the land evangelized and sanctified by the blessed Patrick, give, on this day, some consideration to the rights of his people, the redress of their grievances, and the advancement of Irish interests at home and abroad.

terma verba coram.

The recurrence of St. Patrick's Day gives every child of Erin, no matter where his lot be cast, a needful opportunity of reflecting on the part he has borne in the Apostleship of his race. There may be some who have not borne any part in the glorious God-appointed mission of the Irish, some even who have by negligence, and perchance positive wrong doing, hindered, in so far as they could, its accomplishment. And there are, no doubt, many who did not during the year closing with St. Patrick's Eve, contribute their due share to the furtherance of the high and holy objects of that mission. For all the festival of to-morrow will be an occasion fruitful of good thought and good purpose. How better, how more religiously could the day be celebrated than by the forming of such a purpose—a purpose binding us one and all in closer fidelity, both in profession and practice, to the teaching of Patrick? It is by forming such purposes, and making them the guide of our lives and actions, that we can best promote Irish interests the world over.

We had hoped last year to be enabled to chronicle, on the approach of the national anniversary this year, some marked improvement in the political condition of the old land. But instead of an improvement there has been, if anything, a very serious deterioration. Misgovernment in its very worst forms still stalks forth through the land. Famine has again visited the unfortunate island, and a wail of distress that has pierced every heart but Britains, has gone forth from the western shores of Ireland to the very ends of the earth. The horrors of '98 are being enacted in Dublin. Perjured witnesses, murderous informers, packed juries, and a despotic bench have been, as of old, called into requisition to consign brave men and true to gallows or dungeon. We are no apologists for murder or assassination. We repudiate and condemn such crimes not only as laid in themselves, but as affording the very best weapons to the enemies of Ireland. But private crime, had as it may be, can never equal in enormity, nor in far-reaching consequences for evil, the crimes of governments. Nor can private crime be made an excuse by any government for misrule where government itself is responsible for its existence and prevalence.

ORANGE INCORPORATION.

The attention of the Parliament of Canada is during its present session to be directed to the subject of Orange incorporation. The Orange Society has made several vain efforts to secure incorporation from the legislature of Ontario, but has never dared to ask for such recognition in Quebec. In some of the Maritime Provinces, however, bills for the incorporation of this loathsome association have, we believe, been passed. But the Orangemen down by the sea who have secured a quasi legal recognition are now as eager as their brethren from the Upper Provinces to secure incorporation from the Parliament of Canada. In fact, the Orange body seeks to override the legislatures of Quebec and Ontario through the instrumentality of the Federal Parliament. The legislature of Ontario has year after year by large majorities refused to charter the association and that of Quebec has gone as far as prohibiting them to walk in procession as Orangemen. The Parliament of Canada should, we think, hesitate before placing itself in contradiction to the clearly expressed will of legislative bodies so important as those of Quebec and Ontario legislatures, and nowise inferior to itself in point of respectability, intelligence, and zeal for the public good. There are, we regret to know, Catholics who profess to see no wrong in incorporating the Orange Society.

FOREST TREE CULTURE.

The government of Ontario early last summer selected certain gentlemen to attend the meetings of the American Forestry Congress in Cincinnati, Ohio. These meetings began on the 25th and closed on the 29th of April. The government of Ontario was likewise represented at the meeting of the same body held in Montreal from the twenty-first till the twenty-third of August. The delegates appointed to attend the sessions of the Forestry Congress as representatives of the government of Ontario, some time after their return, submitted to the Minister of Agriculture a report of the proceedings of the Congress at its sessions both in Cincinnati and Montreal. During the Montreal session Hon. Mr. Joly, ex-Premier of Quebec, a gentleman who has given careful study and attention to questions connected with Forestry—and who may in fact be considered the highest authority on the subject in Canada—read a paper on the subject of forest tree culture that offers good ground for earnest reflection. Mr. Joly begins by a few observations, the correctness of which is obvious to all who give the subject the slightest attention. He says: "The European traveller who visits only the settled parts of this Province, is invariably disappointed at the scarcity and meanness of our trees. Of course, if he leaves the beaten tracks of travellers, and goes far enough into the wilderness, up the Ottawa and the St. Maurice, he will see fine timber, but, in our settlements, we can only show him, here and there, at long intervals, one solitary elm, model of grace and beauty, and the traveller will feel, as we do, grateful to the man who spared that tree.

in reference to this question.

The legislature, in granting charters to public bodies, takes into consideration (1) the utility or necessity of every association seeking incorporation; (2) the purposes it professes to have in view; (3) the means it proposes to employ for the accomplishment of these purposes. In no one of these respects can any good citizen in or out of the legislature support the claim of the Orangemen to incorporation. There is not only no necessity for the existence of Orangeism in Canada, but a very pressing necessity for its early extinction. Not only has it no useful purpose to promote, but its ends and aims are directly opposed to the best interests of this promising country. We need not speak of the means it employs to serve its ends. They are too well known to need repetition in these columns. Orangeism has inflicted more real injury on Canada than could be repaired in half a century after its total disappearance. It has spread discord and enmity throughout the land, setting neighbor against neighbor, family against family, blasting the hopes of communities that had otherwise enjoyed the blessings of peace and grown to prosperity. It has inspired and incited to crime of the most brutal character everywhere it has obtained a foothold. Its record, in fine, is one of brutality, bloodshed and disregard of all law, human and divine. Shall, then, the Orange Association be chartered by the Parliament of Canada? We hope not, for we have as Canadians a higher opinion of our national legislature than to believe it capable of such folly and criminality. The leaders of our Parliamentary parties generally delight in quoting English precedents to justify their course of action. Can one English precedent be found, we ask, for such a course as the Orangemen of Canada propose to force on our legislature? We propose to keep our readers thoroughly posted on the discussions to which the proposal to incorporate the Orange association will no doubt give rise, and we ask them in the meantime to take steps immediately, wherever they can, to petition the Dominion Parliament against the chartering of an association, pledged by oath to the very destruction of Catholicity.

Other gentlemen present dwelt at length on the advantages of tree culture in a manner deserving special attention. Speaking of tree planting and forest growth from a sanitary point of view, Dr. Millikin of Hamilton, Ohio, pointed out that the most obvious and beautiful modification of climate by forests is by the arrest of the winds.

shelter the panting cattle, to set off

like Kentucky, where the rain is not precipitated by mountain heights, but by the meeting of warm moist and cold winds. Here one neighbor has plenty of rain, and another scarcely any. And, even if the rainfall should be the same for the whole State, the owners of forests have reason to believe that these wind-breaks are favourable to rain eddies and rain-bearing currents of air. Here is room for future scientific inquiry and experience. One thing I have found out by artificial landscape gardening: that trees planted many feet deep towards the south, make the immediate shade trees nearer the mansion cooler. The reason being that as most of our air currents and winds come from the south-west, even a few more feet of shade in that direction give very marked coolness against the hot currents of air from a sun-parched surface. And the question, therefore, must be logically put, if a few trees make such marked difference in the temperature, what must be the effect of great forests in the same direction upon animal comfort and plant growth?

Dr. Eby of Sebringville, Ont.

dealt with the commercial value of tree planting and places that aspect of the question in a very clear light. "Their commercial value," states Dr. Eby, "should induce every farmer to engage in tree planting as a source of gain. While some kinds of trees require many years before they have grown sufficiently large to make their wood valuable, others require only a few years' growth." Mr. Badd, of Iowa, who has grown trees largely, says: A grove of ten acres (of white ash), thinned to six feet apart, containing 12,000 trees, at twelve years were eight inches in diameter, and thirty-five feet high; the previous thinning paying all expenses of planting and cultivation. Ten feet of the bodies of these trees were worth, for making bent stuff, etc., forty cents each, and the remaining top ten cents, making a total of \$6,000 as the profits on ten acres in twelve years, or a yearly profit of \$50 per acre. Mr. Everett is said to have sold twenty-three acres of black walnut, of twenty-three years' growth, for \$27,000, or \$50 per acre for each year's growth. What farmer can make an equal amount by growing grain or raising cattle? It may be a long time to wait—from twenty to sixty, and even a hundred years, as is the case with some kinds of trees—for a harvest; but when it does come it is all the more valuable. It, however, does not follow, that because the harvest is so far distant, that he that sows it will most likely never reap it, that therefore he will have no reward for his labour. The value of the crop, even if not ripe, increases with each year. It takes very few years until a properly planted forest will yield sufficient returns by the sale of the thinnings to pay for the labour and the interest on the money invested."

Colleges and High Schools of the

Province. The subject is so interesting, and could be treated in so instructive a manner, that little doubt can be entertained that beneficial results would accrue from the delivery of lectures such as we speak of. If the youth of the Province be impressed with the utility and importance of forest culture, our country will be saved the evils that have visited other countries through the denudation of forests.

THE MAYORALTY OF MONTREAL.

The re-election of Mayor Beaudry to the civic chair of Montreal has drawn from some journals comments of a character which reflect no credit on their writers. Mr. Beaudry was fairly elected over his opponent, whose friends made use of every appeal that fanaticism could devise to prejudices of race and religion. The Montreal Gazette takes, we think, a very narrow and unjust view of the election. "The French Canadian voters," says the Gazette, "were substantially a unit in his (Mr. Beaudry's) favour, many even of those who signed his opponent's requisition voting for him. They have shown that, having a numerical majority, they are determined to use it, and that the English speaking people, whose capital and business enterprise have made Montreal the splendid city it is, have no rights which they are called upon to respect—no feelings which they are bound to regard. It is rather a rude awakening; but perhaps it may as well come now as later. Hereafter, it may be assumed that only a French Canadian can be Mayor of Montreal, and in that event we may as well recognize Mr. Beaudry's claim to the office during the term of his natural life."

We deny the Gazette's assumption that

Mr. Bulmer was the candidate of the English speaking people of Montreal. He was a candidate of a portion of them only, and as he was run not upon his merits, but as an English-speaking Protestant, met with deserved defeat. Montreal is not the splendid city it is, solely on account of the capital and business enterprise of that class of English speaking citizens of Montreal for whom it can speak. The commercial metropolis owes to a great extent its foremost position to Catholic (both French and Irish) capital, to Catholic business enterprise, and above all to Catholic labor. The rights of the Protestant minority of Montreal have been always respected, and the feelings of that minority always duly regarded by the Catholic majority—more than can be said of the Protestant majority of Toronto in its treatment of the Catholic minority in that city.

The Kingston News goes even further

than the Gazette in unparliamentary comments on the re-election of Mayor Beaudry. The following is a specimen of the News' aestheticism: "Beaudry seems to possess a monopoly of the civic chair, founded upon the fact that he is a French champion, and an unscrupulous partizan. It must be galling to the superior classes of Montreal to be presided over by a man who has shown himself to be such a hog."

Such language betrays a lamentable

narrowness of views that only requires exposition to meet with general condemnation. The Montreal Star, on the other hand, takes a just and good-natured view of the election: "The only thing," says the Star, "to be done now by the disappointed electors, is to accept the defeat with as good a grace as possible. Mr. Beaudry is unquestionably the choice of the majority, and although the giant has used its strength a little too much like a giant, that is a question of taste, and really concerns the majority more than the minority."

The following is a list of the gentlemen

who have filled the civic chair of Montreal since 1833: Jacques Viger.....1833 Hon. Peter McGill.....1840-43 Jos. Bourrè.....1843-45 Hon. James Ferrier.....1845-47 John E. Mills.....1847-48 Jos. Bourrè.....1848-49 G. B. Falbre.....1849-51 Chas. Wilson.....1851-55 Wolfred Nelson.....1851-55 Henry Starnes.....1855-58 C. S. Rodier.....1858-62 Hon. J. L. Beaudry.....1872-66 Hon. Henry Starnes.....1866-68 Wm. Workman.....1868-71 C. J. Coursol.....1871-73 I. L. Cassidy.....1873 Aldis Bernard.....1873-75 W. H. Hingston.....1875-77 Hon. J. L. Beaudry.....1877-79 Severè Rivard.....1879-81 Hon. J. L. Beaudry.....1881-83

Amongst the above named gentlemen

we find two Irish Catholics, Messrs. Cassidy, and Hingston; who held office in all three years only, whereas six Protestants have held the position in all for sixteen years. If any class in Montreal has just reason to complain of injustice in regard to the distribution of municipal honors it is surely the Irish Catholic body.

There are twenty-nine Catholic peers

who have seats in the English House of Lords; four Privy Counsellors; and forty-seven Barons, the premier being the "infant" Sir Henry Alfred Doughty Tichborne, and the last in rank Sir Maurice O'Connell.

A JUST TRIBUTE.

We were very happy to notice in a number of our esteemed contemporaries the American, a very interesting article begins by a recital of a few chronological facts in the history of this distinguished family. According to the tradition, the elder of the two poets was born at Curragh Chase, County Limerick, land, in 1788. The family was founded by Vere Hunt, a Cromwellian officer, went from Essex to Ireland, and after war settled on the estate which has remained the property of his posterity. Vere Hunt was a great grandson of J. Earl of Oxford, who died in 1539. Hunt, one of his descendants, also a diarist, was made a baronet in 1784. His son Aubrey succeeded to the title in 1811 but dropped the name of Hunt, assuming the name and arms of De Vere only. Harrow, where Sir Aubrey was educated was the contemporary of Sir Robert Peel, Lord Byron and others who afterwards achieved distinction.

At the age of eighteen he married

Mrs. Rice, sister of Lord Montague. His career as a poet did not begin, properly speaking, till he had passed the age of thirty. His first poems of any length were "Julian the Apostate" and the "Duke of Mercutio" dramatic efforts which displayed literary talent and rare scholarship. In 1842 he dedicated his work, "A Song of Faith: devout exercises and sonnets," to Wordsworth, of whom he was the special friend and admirer. Being essentially of a religious turn of mind, he specially cultivated the sonnet, finding it, as he said, "to be poetry what the collect is in devotion." "The influence of Wordsworth's style," the writer in the American, "as well as his political opinions, is apparent in Aubrey's sonnets, many of which are of a striking literary beauty, although their austerity, he thinks, is too dominant a characteristic to permit them to become popular. Many of his descriptive sonnets, on to point out this same writer, have themes the bold and beautiful colour below the Galtee Mountains, of which Mulla—of which Spenser speaks within sound of whose murmur he wrote the "Faery Queen"—is one of the loveliest features. This is indeed a region full stirring memories, personal and political and their inspiration is visible in the sonnet entitled "Kilmallock," which is offered as a fair type of Sir Aubrey's powers:

"What ruined shapes of feudal pomp are there,
In the cold moonlight fading silently?
The castle with its stern, baronial air,
Still frowning, as accustomed to defy,
The Gothic street, where Desmond's chivalrous
Dwelt in their pride; the cloistered house
prayer;
And gate-keepers, moulder where their
stream flows by
Now but the owl's lone haunt and fox's lair,
Here once the pride of princely Desmond
flushed;
His courtiers knelt, his mailed squadron
rushed;
And saintly brethren poured the chorals
Here beauty bowed her head and smiled and
flushed:
Ah! of these glories what doth now remain
The charnel of yon desecrated fan!"

Sir Aubrey's most considerable work

was his dramatic poem, "Mary Tudor." It was not published till after his death which occurred in 1846. Aubrey Thomas De Vere, third son of the late baronet, was born at Curragh Chase in 1814. He was educated in part at Trinity College, Dublin, but was not graduated. He began his literary career at an early age. His "Search after Prosperity," published in 1843, discloses, as the American very justly observes, the germ of that spontaneous power which later years have fully unfolded. The poem is justly held to be one of the finest specimens of English imitation of Greek manner. "For more than a dozen subsequent years," feelingly continues the writer in the American, "Mr. De Vere found no leisure, doubtless felt no inclination, to versify; for the Galtees, the placid streams that wind through their defiles, the fertile plains that spread on every side, were no longer filled with the fanciful myths of classic lore; the most shocking reality had fallen upon the country, and his tender heart and active hands were occupied in the dreary work of relieving the victims of artificial famine,—artificial, because, while thousands were dying of hunger, food produced by the soil, sufficient to feed twice the population, was being exported. The bitter experience of the period between 1846 and 1849 induced him to prepare an essay, moderate in tone and candid in temper, entitled "English Misrule and Irish Misdeeds," in which he eloquently pleads for a reformation of the evils inflicted on Ireland by the hand of foreign government,—not, however, acquiescing in the conclusions of others that those evils can be effectually eliminated only by expelling foreign rule from the island and permitting its people to administer their own affairs. From his father he inherited a loyalty to the English ancestry of their family, and has always sought an amelioration of the condition of Ireland within the British Empire, being persuaded that the separation of the two countries would defeat the destiny foreordained by God for the Irish people. His conception of this destiny is the key to a large portion of his noblest poetry, and may best be stated in his own words, conveyed to the writer. While assisting in the relief work, his thoughts were turned with renewed vigor to relig-

A JUST TRIBUTE.

We were very happy to notice in a late number of our esteemed contemporary, the American, a very interesting article on the "two poets, Aubrey de Vere."

"What ruined shapes of feudal pomp are there, In the cold moonlight fading silently? The castle with its sterna, horizontal air, Still frowning, as accustomed to defy;

PASSION TIDE.

On Sunday last the church began the sacred and solemn time dedicated to the commemoration of the Passion of Our Divine Redeemer.

At the Cross her station keeping, Stood the mournful Mother weeping, Close to Jesus to the last; Through her heart His sorrow sharing, All His bitter anguish bearing, Lo! the piercing sword has passed!

A GOOD MOVE.

We are glad to learn from the Winnipeg Herald that active steps have been taken to direct Irish immigration into the North West.

After some discussion as to the best mode of organizing systematic immigration aid, a committee was struck to solicit subscriptions for the assistance of and procure employment for the expected immigrants on their arrival.

We heartily wish the committee every success in its noble and patriotic undertaking. As this, however, is an undertaking in which not only the Catholics of Manitoba but those of the whole Dominion are concerned we would suggest to the committee the advisability of placing itself in immediate communication with Irish Catholic societies throughout the older Provinces to seek their co-operation in the good work.

If the Irish Catholics of the entire Dominion were to move in the matter a very large measure of success would be achieved and lasting good effected for religion in the North West.

MUSIC AND ITS INFLUENCE.

When we try to define beauty as an abstract quality, it becomes exceedingly difficult to render in words the exact idea we have formed of it, because being such a mysterious intangible subject it always seems to elude our mental grasp, and the best treatise on it apparently falls short of the author's ideal.

But even yet there are difficulties. Thought fails to render itself wholly in words, and the written expression of our ideas on the subject is no more the reproduction of our feelings than is a canvas faintly outlined the reproduction of a surrounding landscape.

There is something in the beauty of music which overpowers us, transfixes us as it were, riveting our attention in a way that no other art does. It is not our mind that is impressed by music, because it will wander, while the heart, the seat of all our powerful emotions, yields itself to the resistless spell which music, the enchantress, weaves around it.

A kind of pleasing reverie or delirious semi-consciousness is induced by the lingering pathos and unutterable sweetness which, at the touch of the inspired artist, enters, like the breath of life, into the soul of his instrument, making it no longer a piece of dull, simple mechanism, but a living, breathing temple of beauty, which, if less than heavenly, is surely more than earthly.

Music exercises on the heart of man such a magical effect as no other influence is capable of producing. Though cold the eye and stern the brow, the one will light and the other flush with the fire which sweet music kindles into action, the fire which is born with the human heart and which knows no decaying. It may have smoldered for long years beneath the cold gray ashes of indifference and neglect, but the moment must come for each one when a sigh will reach the dying embers, and fan them once more into action.

Nothing can make us realize more forcibly than music the grossness and sensuality of earthly pleasure and avocations. The low, soft cadence of an inspired rhapsody seems to partake of a spiritual nature, which elevates our hearts to things of a higher and purer level. It invites us to shake off the trammels of earth, and soar away soul-free to regions of heavenly bliss, where celestial harmony pervades the spirit-breathing atmosphere. Thus do we feel that real, profound, peaceful heart-joy that we vainly seek among more material surroundings.

We can speak all languages with music; it is a common tie between man and man, needing no interpreter, for it goes straight to the heart. The effect it produces is almost instantaneous.

Do you wish to wreathe with smiles the faces of your listeners? Then lightly touch the strings in some sweet rippling melody, full of mirth and gladness, and care and melancholy will vanish like dark clouds dissolving before the glory of the sunlight. Or it may be that your heart is heavy with grief, and you wish to invite sweet sympathy, then in the plaintive chords of some mournful nocturn, or dreamy, soul-thrilling reverie, you may strike the inmost heart-strings and they will not be dumb to your call.

It is thus that music satisfies the cravings of our inner selves, spiritualises our human nature, and removes from our souls the cross of material and sensual aspirations.

CHRISTIAN EDUCATION.

We will begin next week the publication of the learned Bishop of Trenton's pastoral on that most vital of living questions, Christian Education. Anything more lucid and convincing on this subject has never been our privilege to peruse. We would like to see this valued document in the hands of all Catholics, many of whom unfortunately hold ill-founded and even erroneous views on the subject of Christian Education. For the information of those of our readers who may desire to have Bishop O'Farrell's able production in pamphlet form, we may mention that it is published in that form, by Benziger Bros., New York, who will send it to any address on receipt of 10 cts.

ST. PATRICK'S DAY IN LONDON.

The national anniversary of Ireland will be celebrated in London with more than usual eclat and enthusiasm. In the morning there will be Masses at 7 and 10 o'clock. The latter will be a solemn High Mass, at which His Lordship the Bishop will preach.

In the evening there will be a concert in the Grand Opera House, the proceeds of which are to go to the building fund of the new cathedral. Those who have had in time past the good fortune of attending the St. Patrick's concerts in London know what success attended them, and that success was no greater than their merits deserved.

The announcement of the death of Prince Gortschakoff, on Monday last, took no one by surprise, for the deceased statesman had reached an age far in advance of that usually attained by men leading so active a life.

DEATH OF PRINCE GORTSCHAKOFF.

The announcement of the death of Prince Gortschakoff, on Monday last, took no one by surprise, for the deceased statesman had reached an age far in advance of that usually attained by men leading so active a life.

He was born in 1798, educated at the Lyceum of Zarskoe Selo, and commenced his diplomatic life at the Congress of Laybach and Verona, in the capacity of attaché to Count Nesselrode.

Prince Gortschakoff was Secretary to the Russian Embassy in London in 1824, chargé d'affaires to the Court of Tuscany in 1830, and attached for the first time, in 1832, to the legation at Vienna, where the death of his superior, the Russian Ambassador, gave him great influence.

He was also here and there a few Czees and some half-breed families coming from the great Saskatchewan.

THE NEW BRUNSWICK GOVERNMENT.

The government recently formed by Mr. Blair, in New Brunswick, consists of the following members: A. G. Blair, York, Premier and Attorney General.

Richie, St. John, Solicitor General, are Catholics. We congratulate these gentlemen on their success and feel happy to perceive that the right of our fellow-countrymen and co-religionists to representation in the Executive Council of New Brunswick is now acknowledged by both political parties there.

LETTER FROM FATHER LACOMBE.

We have received a very kind and interesting letter from Father Lacombe, which will, we know, be perused with interest by all our readers:

My Dear Sir,—With many thanks I received "The Catholic Record," with your kind compliments. In return for your charity and liberality towards our missions of Bow River, next summer, when the railroads of the C. P. R. will be in this vicinity I will try to have some subscribe to your so valuable journal.

In this large district of Bow River, comprehending so many hundred miles, where the great "Canadian Pacific line" is to pass, with many thousands of Indians, settled on different reservations, most of them being yet pagan, with new establishments of white people in every direction, we are only four Catholic missionaries, scattered over this immense country of prairies. Here we have to make ourselves all for all with the whites and the Indians. "Preach the word in season and out of season." Sometimes I regret to say, we meet with more hard cases with the first class than with the poor ignorant children of the desert. We have to learn their languages to do any good among them.

Here we have to speak continually French, English, Blackfoot and very often Cree. Just now we are working hard to compile a dictionary of the Blackfoot dialect, which is very difficult to learn. I have taken my share, the first school, in French and Blackfoot; Father Scollen, now at Edmonton, a true scholar in this language, is compiling the second part, that is, Blackfoot and French. So too with the grammar. When these works will be finished, they will furnish a very great and valuable help to the young missionaries.

The three tribes of the Blackfeet, Blood-Indians and Piegans belong to the same nation, and speak the same language as the Blackfoot. In our district we have the Sarcis, a small tribe, who have a peculiar dialect, but they all understand and speak more or less the Blackfoot tongue.

Although surrounded by occupations and preoccupations of many kinds, we find some moments before going to rest to look over "The Catholic Record" and other newspapers, sent us by the friends of our missions. We rejoice when we see encouraged in our hardships when we see what you undergo to defend the church and protect the cause. We are not more missionaries here than you are yourselves at home.

Yes, my dear friend, let us be brave and faithful to the last.

I remain, with respect and sincere consideration, Yours truly in Christ, A. LACOMBE, O. M. I.

OBITUARIES.

We deeply regret to have to announce the death of Miss Teresa Keenan, of this city, youngest daughter of the late Paul Keenan, which occurred on Sunday 4th of March, at her mother's residence, John street. Deceased was an exemplary Catholic young lady and much esteemed by her acquaintances for her many amiable qualities.

It is with feelings of regret that we are called upon to chronicle the death of one of our oldest and most esteemed citizens, Mr. Daniel O'Connell, a near relative of the illustrious Irish liberator. His death occurred at Brockton on the 1st inst., at the advanced age of 82 years. He died surrounded by his relatives and fortified by the rites of the Church.

Mr. O'Connell was a native of Cahirciveen, county Kerry, Ireland, and emigrated to this country about thirty years ago, and resided in Toronto continuously to the time of his demise. His only remaining sister is Mrs. John Goulin, of Ayrton, Normandy. Six of his children survive him, viz., Maurice, Patrick, Francis, Daniel, John, Mary and Elizabeth.

NIGHT CRUCIFIXES, STATUES AND CROSSES.

What are they? Why so called? They are called night crucifixes because the beauties they possess can only be seen and appreciated by night. Wherever they are placed, whether in church, or private sanctuary, on altar, or on a bracket in the bed-chamber, they alone at night, when darkness covers all, can be seen shining with a steady white glow; a last inspiration to devotion. Read what is said about them on page seven.

A Marked Increase in the Number of Catholics in the Past Forty Years

The conclusion drawn by the from the statistics which it publishes... The population of Great Britain in 1840 was 13,854,000...

'I'M DYING—SEND FOR THE PRIEST'

It is a cry heard daily all the world over. It is the last sign, the last token of faith in the supernatural, the last testimony to the existence of a Creator and a God...

beings their necessary limit in this life.

The good hour is allowed to pass day by day, month by month, year by year. Repentance, horror of sin, desire of atonement, desire of reconciliation with the God we have so long abandoned, comes too late...

Five-Cent Catholics.

The San Francisco Monitor of a recent date has the following article on the above subject: "We were seated in our office one day when a lady entered and informed us that she desired to call our attention to a subject which she thought would make an excellent subject for us. Eager at all times to procure topics wherewith to interest our readers, we inquired the nature of the subject in question, and we were rather astonished when the lady remarked that she had come to talk to us about 'Five-Cent Catholics.' 'Pray, madame,' we asked, 'what kind of Catholics are they? Well, sir, she replied, 'they are the class of Catholics who spend their dollars and dimes on food and raiment, and give a penny to Almighty God on Sunday.' We looked at the fair lady in amazement, as she continued: 'If attend at different churches on occasional Sundays, I make it a special duty to keep in the collection plate as it passes me on its rounds among the congregation, and the number of nickels therein is really a sad sight. Now, sir, I want you to mention this fact in your paper. I prefer to show such Catholics that it is an awful sin for them to try and plump their nickels upon Almighty God, thus giving a half dime to religion for every half hundred dollars they spend upon themselves.'"

SIGNIFICANT SPRING.

A Dissertation Upon its advent, and its Effect Upon Mankind. "The green leaf of the new year springs. Every body recognizes spring, when it is once upon us, but many persons are not familiar with the exact date of its appearance. Webster, the world-renowned lexicographer gives us a definition, which may not be inappropriate here. "Spring," says this professional authority, "is when the plants begin to vegetate and rise in the annual season, comprehending the months of March, April and May, in the middle latitudes north of the equator." Thomson, in his "Seasons," and Shakespeare in many of his works, have, perhaps, no better a description of it than "cherished spring" is freighted with malaria, "that insidious foe, lurking unseen in the very air we breathe." It spreads over the fairest portions of our land; brings death and disease to thousands; cuts off scores upon scores of our children in youth, as well as those in advanced life. A pestilence is regarded with little less apprehension and people everywhere are asking, "What is it? Where does it come from?"

KIDNEY-WORT, AS A SPRING MEDICINE.

When you begin to lose appetite—have a headache, a pain in your side, back, and shoulders—to lose to sleep at night in restless dreams—wake in the morning with a full mouth and a bitter tongue—feel disinclined to go about your work, heavy in body and oppressed in mind—have a fit of the blues—when your urine gets scanty or high colored—to suffer with constipation, diarrhoea, or indigestion—have a full, aching, dull eye, and a blotched skin—these are the signs and symptoms which will certainly be evidence that your liver is disordered, torpid, or perhaps diseased. A bottle of Kidney-Wort is, under such circumstances, a priceless boon to such a person.

DR. R. K. CLARK, A PHYSICIAN'S EXPERIENCE.

Dr. R. K. Clark, a regular physician of extensive practice in Grand Isle County, and a worthy deacon of the Congregational Church, at South Hero, Vt., has used Kidney-Wort for several years in his practice, and before the present proprietors purchased an interest in it, he had given his unbiased opinion in its favor. This opinion has been published in the following letter, which has not been changed: "It has done better than any other remedy I have ever used." says the Doctor, and, further on he writes, "I do not recollect an instance where the patient to whom I have given it has failed to receive benefit from its use, and in some severe cases made a radical cure. These are strong words. They are from a representative, conscientious, ever-approving public citizen, however, and—better still—they are true. Kidney-Wort will bear all the encomiums lavished upon it by its friends—and their name is legion. It will sweep by and by the filthy and filthy concoction of Kidney-Wort all the time." Dr. R. Kaufman, of Lancaster, Pa. We will supplement this by asserting, as a matter of fact, and our capable of demonstration, that all honest patrons of this remedy are its friends and advocates.

Pleasant to the Taste.

Children and persons with weak constitutions have always found great difficulty in taking cod liver oil and from this fact it has not been universally used, but with Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, this prejudice is removed. It is so thoroughly disguised that you cannot detect the Cod Liver Oil. One physician writes us that it is used almost as a beverage in his family, another informs us that he had to hide the bottle from his children. For Coughs and Colics, broken down constitutions, and all Lung Diseases, it has no equal.

PUZZLE MATCH-BOX.

A wonderfully simple little invention and yet, if you know the trick it will puzzle you to solve it, while you are able to do so with one hand, using only the thumb and forefinger. Price, 2 for 25c. J. LEE & CO., Montreal, P. Q.

LIFE AND ADVENTURES OF ROBINSON CRUSOE.

This well-known book may be ranked as the most popular standard juvenile book ever printed. It is complete, and contains the wonderful adventures of a cast-away upon a desert island. Complete in one volume. 25c. each, 5 for 1.00, postage paid. J. LEE & CO., Montreal, P. Q.

DANCING SKELETON.

Made out of Card Board a perfect model of a skeleton and a most amusing toy. It can be carried in your pocket, and will puzzle you to solve it. Price, 10c. for 25c. J. LEE & CO., Montreal, P. Q.

MAGIC TRICK FAN.

A wonderful and amusing trick. A fan which when you open it will fall to pieces, but can be restored by you in a matter of minutes. A good joke. Price, 5c. for 25c. J. LEE & CO., Montreal, P. Q.

THE AUTOMATIC POLISHING BRUSH.

This brush cleans a watch in a matter of minutes, and is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

PERFECT GEM POCKET MATCH-BOX.

The "Gem" is the most beautiful Pocket Match-Box ever made. It is made of the finest materials, and is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

WATCHES.

50% per cent. Discount for 60 Days Only. We have a large stock of watches, and are prepared to sell them at a discount of 50% for 60 days only. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

WATCHES.

10% per cent. Discount for 60 Days Only. We have a large stock of watches, and are prepared to sell them at a discount of 10% for 60 days only. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

SPECIAL OFFER FOR 60 DAYS ONLY.

We have decided for the next 60 days to allow a cash discount of 10% on all watches, and a cash discount of 20% on all jewelry. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

HOW TO WOO AND HOW TO WIN.

This interesting work contains full and explicit rules for the wooing and winning of a woman. It is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

WATCH-CHARMS.

These new watch-charms are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

THE COPPER PLATE IS OUT.

The Copper Plate is out. It is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

CHEAP SHIRT GENTS.

These new shirt gents are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

NEEDLE-LOADING DOUBLE GUNS.

These new needle-loading double guns are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

100 SHARPS PATENT CARBINES AT 1-3 COST.

These new Sharps Patent Carbines are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

GOLD AND SILVER PAINT.

These new gold and silver paints are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

THE COOK'S FRIEND.

This new cook's friend is made of the finest materials, and is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

FIRST PRIZES.

These new first prizes are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

COMBINATION PEN-HOLDER.

A wonderfully simple little invention and yet, if you know the trick it will puzzle you to solve it, while you are able to do so with one hand, using only the thumb and forefinger. Price, 2 for 25c. J. LEE & CO., Montreal, P. Q.

THE SWISS WARBLE.

For imitating birds and animals. With a little practice you can do wonders. Sample, 15c. for 25c. J. LEE & CO., Montreal, P. Q.

SELF-WINDING TAPE MEASURE.

A handsome Meissner Case. This measure is one yard long and made of the best quality of leather. It is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

A FIRST-CLASS VIOLIN FOR \$150.

For the next 30 days we will sell a first-class violin for \$150. It is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

THE MAGIC NAIL.

A very good trick. A common iron nail is shown, and without a moment's hesitation the performer forces it through the palm of his hand. It is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

SYNOGICAL NEEDLE-CASE.

This elegant case contains a mass of best imported needles, and is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

SOLID SILVER WATCH.

A very heavy and beautiful engraved watch, made of solid silver. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

CHEAP.

These new cheap watches are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

AN OPERA CHAIN AND SOLID GOLD LOCKET.

These new opera chain and solid gold locket are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

YOU DIRTY BOY.

A charming little drama, in 12 scenes, by J. Lee & Co. It is a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

A FREE GIFT.

These new free gifts are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

SILVER PLATED NAPKIN RINGS.

These new silver plated napkin rings are made of the finest materials, and are a most useful and convenient article. Price, 25c. for 50c. J. LEE & CO., Montreal, P. Q.

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A CALL SOLIC

CATHOLICISM IN ENGLAND.

A Marked Increase in the Number of Catholics in the Past Forty Years.

The conclusion drawn by the Tablet from the statistics which it published the other day will not, of course, very readily commend itself to the Protestant reader, but whatever view we may take of their import the figures are remarkable enough in themselves to suggest serious reflection. The Catholics of England and Scotland, it seems, have increased at between twice and three times the ratio of increase in the population. In the year 1839 the Catholics of Great Britain numbered 539,500, their clergy 621, and their churches 1,884,000, the second to 2,282 and the third to 1,461. Thus, the inhabitants of Great Britain have increased in number by 60 per cent. within the period under consideration. "At present," says their representative organ, "we constitute 5 per cent. of the population of Great Britain, and should have 27 members in the House of Commons, whereas there is actually but one—the member for Berwick." In the United States—for a reason which lies of course, upon the surface—the growth of the Catholic community has been much more rapid even than this. They have there multiplied 280 per cent., while the rest of the population has only advanced 192 per cent. during the last forty years. Numbering only 656,630 in 1840, they have now reached a total of 6,143,000. In Australia, according to the authority from which we quote, the Catholics could on the accession of Queen Victoria "have been almost counted on one's fingers." There is now a Catholic city of 100,000 strong, attending 500 churches, and receiving the ministrations of 400 priests and 16 bishops. Perhaps, however, the most singular example of the vigorous growth of Catholicism which the Catholic journal has instanced is to be found in India. There the number of Catholics is stated to be 1,318,000, or more than four times that of the Protestants, and to amount to thirteen sixteenths of all Christian denominations put together. And here, too, the case seems to be of genuine missionary success, for Dr. Hunter records in his cyclopaedia that in the single province of Pondicherry no fewer than 29,900 adults were baptized into the Catholic religion in three months ending December, 1878. In the United States, on the other hand, the case is exactly reversed. There, at any rate, it would be gratuitous to assume any remarkable triumph of proselytizing energy; for the increase, immense as it is, of the American Catholic population during a period which covers the years of the Irish exodus produced by the great famine, may be said to explain itself. And the same explanation may be taken perhaps to account at least in some considerable measure, for the growth of the Catholic element among the people of Australia. But what is the explanation as regards Great Britain herself? Is the increase of Catholicism in the country to be set down to the "propagation of the faith," or to the "propagation of a particular race by whom the faith is held?" * * * That the Irish element in our population shows a tendency to increase three as fast as the English—or, in other words, that certain influences which tend to lower the standard of living among the working class of the community are nearly three times as active as the influences tending to maintain it—is scarcely a comfortable reflection. We may console ourselves to some extent by reflecting that processes of this kind are not necessarily beyond the reach of correction, and that they do sometimes, in fact, correct themselves in various ways. But meanwhile the inordinate growth of the particular ingredient in our social whole seems certainly to be threatening us for the time with something like the "Chinese problem" of the Americans on a very small scale. —Pall Mall Gazette.

Effect of Sunshine.

From an acorn, weighing a few grains, a tree will grow for a hundred years or more, not only throwing off many pounds of leaves every year, but itself weighing several tons. If an orange twig is put in a large box of earth, and that earth is weighed when the twig becomes a tree, bearing luscious fruit, there will be very nearly the same amount of earth. From careful experiments made by different scientists, it is an ascertained fact that a very large part of the growth of a tree is derived from the sun, from the air, and from the water, and a very little from the earth; and notably all vegetation becomes sickly unless freely exposed to sunshine. Wood and coal are but condensed sunshine, which contains three important elements equally essential to both vegetation and animal life—magnesia, lime and iron. It is the iron in the blood which gives it its sparkling red color and its strength. It is the lime in the bones which gives them the durability necessary to bolly vigor, while the magnesia is important to all of the tissues. Thus it is, that the more persons are out of doors the more healthy and vigorous they are, and the longer will they live. Every human being ought to have an hour or two of sunshine at noon in winter and in the early forenoon in summer.

A Pleasant and Effectual Cough Remedy. If you will go to your nearest druggist and ask for a 25 cent bottle of Hagyard's Peppermint Cure, you will possess the best known cure for Coughs, Bronchitis, Asthma, Hoarseness and all throat and lung troubles that terminate in Consumption.

H. A. McLaughlin, Norland, writes: "I am sold out of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It sells well, and I find in every instance it has proven satisfactory. I have reason to believe it is the best preparation of the kind in the market." It cures Dyspepsia, Bilio-sness, and Torpidity of the Liver, Constipation, and all diseases arising from Impure Blood, Female Complaints, etc.

An Important Office.—One of the most important functions of the animal Economy is the depurative action of the Kidneys, if they are obstructed in their work great suffering and dangerous disease ensue, such as Dropsy, Diabetes, Bright's Disease and many other painful affections. Do not suffer from Lame Back and inactive Kidneys, when Barlock Blood Bitters act so promptly upon the Kidneys, Liver, Bowels and all the secretions, and speedily restore health to the afflicted.

The cheapest medicine in use is Dr. Thomas' Electric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for lathing the chest or throat, for taking internally, or inhaling, it is a matchless compound.

George Keley of Dunchurch, Parry Sound, for the last six years suffered from Dyspepsia, and had tried Doctors and Patent Medicines, until out of patience with all treatment, but was induced by a friend to try Barlock Blood Bitters. Before finishing one bottle he was astonished at the result, and declares he never felt better in his life, and "I could name" (says he) "half a dozen others who have derived great benefits from the medicine."

CONSUMPTION.

I have a positive remedy for the most distressing and dangerous form of Consumption, and I will send you FIVE BOTTLES FREE, together with a VALUABLE TREATISE, if you will send me your name and address, to Dr. T. J. McLaughlin, 111 East 10th St., New York.

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To any suffering with Catarrh of Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment, which charges for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business men. Address Rev. T. P. Childs, Troy, Ohio.

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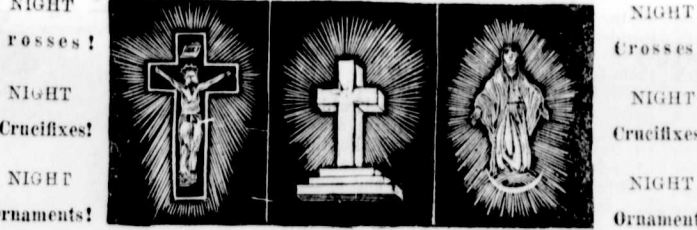
1 CAPITAL PRIZE, \$75,000. 2 PRIZES OF \$5,000, 12,500. 3 PRIZES OF \$2,500, 25,000. 4 PRIZES OF \$1,000, 100,000. 5 PRIZES OF \$500, 200,000. 6 PRIZES OF \$250, 400,000. 7 PRIZES OF \$100, 800,000. 8 PRIZES OF \$50, 1,600,000. 9 APPROXIMATION PRIZES, 6,750. 10 APPROXIMATION PRIZES OF \$750, 2,000. 11 APPROXIMATION PRIZES OF \$500, 4,500. 12 APPROXIMATION PRIZES OF \$250, 2,250.

196 Prizes, amounting to, \$263,500. Application for tickets to clubs should be made only to the office of the Company in New Orleans.

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M. A. DAUPHIN, New Orleans, La. or M. A. DAUPHIN, 607 Seventh St., Washington, D.C.

N.B.—In the Extraordinary Semi-Annual Drawing of next June the Capital Prize will be \$100,000.



THESE CROSSES, STATUES & CRUCIFIXES

— ARE —

VISIBLE ALL NIGHT

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DARKEST ROOM!

When Nothing Else Can be Seen They Shine Out Like GLOWING STARS!

HIS GRACE ARCHBISHOP WOOD, OF PHILADELPHIA.

Has a Luminous Crucifix, and says, "It is a great incentive to devotion."

READ! READ! READ! READ!

The Testimonials Received from Those who Have Our Crosses!

M. CERUPL. Rue Rivoli, 41. Monsieure—As the Star of the East led and guided the magi to our Redeemer's feet, so does the crucifix treated with your compound, in the darkness of my chamber, in the solemnity of the night, lead my soul from earth to heaven, where in eternal glory reigns the Being whose emblem shines and over-shadows my darkest moments. Yours in X. BR. JOACHIM.

From the New York Correspondence of the Dublin Freeman's Journal, February, 16th, 1881.

Through the courtesy of Mr. J. R. Maxwell, & Co., proprietor of M. Cerupl's Chemical Compound, we were favored with a private view of one of the most wonderful discoveries of the century. I was led into a room, the curtains were drawn and every ray of light was excluded, and in the darkness where first I saw only plain plaster figures, there stood out in clear, bright, awe-inspiring distinctness, first the figure of the Saviour suspended in space, as it were, then, on either side the figures of Mary and Joseph, while looming up in the foreground was the figure of an angel wearing a crown that seemed to rain light. If ever a feeling of faith and veneration possessed a Catholic, it then over-reigned the writer, the scene was so novel and reverential. Upon leaving we were presented with a cross; it is kept on a bracket in our chamber, and in the darkness of night it seems to say, sleep safe, His cross watches and guards you.

We also have the honour to refer to the following Clergymen and Sisters: Rev. Thos. Kierns, Lehigh avenue, Philadelphia, Pa. Rev. J. Slattery, Soughanna, Pa. Rev. J. Murphy, Blossburg, Pa. Rev. M. Yoigt, Franciscan College, Trenton, N. J.; Rev. T. Reardon, Easton, Pa. CONVENT OF GOOD SHEPHERD, Baltimore, Md.

Send \$1.00, One Dollar, \$1.00, Send and Get One of Our Luminous Crosses.

If you possessed a Cross of any religious object treated with this compound, you will readily see how much satisfaction and with what a reverential feeling such an object would be viewed at night, when darkness and silence reign supreme, then like protecting figures, insignias of our faith, beautifully bright, uninfluenced by the surrounding gloom, they are an inspiration for the last thought or word before sleep overcomes us.

We are now manufacturing such crosses, and a number of different statues, crucifixes, and the usual church ornaments, and treating them with this wonderful compound. We also desire to inform you that we are prepared to treat at a nominal cost, any article of like nature you may wish to have rendered as distinct at night as they are during the day.

For \$1.00 we will send you a Cross, including pedestal, possessing this desirable quality. In the darkness of night, you will order more, and urge upon your friends the satisfaction the possession of one gives in the silent hours of the night.

\$1.00 each for Crosses. \$2.00 each for Crucifixes, 4 inch figures. \$3.00 each for Crucifixes, 7 inch figures. \$3.00 each for Statues B. V. or Saints. Crosses \$9.00 per dozen, or \$5.00 per half dozen.

Send Money by Registered Letter and we send Crosses free of charge. Respectfully,

J. R. MAXWELL & CO., No. 719 Sanson Street, Philadelphia.

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AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, says that most of the Horses and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are also worthless trash. He says that Sheridan's Condition Powders, however, are not only valuable, but also a powerful tonic to one's system. He says that Sheridan's Condition Powders are sold everywhere, or sent by mail for eight letter-stamps. T. S. JOHNSON & CO., Boston, Mass.

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TRADE MARK REGISTERED.

Pride of the Valley cures Catarrh, Dyspepsia, Liver Complaint, Coughs, Colds, Chills and Fever, Fever and Ague.

Read one of the testimonials of which we could give thousands. "I suffered with Catarrh of the eye for years, so I could not see, often troubled in the head, and suffering with phlegm in the throat, choking and coughing at night for years, so I could not sleep, often troubled with dull, lifeless feet, pains in the chest and back. After giving up all hopes, I tried the PRIDE OF THE VALLEY, and am now able to do my work after seven years' sickness." MRS. JAMES MCNEILL, 202 Simcoe Street, London, Ont.

The above statement of my wife's recovery, I am glad to state, is true. JAMES MCNEILL, For sale by all druggists, manufactured by Prof. A. M. Shriver, London, Ont.

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Grand Banquet of Genuine Bargains in Pianos, Organs and all kinds of Musical Instruments, at Colwell's Popular Music House, 179 Dundas St., London, Ont. Cheapest stock in city, lowest prices in Canada, and terms easy. Fair dealing and polite attention. Come and see. Satisfaction guaranteed. CHAS. F. COLWELL, Proprietor.

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WILL CURE OR RELIEVE. BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, ERYSIPELAS, HEADACHE, HEARTBURN, DRYNESS OF THE SKIN, AND every species of diseases arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

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