STORE!

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emical Laborator-



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

VOL. 6.

LONDON, ONT., FRIDAY, NOV. 23, 1883.

NO. 267

CLERICAL

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N. Wilson & Co., 136 DUNDAS STREET.

Written for The Record.

OF THE LATE BELOVED FATHER McGINN, DIED NOV. 8, 1883.

"Qui vitam sine termino Nobis donet in patria." Nobis donet in patria."

Hush! 'tis the whisper of angels that floats on the silence of night!;
Hear the clear ring of their voices, see their glad radiance bright!
They, with a halo of glory, wreath'd at the throne of the King,
Hasten to welcome the sainted, his tidings of ransom to bring.
Freed the pure spirit from bondage—fled with a harvest of love,
Meekly the white hands are folded—angels are smiling above!
Far from the home of his childhood, (those seens that are dearest to hearts,)
Exhal'd at the close of the Autumn, the soul of the saintly departs!

weep o'er the faithful and fervent, sweet
Isle of the Western Ocean!
Embalm him with tear-drops of sorrow, of
ardent devotion.
We'll miss his dear form at our altar—we'll
sigh for his voice in our pray'r;
The poor will be lonely without him—the
little ones miss his kind care!
Yet only transplanted the flower that promis'd such beautiful bloom,
Heaven's soft dews shall awaken the sleep
and enhance the perfume.
As th' face of th' calm lake, at even, reflects
the grand rays of the sun,
So his mem'ry here shall remaind us of the
beauteous deeds he has done!

In Faith, Hope and Love he had lived, and likewise his passing away.
As calm and as fair as the flowers that close at the end of the day!
O, God of the stars and the sunbeams!
O, King of the regions of peace!
List, list to the prayers of thy children—grantour beloved release.
Hamilton, Nov., 1883.

PASTORAL LETTER

RIGHT. REV. JAMES VINCENT CLEARY, S. T. D.,

BISHOP OF KINGSTON, To the Rev. Clergy of His Diocese,

THE CHURCH, THE BIBLE AND THE POPE.

James Vincent Cleary, S. T. D., BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF KINGSTON .-TO THE REV. CLERGY OF HIS DIOCESE.

Jesus Christ declares Himself an architect. He designs to build. The building shall be known as His Church. He Himself, and no other, shall build it. Every stone in the spiritual edifice shall be chosen by primary principle of spiritual life, and sanctifying grace imparted through the agencies—sacrificial, sacramental and disciplinary—supplied by faith. "By faith we are made children of Abraham." "By faith we are made children of Abraham.

(D) faith we are iustified." "By Jesus." "By faith we are justified." "By faith we are saved by grace." "By faith Christ dwells in our hearts." "The just man lives by faith." Romans 4 ch., and Gal. 3 ch. 7 v.; Gal. 3 ch. 26 v.; Romans 5 ch. 1v.; Eph. 2 ch. 8 v.: Eph. 3 ch. 17 v.; Romans 1 ch. 17 v. On the other hand, non-acceptance of faith, or apostacy from the faith, involves exclusion from the Church and all her spiritual benefits all her spiritual benefits. Church and all her spiritual benefits. "Without faith it is impossible to please God," "He that believeth and is baptized, shall be saved: he that believeth not, shall be condemned." "If a man will not hear the Church, let him be to thee as the heathen and the publican." "A man that is a heretic, after the first and second admonition, avoid." "If a man come to you, and bring not this doctrine, bring him not into ouse, nor say to him, 'God save' Hebrews 11 ch., Mark 16 ch. 16 v., you.'" Hebrews 11 ch., Mark 16 ch. 16 v., Matt. 18 ch. 17 v., Titus 3 ch. 10 v., 2 John 10 v. Thus holiness and all super-natural life in the Church are infused through faith, are preserved and per-fected by the activity of faith, and are forfeited by the loss of faith. For which reason the faith of the Church of Christ shall be the special object of Satan's hos-tility; and the wise architect shall so order the plan of the Church that it shall be an impregnable fortress of soul-saving faith against which Satan shall waste his strength in vain. "I will build my Church," said Jesus Christ, "and the gates of hell shall not prevail against it." Two kings, two standards, two armies, two fortresses, are here vividly represented to us in perpetual warfare for ever-recurring victory on one side and everlasting defeat on the other. A terrible antagonist of Christ is Satan, whom He speaks of as "the Prince of this world," "the armed Strong One, who keepeth his Court," and of whom St. Paul writes that "he had the empire of death," and kept mankind "all their lifetime subject to slavery." John 14 ch. 30 v., Luke 11 ch. 24 v., Hebrews 2 ch. 14 v. It is not by occasional subsidies that the Lord Jesus shall insure the safety of His Church against the legions us in perpetual warfare for ever-recurring

from out "the gates of hell." The principle of her conservation shall be inherent in her constitution, and it shall be as permanent for defence of the faith and the in her constitution, and it shall be as permanent for defence of the faith and the treasury of grace as is the power of Satan and the "gates of hell" for warfare against true believers. A Rock of divine formation and of strength altogether divine shall be the basis on which Jesus Christ will build His Church. "A wise man," said He, "built his house upon a rock, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock." Matt. 7 ch. Where shall the rock be found that shall sustain the grand central stronghold of the universal, indestructible, sovereign and indefectible kingdom of the Messiah, despite all the adverse elements that shall "beat upon that house" at base and pinnacle and all around, from century to century, to the consummation of ages? Shall it be a material rock? No; for the spiritual edifice must have a spiritual foundation. Shall it be a man, like Cyrus or Alexander, [great in war and policy, but yet only a man? No; for Satan is an abler warrior and more astute politician than they and all who went before or succeeded them. Shall it be Jesus Christ Himself? Is not He the prophetic "corner-stone?" Most certainly He is the "Chief corner-stone," as St. Peter and St. Paul designate Him; and He alone is, and shall be to all eternity the primary, essential, self-subsisting and personally divine Rock, by stone," as St. Peter and St. Paul designate Him; and He alone is, and shall be to all eternity the primary, essential, self-subsisting and personally divine Rock, by whom, through whom, and in whom the Church is established and consolidated in strength and unity of faith and consecration of holiness unto life eternal. But, since He had arranged to go away, as Man in visible Humanity, to the realm beyond the clouds, where His earthly subjects cannot see Him nor hear His voice, He resolved to constitute a Deputy-Rock in His Church's foundation, to fulfil in His Name and by communication of His divine power the office He filled visibly among His disciples before His departure. Accordingly it is related by St. Matthew, Matthew 1 ch. 47 v., that, when Simon was first brought to Our Lord by his brother Andrew, "Jesus, looking upon him, said, Thou art Simon, son of Jona: thou shalt be called Cephas, which is interpreted Peter." This change of name intimated, as the Hebrew usage and frequent examples of God's dealings with His chosen servants clearly indicate, a mysterious design of Christ with reference to Simon in working out the order of His mission. When therefore Jesus subsequently said to him, "Blessed art thou Simon Barjona, I say to thee, that thou art Peter" (that is Rock), we should expect the mystery of his divinely given name to be solved by some new character or office being assigned to him in harmony with its significance. Nor are we left to conjecture. "Thou art Cephas" (that is,

or office being assigned to him in harmony with its significance. Nor are we left to conjecture. "Thou art Cephas" (that is, Rock or Peter), said the Saviour, "and upon this Rock (Peter) I will build my Church, and the gates of hell shall not prevail against it."

Wherefore Jesus Christ is ever and always the primary "Rock" or "chief corner-stone" of His Church, Peter is henceforth and forever the secondary "Rock," or intermediate "corner-stone." Jesus is the essential Rock; Peter is the Rock of Christ's free election. Jesus is the Rock of inherent power and grace. shall be known self, and no other, shall build it.

in the spiritual edifice shall be chosen by divine election and shall be set in its place by the divine cement of grace. "I will build my church," said He. An architect's first duty is to consider the purpose teet's first duty is to consider the purpose the building is to be constructed.

The purpose of the purpose the purpose the building is to be constructed.

Now and ministerial grace, subsisting in Christ, a man like other men in his personality, a man like other men in his personality. by his official prerogatives derived from the Person of Christ. Jesus is King by His own right; Peter holds the sceptre of Christ's royalty by virtue of Christ's appointment, as His Vicegerent. The Lord Jesus is the "living stone" whereby the life of faith and grace is communi-cated to all parts of the spiritual edifice for "growth unto salvation"; Peter is the organic medium of spiritual life between Christ and us; he is Christ's Vicar on earth, and through him alone, by com-

munion with him in faith, we communicate with Christ and become "also living stones" in the temple of God.

Thus the splendid prophecy of Daniel concerning the Messiah's universal, indestructible, sovereign and indefectible kingdom was destined to fulfilment in Christ through Peter. Christ, the Divine Son of the Virgin of Nazareth, is "the stone cut out of the mountain without hands" by the ineffable mystery of the Incarnation: Peter is the Vicarious stone or Rock formed also "without hands" in the likenesss of Christ's Kingship and Priesthood by the spiritual and unseen operation of the Son of God communicating to him His own attributes of sovereignty. The Church built by Christ upon Peter is His universal or Catholic Church, which is always denoted by the phrases, "m Church," "my kingdom," "the kingdom, "the kingdom of heaven," propagated from "Jerusalem to Judea and Samaria and even to the uttermost parts of the earth." Acts 1 ch. The object of perpetual and ubiquitous war-fare on the part of Satan and his legions of wicked spirits. It is an indestructible church, for even the "gates of hell," the most formidable of all enemies, "shall not prevail against it." It is a sovereign and independent Church, resting on Peter and none other, as its centre of unity, its residuals of steamth its ruling and gay. principle of strength, its ruling and governing power, without superior or co-ordinate among the sons of man. It is an indefectible Church, and this is the prominent characteristic signified by its Rockfoundation. It shall never come to ruin. There shall be no fissure in its walls of whom St. Paul writes that "he had the empire of death," and kept mankind "all their lifetime subject to slavery." John 14 ch. 30 v., Luke 11 ch. 24 v., Hebrews 2 ch. 14 v. It is not by occasional subsidies that the Lord Jesus shall insure the safety of His Church against the legions of His infernal foe issuing in myriad force

tability of its God-defined constitution.

"Itself," said the prophet Daniel, "shall stand for ever." "The rain fell," said the Saviour, "and the floods came, and the winds blew, and they beat upon that house, and it fell not, because it was founded upon a Rock." Therefore Peter is the Vicarious Rock of the Church, her supreme Head and Ruler, her centre of unity, the organic medium of communion between her members and Christ, the visible representative of her invisible King. ble representative of her invisible King.
"THE KEYS OF THE KINGDOM OF HEAVEN,"

AND THE POWER OF "BINDING AND LOOS-ING," GIVEN BY CHRIST TO PETER, DE-NOTE HIS SUPREME JURISDICTION OVER THE UNIVERSAL CHURCH.

It was not enough for Our Blessed Lord to constitute Peter the Rock-basis of the Church, to be the centre of its unity and the principle of its everlasting indestructibility; his sovereign jurisdic-tion is still more definitely formulated by means of two other metaphors with which means of two other metaphors with which Our Lord's address proceeds: "And I will give to thee the keys of the kingdom of heaven," said He. The "Kingdom of Heaven" is Christ's spiritual kingdom of Heaven" is Christ's spiritual kingdom, whose origin is from heaven, and whose end is heaven, whose means of sanctification, derived from the Incarnation, are heavenly agencies of heavenly grace, and whose faithful subjects are "fellow-citizens with the Saints" reigning in heaven. The "keys of the kingdom" are a symbolical expression of sovereign authority, quite common among the ancients, as sacred and profane literature abundantly testifies. It is of frequent use in the Scriptures, and in every instance, in the Scriptures, and in every instance, without exception, it is mentioned as the symbol of power and governmental authwithout exception, it is mentioned as the symbol of power and governmental authority. One or two examples will illustrate this. The Prophet Isaias, 22nd chapter, announces the divine resolve to depose Sobna from his office of high authority, and put Eliacim in his place, thus: "I will clothe him with thy robe, and will give thy power into his hand; and I will lay the key of the House of David upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open." In similar terms the Apocalypse refers to the sovereign authority of the Blessed Virgin's Son seated on the "throne of David his father," saying of Him, "He that hath the key of David; he that openeth, and no man openeth." Apoc. 3 ch. And again, to express Jesus Christ's dominion over death and hell by virtue of His Res surrection, he is thus represented: "I am the first and the last, and am alive and was dead; and behold I am living for ever and ever, and have the keys of death and hell." Apoc. 1 ch. This symbolism so ever and ever, and have the keys of death and hell." Apoc. 1 ch. This symbolism so naturally conveys the idea of power and

is much the same, although it implies ual sovereignty. "And whatsoever thou shalt bind on earth," &c. The commission is absolute and unlimited. Language is incapable of expressing greater fulness of vice-regal authority, "Whatsoever thou shalt bind"—"Whatsoever thou shalt loose." The divine constitution of the Church itself is, of course, unchangeable but everything else, and every person of whatsoever station in the Church all over "the earth" is subject to the "binding and loosing" power of Peter, "whatsoever thou shalt bind on earth shall be bound also in heaven." The King in heaven and His Viceroy on earth are one; the power exercised by Peter is Christ's own power; every sovereign act of jurisdiction is Christ's act, done by Peter in Christ's Name: therefore it is ratified "in heaven." There is no discordance of judgment, nor room for appeal from the Vicar to the King; the human conscience bound by Peter on earth is "bound also in iven:" and the conscience loosed from its bonds by Peter on earth, is "loosed also in heaven." This is the plenitude of spiritual jurisdiction to command or prohibit or permit according to Peter's discretion in all matters of faith and morals and worship and discipline; to censure bad books, bad newspapers, and all pernicious or dangerous teaching and the authors of them, whether laymen or clerics; to enact rules of life for the faithful generally and for the priestly order in particular, and to abolish or modify such rules, or exempt or dispense indivi duals from them; to ordain the observance of fasts and festivals and forms of worship, and to alter their times and conditions, as to Peter may seem fit; to appoint subordinate rulers in the provinces of the Church and determine for each his sphere and degree of jurisdiction; to decide causes between cleric and cleric or layman and layman in religious matters, and to enforce judgment by coer cion, if necessary; to delegate faculties for the remission of sin, to limit such faculties by reservation, and to withdraw them absolutely from individuals, as the interests of religion may require; to constitute matrimonial impediments, grant indulgences, &c., &c. In a word, what-soever comes under the power of God's Church to ordain, Peter can ordain, without limitation of his sovereign author-

given to all, as a body, be given to him individually in their presence, the Sov-ereign at the same time presenting him with a sword, it is plainly understood that he is supreme in command and has authority to control all the other generauthority to control all the other generals and the entire conduct of the expedition. In like manner the safety of a ship is confided to the crew, but it is confided specially to one among them; the control of the crew and the government of the ship thus belongs to the captain. So also in the Church. All Christ's power is vested in the Hierarchy, as a body, Peter being amongst them; but the self-same power, together with the right of controlling the action of every member of the Hierarchy, belongs to Peter, who received it in common with them, and distinctly it in common with them, and distinctly from them, and with it also received the "keys of the kingdom of heaven." Hence it is, that the Dogmatic Constitutions of Peter's successors have had always the same definite authority in the Church as Dogmatic Decrees of Geumenical Councils: and no Council has ever claimed the right of revising them with a view to correction. Hence also the Decretals of the Popes take the same place of auth-ority in the Canonical Law of the Church as disciplinary Canons of General Councils.

TO BE CONTINUED. DEATH OF A DISTINGUISHED PRIEST.

from the effects of which he never recovered. After the fever had abated, congestion of the lungs set in, which for a time seemed to yield to medical skill. In order to effect a complete cure his physicians advised a change of climate, and Florida was thought to be the most likely place to repair his shattered strength. There it was thought the balmy air of the south would restore him to perfect health again, but alas, the hope was vain. A short time after his arrival there he was shocked to learn of the death of Bishop Crimon, who had gone there in quest of health, and who came back to his faithful flock a corpse. On learning of the death of his beloved bishop, Father Maginn hastened from St. Augustine to Jacksonville, in On Thursday, the 8th November, the Rev. Father Maginn died at the House of Providence, Dundas. After a tedious illness, borne with the most exemplary patience, this good priest has gone to his last reward. Father Maginn was born in the Co. Tyrone, Ireland, of respectable parents, in the middle station of life, a class from which candidates for the priest-hood are generally selected. He was born hood are generally selected. He was born and brought up in the same locality as the late illustrious Archbishop Hughes. He received his elementary education in the classic schools of his own neighborhood. from St. Augustine to Jacksonville, in which city the late bishop died, to see in death the prelate whom he had loved so well during life. In the following spring he returned to Hamilton, having derived classic schools of his own neighborhood. At this early age, his modesty and unassuming piety showed unmistakable signs of a priestly vocation. Having completed his elementary education, he entered St. Patrick's College, Armagh, to prepare himself for the higher ecclesiastical studies. Here he distinguished himself by his close application to study, his sincere piety and amiability towards his fellow-students. In this abode of sanctity and learning he made rapid progress. His talents were of a high order, and he won for himself distinctions in all his classes. He was a noble example of a good, zealous student no benefit from his sojourn in the south; on the contrary, the ravages of consumption had made very noticeable inroads on his constitution. He repaired to the House of Providence, Dundas, where notwithstanding all the efforts of medical skill, and the very best care of the good sisters of St. Joseph, he slowly but surely approached the end, and the fell disease of consumption marked him for its victim. During his long and tedious illness, in the midst of terrible suffering, he showed the most exemplary patience and resignation to the will of God. Not a murmur ever escaped his lips, no fear for the future crossed his soul, but calmly and peacefully he awaited the inevitable end. He received the last sacraments of the Church service of the sacred Heart convent in presence of the religious and about sixty lady boardnoble example of a good, zealous student whose sole desire was to cultivate to the utmost the talents with which God had endowed him, in order that afterwards he might utilize the knowledge thus acquired in procuring His greater honor and glory. The young student, eagerly bent on following his high vocation, soon attracted the attention of his ecclesiastical superiors.
The Archbishop of Armagh and Primate with the greatest sentiments of piety. During his sickness his sisters came to visit him, and grieved as they were to lose their loving brother he consoled them with of all Ireland, recognized his talents as well as his true piety, and predicted for him a bright future. It was during the the hope of meeting them hereafter in heaven, where sorrow enters not and part-ing is unknown. He died as he had lived, a good and holy priest whose life had been of meeting them hereafter in time he was prosecuting his studies in the diocesan Seminary of Armagh that the late lamented Bishop Crinnon came there seeking ecclesiastical students to supply the urgent wants of his diocese. a good and noty priest whose he had been spent in the service of his divine Master. For him death had no terrors. His whole life was a daily preparation for the terri-ble moment of death. The funeral took place on Monday, 12th inst. The body, Father Maginn was amongst the first to offer himself as a volun-teer to the distant missions of West-ern Canada. When we reflect that the prospects in his native land were brilliant, dressed in priestlyrobes, was conveyed from Dundas to St. Mary's cathedral, where it was placed inside the sanctuary. The people whom he had served so well and faithfully during life crowded around the that he had ample means to prosecute his studies at home and that great induce-ments were held out to him to detain him in his native diocese, we cannot but con-clude that he was actuated by a pure coffin to take a last look of the good comm to take a last look of the good priest they had loved so well. Solemn High Mass began at ten o'clock, the celebrant being the Rev. Father Lillis, with the Rev. Fathers Cleary and J. F. Lennon as deacon and sub-deacon respectively, Father Slaven master of ceremonies. In the sanctuary were the Very Pay love of God, and zeal for the salvation of souls. He came to Canada in the year 1874 and entered St. Michael's college, Toronto, where he completed his philosophical studies. Here he won for himself high hon-Father Slaven master of ceremonies. In the sanctuary were the Very Rev. Father Dowling, administrator of the diocese, the Rev. Father Keough, Chancellor, Very Rev. Father Vincent, V. G. Toronto, Father Crombleholme, England, Fathers Heenan, Craven, Bergmann, Hamilton. Fathers P. Lennon, Brantford, Maguire, Galt, O'Reilly, Macton, Gehl, St. Clement, Dumortier, S. J., Guelph, Crinnon, Caledonia, Feeney, Dundas, O'Leary, Freelton, The priests of the Hamilton diocese were well represented, and they came in large numbers to pay their last respects to one ors, and gained the esteem and love of his fellow students. Having completed his preliminary studies he entered the Grand Seminary, Montreal, to prepare himself more investigation for the priesthood. There immediately for the priesthood. There he devoted himself heart and soul to his duties as a Seminarian. In the Sulpician rule, strict as it is, he recognized the will of God, and he never willingly deviated from it in the most trifling particular. He entered on his theological studies with a will and a determination to master the most intricate problems. He was not contented with a superficial knowledge. numbers to pay their last respects to one whom they had loved so well. During the mass the Gregorian chant was rendered His mind led him to investigate the most profound questions of theology, and he was never satisfied till be understood them in a solemn and impressive manner. At the conclusion the Very Rev. Father Dowlclearly. During recreation his favorite pastime was to discuss these questions in a spirit of brotherly love with his fellowing, administrator of the diocese of Hamilton, advanced to the altar railing and a spirt of brotherly love with his fellow-students. During this time he did not neglect the greatest of all sciences, the science of the Saints. His whole desire was to sanctify himself in order that he preached a very pathetic and impressive sermon. He took for his text, "Blessed are the dead who die in the Lord, for their good works follow them." He paid a igh compliment to the many merits of might be the better enabled afterwards to sanctify others. The Sulpician Fathers, ever prompt to detect and to reward merit, the deceased priest, for whom, he said, the Primate of all Ireland, the most Rev. Dr. ever prompt to detect and to reward merit, recognized in the late Father Maginn a most promising ecclesiastic. His fellowstudents dearly loved him and they will all readily admit that a more exemplary student never passed through the Grand Seminary on the completion of this theological studies. He was ordained priest in glical studies. He was ordained priest in the state of all Ireland, the most Rev. Dr. McGettigan, predicted a brilliant future had been spared. He said, whilst at college he was remarkable for his modesty and piety, which were his characteristics as a priest of God. He dwelt on his self-sactible in severing the ties of relationship which bound him to his native land. His students dearly love a lim and they win all readily admit that a more exemplary student never passed through the Grand Seminary on the completion of this theolo-gical studies. He was ordained priest in December, 1879. Now his laudlove of country, his sincere devotion to the land of his fathers, all were sacrificed able ambitions were crowned with success, and he entered the world as a priest of God, his mind stored with useful and varied information. He came to the diocese of Hamilton, for which he was or-

The Very Rev. preacher dwelt on the duties of the priesthood and the priestly vocation, and said that during the short career of the deceased young priest, he showed that he possessed all the qualities of a good and zealous priest. But he had gone to his last reward, and it behoved the good people there assembled to pray for the eternal repose of his soul, for there might still be some stain on the soul that would prevent its admission into the presence of a God of infinite sanctity. The solemn procession then reformed and proceeded on its way to the Roman Catholic cemetery, where the body was placed in a vault reserved for the burial of priests of the diocese. This good and holy priest has gone to his last reward, but his virtues will remain forever green in the memories of his brother priests who have lost an edifying companion. His priestly career was short, but full of good works, and his death would recall to our minds the words of the inspired writer, "He was taken away lest wickedness should alter his understanding, or deceit beguile his soul." He was hurried to death in the prime of life, being scarcely thirty-three years of age, but wisdom must not be computed by the number of years. Father Maginn was dearly beloved by his brother priests in the diocese of Hamilton, and he has carried to an early grave their deepest respect and veneration. Their heartfelt prayers will follow him into the world being again in the kined. dained, full of zeal for the salvation of souls. He was at once attached to St. Mary's Cathedral, where he labored in-Mary's Cathedral, where he labored indefatigably night and day in the work of the sacred uninistry. The young priest was ever attentive to his duties, seeking opportunities of doing good, and of gaining souls to his divine master. Whether in the confessional or in the pulpit, he always had before his mind the greater honor and glory of God. He was ever faithful in the discharge of his duties. His favorite field of labor was amongst the poor and afflicted, whose sorrows he assuaged as far as he possibly could, and with whom he deeply sympathized. He was an eloquent expounder of the word of God, and his sermons were remarkable alike for profound learning and deep pathos. The late Bishop Crinnon recognized his many sterling virtues and he was accustomed to say that Father Maginn alone would amply repay him for his labor interesting the late of the late between the same content of the late light of the late has been deep the same constitution of his laborations and he was accustomed to say that Father Maginn alone would amply repay him for his was accustomed to say that Father Maginn alone would amply repay him for his labors in procuring priests for the diocese of Hamilton. In the midst of his varied duties he did not neglect his own spiritual interests. As far as was practicable he carried the rules of the seminary into his life as a priest, and though he was most assiduous in attending to the spiritual wants of others he never neglected his own sanctification. He possessed in an eminent degree this distinguishing characteristic of true piety that whilst he was most severe to himself he was most lenient to others, ever willing to excuse their beyond the grave, and their consolations are founded in the hope that they will see him again in the kingdom of heaven. ent to others, ever willing to excuse their faults, and to throw over them the mantle of charity. For two years in the city of Hamilton he labored most zealously for the salvation of souls. In the discharge of his duties he caught typhoid fever, from the effects of which he never recov-

The Tonquin Trouble.

The French Premier and Minister of Marine has informed the Committee of the Chamber of Deputies that offensive operations in Tonquin were imminent if they had not already commenced.

It is stated at Paris that negotiations between France and China on the Tonquin question have been resumed. The French Chamber of Deputies are debating the budget. The Paris urges the occupation of Foo Chow and Island of Halnan if it should be proved that Chinese troops are fighting against the French in Tonguin. fighting against the French in Tonquin.

The French transport Myth, with 350 sailors and 900 troops, has sailed from Touton for Tonquin.

The Committee on the Tonquin credit has had a secret session. The public debate on the Tonquin question will probably begin on Monday next. In the case of war with China it has been decided to employ the Transatlantic Co's steamers as transports.

he awaited the inevitable end. He lected the last sacraments of the Church with the greatest sentiments of piety.

Unring his sickness his sisters came to During his sickness his ware to lose. United States. After the ordination His land these presents on the Lordship addressed those present on the dignity and obligations of the priesthood and the respect due to the sacerdotal character. We tender Father Dixon our most hearty congratulations on his elevation to the priesthood and hope that the arduous duties of his ministry may be blessed by God with abundant fruit.

FROM OTTAWA.

Mr. P. Cadigan, conductor of the east-ern division of the Canadian Pacific Railern division of the Canadian Pacific Rail-way, has been presented with an address and testimonial by the employes of the road on the occasion of his marriage. We congratulate Mr. Cadigan on the esteem in which he is held by his fellow officials and may add that it is none greater than that felt in his regard by the general pub-lic

OBITUARY.

In the proper column will be found the announcement of the demise, at a few moments after midnight yesterday, of Mr. Michael McCarthy, a native of Yougnal, County of Cork, Ireland, and for the past eighteen years a worthy and respected citizen of Ottawa. The deceased came to Canada while yet a young man, and for nearly half a century had been in the em-ploy of the Government of United Canada and of the Dominion as an officer of Parliament, occupying at the time of his superannuation, some years since, the responsible position of Deputy Chief Mes-senger and custodian of the Parliamentary stationery. In the various positions which he held he acquired and enjoyed the respect and esteem as well of his superiors as of his subordinates. A short time before his retirement from active duty he was the recipient of a valuable gold watch and chain from the members of the House of Commons. Mr. McCarthy had been ailing from time to time for a few years back. His last illness confined him to his bed for about two months, during which he underwenta good deal of bodily suffering, which he bore as became a man who had always practiced the duties of his religion.—Ottawa Citizen, Nov. 17.

ST. PATRICK'S BAZAAR.

The bazaar in aid of St. Patrick's
Orphan Asylum closed this week. There was a large attendance throughout and the whole affair a great financial success. The ladies in charge were greatly assisted by the Rev. Father Whelan's untiring coAn Unrhymed Translation of the Lauda

IN THE RHYTHM OF THE LATIN. (By Father Rawes in the Weekly Register. Praise, O Sion, the Deliverer, Praise the Leader and the Shepherd, In thy hymns and songs of joy; As thy strength, so be thy daring; Than all praises He is greater, Him thou canst not praise enough.

For our praise one theme excelling, Living bread, the bread life-giving, Is to-day before us set: At the holy Supper's table, This on brethren tweive assembled Was bestowed, as all confess.

Let the praise be full and ringing, Joyous let the and solemn. With uplitting of the heart; For we keep a feast of grandeur, Thinking of the hour when Jesus Gave Himself as food for man.

Then the new King at His banquet, New Pasch of the new Law given, Brings to end the ancient Poase: Then the new the old fulfilleth, As the true supplants the shadow, Bunrise driving out the night. Now Christ's doings at the Supper Show us what, by His commandment In His memory, we must do: Taught by holy deeds and sayings, Bread and whee we consecrating Change into salvation's Host.

There is given a Christian dogma, That the bread to Flesh thus changes, As the wine is changed to blood: What thou touchest not, nor seest, Thou by faith unshaken knowest. Far surpassing nature's course.

Underneath the twofold species, Things of priceiess worth are veiled: Flesh for food and Blood for drinking Here are hidden, Christ abiding Whole beneath the species both.

He is crushed not by receivers, Broken not nor torn asunder, But by all is whole received, One receives, receive a thousand, One, no less than they, receiving; He received is unconsumed.

Good and bad partake together.
Going thence with lot unequal.
Life for some, for others death;
Live the good, the wicked perish
see, from such a like partaking,
How unlike an end there come

When the Sacred Host is broken, when the sacred nost is broken, bo not waver, but remember That as much is in each fragment As in the unbroken whole; In the body is no rending. Only in a sign the breaking. So by this nor state nor stature Of That signified grows less.

Take ye heed! the bread of Angels, Made on earth the food of pilgrims, Truly is the bread of children, Never to be east to dogs: This was shown in types the greatest, Isaac goeth to be offered. saac goeth to be offered, At the Pasch a Lamb is chosen, Manna for the fathers' falls.

O good Shepherd, Bread of trueness,
Jesus look with pity on us,
Do thou feed us, do Thou guard us,
Do Thou leading show us good things
In the land of them that live,
Thou who hast all might and knowledge,
Thou who here dost feed us mortals,
Make us there Thy guest accepted,
Fellow-heirs and brethren make us
Of the holy citizens. Amen.

LUTHER AND THE DIET OF WORMS.

Rev. I. T. Hecker in The Catholic World.

CONTINUED. This can be easily shown, and in a few This can be easily shown, and in a few words, by an analysis of the foundation of an act of Catholic faith. The Catholic faith rests upon three elementary facts—the competency of human reason, the infallibility of the church, the veracity of God. He who undermines one of these three positions destroys the Catholic faith. A Catholic who does not hold to the competency of human reason in its own sphere, upon sound philosophical principles, is bound to hold it upon religious grounds, for he has no other competents. sphere, upon sound philosophical principles, is bound to hold it upon religious grounds, for he has no other competent voucher than reason for the divine claims of the Catholic Church. This is one of the essential principles of the Church, that she is accompanied with ample evidence of her divine character to elicit from reason an act of assent which excludes all rational doubt. As a divine revelation springs from a source above the sphere of reason, it necessitates a divinely-authorreason, it necessitates a divinely-authorized and divinely-assisted interpreter and teacher. This is one of the essential functions of the church, which Christ planned and the Holy Spirit incorporated, and with which Christ promised to remain until the consummation of the world. As spiritual life is here evened to the consummation of the world. As a spiritual life is here evened to the consummation of the world. As a spiritual life is here evened to the consummation of the world. As a spiritual life is here evened to the consummation of the world. As a spiritual life is here evened to the consummation of the world. As a spiritual life is here evened the consummation of the world. As a spiritual life is here evened the consummation of the world. As a spiritual life is here evened the consummation of the church is disfigured by call upon us. In some cases we charge that to suit those who calumny she becomes better known; when wounded she conquers; when most destitute of all human help she is most power-of the calumny. The world is the ideal Christian man, the saint.

The key to all the secrets of the economy of the Catholic Church concerning the consummation of the Holy Spirit, attain period to the made to serve her enemies will be made to serve until the consummation of the world. As to the veracity of God, the third essential lement of Catholic faith, this is involved in the very idea of God's existence, which reason is competent to demonstrate. Cleared, then, from all extraneous matter, the main point in dispute between Catholies and Protestants is this: Catholics maintain the necessity of the divine authority of the church in a revealed religion such as Christianity, against the introduc-tion of human authority to be exercised, not upon the fact of revelation, but upon

If you ask how the so-called Reformers could venture to substitute the private judgment of man in the place of the authority of the church within the sphere of revealed religion, when without exception they held man to be "totally deprayed," we reply, in the words of the Protestant his-torian Guizot, "The Reformation did not receive its own principles and s." That is, the Reformation was an insult to the common sense of man

This, then, is the rational genesis of the Cannot know with certitude the church of Christ. Without the divine authority of the church of Christ all cannot know with certitude all the truths of divine revelation. Without the veracity of God and the control of Christian Catholic faith. Without the competency tion. Without the veracity of God one cannot believe without doubting what God has revealed. An act of Catholic faith includes necessarily each and all of those indubitable sources of truth. Hence those indubitable sources of truth. Hence when a Catholic makes an act of faith he says: "O my God! I believe without doubting all the truths which the Catholic countries and Catholic spenerally. This blindness is one of the principal causes of the revolt of the sixteenth centre. The causes of the revolt of the sixteenth centre. the synthetic expression of the highest value of human reason, the greatest dig-nity of man, the divine character of the value of human reason, the greatest dignity of man, the divine character of the Christian religion, and the supreme claims of God upon his rational creatures. Thus Catholics alone can point to their first principles and boldly admit all the consequences which rightly flow from them. Catholics cannot withhold the exercise of their faith without doing violence to the distance of the distance of the company of the company of the company of the careful of the company of consequences which rightly flow from them. Catholics cannot withhold the exercise of their faith without doing violence to the dictates of reason. This agrees with what a celebrated Scotch metaphysician said to some ministers who visited him in his last sickness. "Gentlemen," he said, when they pressed the subject of religion as we are, ignorant, weak, with propensities and passions leading to the commission of sin unless kept under control. The cardinals, the bishops of the Catholic Church, and her people, are not angels dropped down suddenly from the sides, but sinners, and saved, if saved at all, when they pressed the subject of religion as we are, ignorant, weak, with propensities and passions leading to the commission of sin unless kept under control. The volution. Such was the foresight and care of the fathers of our republic that they not only provided means for the reform of any evils which may spring up within its own body, without necessitating recourse to revolution. Such was the foresight and care of the fathers of our republic that they not only provided means for the reform of any evils which may spring up within its own body, without necessitating recourse to revolution. Such was the foresight and care of the fathers of our republic that they not only provided means for the reform of any evils which may spring up within its own body, without necessitating recourse to religion the such as a such as

Another source of misapprehension of the Catholic Church frequent, not to say common, among Protestants is the sup-position that its authority is made a sub-stitute for the guidance of the indwelling Holy Spirit. How many Protestants who

see this conception of Christian perfection practically illustrated. What else are the different religious orders and communities which she so carefully provides for her children who feel called by a divine counsel to a life of perfection, than schools wherein the principle of the internal guidance of the Holy Spirit is more practically applied and more strictly carried out than is elsewhere found possible?—spiritual when he said. "Scandals must come is the members of his church at the day of judgment. In the meantime the wheat and tares, good and bad Christians, occupy the same field.

The idea of a church whose members are all saints is an abstraction which has never existed upon this earth. It has no record in history, no warrant in Scriptures, and contradicts the prediction of Christians, occupy the same field. applied and more strictly carried out than is elsewhere found possible?—spiritual schools in which men and women are rendered, not, as some foolishly fancy, stupid or degraded, or taught to destroy nature, or governed by arbitrary authority, but where souls are trained to follow faithfully the inspirations of the Holy Spirit, where patters is completed and Spirit; where nature is completed and perfected by the contemplation of its divine Archetype; where men and women, Christian souls, are taught not to be slaves to animal gratifications, but with high minds "to be strengthened by God's Spirit with might unto the inward man."

The Catholic idea of Christian perfection as a system is built up, in all its most minute parts, upon the central conception of the immediate guidance of the soul by the indwelling Holy Spirit. The Catholic Church teaches that the Holy Spirit is Church teaches that the Holy Spirit is infused into the souls of men, accompanied with his heavenly gifts, by the instrumentality of the sacrament of baptism. These are the words of Christ: "Unless a man is born of water and the Spirit he cannot enter into the kingdom of God." Thus a man becomes a child of God, according to the teaching of Christ, not by right of birth, but by the rite of baptism. Holy Spirit man is made a Christian, and, having taken up his abode in the Christian soul and becoming its abiding guest, he enlightens, quickens, and strengthens it to run in the way of perfection, which high estate is attained first by the practice of virtue in bringing the appetites of man's animal second of the church; some denied the service of the church; some denied the service of the church; some denied the service of the service of the service of the church; some denied the service of the service of the service of the service of the church; some denied the service of the serv right of birth, but by the rite of baptism. By the creative act man is made a creature antiquity attained to a greater or less ex-tent this ideal of man. Christian souls, by the practice of recollection, prayer, fidelity to divine inspirations, moved and aided by the gifts of the Holy Spirit,

spiritual life is here exposed. Hence the reception of the sacraments, the exercise of church authority, and the practice of virtue are never presented as a substitute, but as subservient to the immediate guid-ance of the soul by the indwelling Holy

render the dictates of reason submissive, pliant and docile to the teachings and guidance of the Holy Spirit, until this becomes a habit and, as it were, spontaneous. Thus Christian souls, by the inter-

But suppose there is a conflict between the divine external authority of the church and the inspirations of the abiding Holy Spirit in the soul, what then? Be a little patient, Catholic readers; having answered the present calumny thus far, concealment. What then? Why, then the reign of nonsense! For if the Holy Spirit, acting through the authority of the church as the teacher and interpreter of divine revelation, contradicts the Holy Spirit, acting through the authority of the church as the teacher and interpreter of divine revelation, contradicts the Holy Spirit and Protestant of our day, well we will let a Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the August and Protestant of Our day, well acting the Our day, well acting the August and Prote divine revelation, contradicts the Holy Spirit acting in the soul as its immediate guide, then God contradicts God! Can anything be more absurd that this supposi-tion? It is enough to know that the action of God in the church and the action of God in the soul never have and never

can come in conflict. One more question or doubt, and we pass on. But it might be objected that the abstraction but existing, as it must, in men, women, and children such as we are. Blindness to this plain truth is one of the main reasons why many fail to see the Catholic Church as she is, and entertain so many absurd and foolish notions about

It has already been shown that Christ

on his attention, "were I a Christian it is not to you I should address myself, but to the priests of the Catholic Church; for with them I shall find premises and conclusion, and this you know you cannot offer."

Another source of misapprehension of the Catholic Church frequent, not to say common, among Protestants is the supposition that its authority is made a sub-

common, among Protestants is the supposition that its authority is made a substitute for the guidance of the indwelling Holy Spirit. How many Protestants who pass for intelligent persons suppose that to make one's salvation secure and certain as a Catholic all that is required is blindly to follow the authority of the Church and abandon one's conscience to the direction of her priests! They imagine the Catholic Church is a sort of easy coach, in which one has only to enter in order to be landed without exertion safely within the portals of paradise! Nothing is further from the truth than this idea, for it can easily be shown that the internal guidance of the Holy Spirit is thoroughly maintained and faithfully carried out in the Catholic Church only.

What, then, is Christian perfection, or sanctity, or holiness, according to the Catholic idea? Holiness consists in that state of the soul when it is moved inwardly by the Holy Spirit. Read the lives of her saints, Christian reader, if you desire to see this conception of Christian perfection practically illustrated. What else are the different religious orders and communities

Hence sensible and well-informed persons are not surprised to find abuses, corruptions, scandals among the members of the church. No instructed Catholic will hesitate to admit, though with grief and sortate to admit the sense of the se

were all angels or saints.

Such a state of things did not exist in Christ's own day. One whom he himself had chosen to be an apostle was Judas, the traitor. Peter, the prince of the apostles, denied Christ thrice. The Scriptures say that Christ upbraided the eleven becaus of their incredulity and hardness of heart: "they did not believe those who had seen him after he had risen."

that Antichrist shall come: even now exalted acquisition of habits of solid virthere are many Antichrists." The sect of tue, and the exact observance of piety her authority, others proclaimed them-selves to be the true church.

Such a state of the church did not exist

emperor, banished Athanasius, the cham-pion of the orthodox faith. But did the church succumb? Not at all! with error, abuses, and aisorders is the lot of the church of Christ upon earth. It is for this reason she is called the militant church. Those who look upon the primitive church as the ideal church, exempt from abuses and corruptions, only display their ignorance of ecclesiastical history. As in the past, so in the present,

The church of Christ on the divine side is always perfect, on the human side always imperfect. This is why reform in the church is always in order, separation

never! The nature of the church being understood, we can now take another step and ask: "Shall we find errors, abuses, corruptions in the church in the sixteenth ruptions in the course in the sixteening century? Evidently there must have been. It would be the greatest of all marvels if there had not been such. But were the evils of that period worse, more than the period worse, and the period worse, more than the period worse, and the his own words. "It is not true," so says M. Guizot in his History of European Civilization, "that in the sixteenth century abuses, properly so-called, were more numerous, more crying, than they had been at other times."

To obtain a correct idea of the condition of the church at this epoch let us set down naught in malice, but look the truth squarely in the face, and also extenuate nothing. The principal evils then comnothing. The principal evus then plained of were the following: too great plained of indulgences; plurality of ecclesiastical offices; irregularity of the lives of ecclesiastics; corruptions of the Roman court. There will rest no doubt upon the mind of an impartial person that these evils did then exist, if l take the time and pains to read the letters of the popes, the decrees of the councils, provincial and general, and the lives of the saints of this period, say from the fourteenth to the sixteenth century inclu-

One step more. Had the church within nerself the means to reform these abuses and evils, or was it necessary to go outside

thirds vote of the States. They acted upon thirds vote of the States. They acted upon the intention of removing all reasonable excuse for revolution. Now, Christ, who knew what was in man and foresaw the scandals that must arise—can it be supposed for a moment that he acted with less prudence, sagacity, and wisdom? It was in view of this that the late Bishop Dupanloup said: "The church is the only society upon earth where revolution is society upon earth where revolution is never necessary and reform is always pos-

TO BE CONTINUED.

THE COLORED NUNS OF ST. LOUIS.

St. Louis Post-Dispatch St. Louis Post-Dispatch.

A modest sign on which is painted the words: "Oblate Sisters of Providence," hangs over the door-way of a dingy twostory brick house, No. 1411 Morgan street, St. Louis, Mo. The sign caught the eye of one of the newsgatherers recently, and impressed itself upon his mind so forcibly that he determined to ascertain the meaning of it. Outside inquiry developed the fact that "Oblate Sisters of Providence" is the title of an Order of colored Nuns, and that a branch of the Order was located some time ago at the number above mentioned; also that the Oblate Sisters of St. Louis, are under the spiritual control of the Rev. Father Panspiritual control of the Rev. Father Pan kin, S. J. Father Pankin is the pastor of the church of St. Elizabeth (colored), at the corner of Fourteenth and Gay streets. The building referred to in the first lines of this article is a boarding are all saints is an abstraction which has never existed upon this earth. It has no record in history, no warrant in Scriptures, and contradicts the prediction of Christ when he said: "Scandals must come."

Hence sensible and well-informed persons

The safeticle is a boardang and day school, presided over by five Sisters of the Oblate Order, and patronized by over one hundred colored children of Catholic parentage. The girl who opened the door of the establishment. ment in answer to the young man's ring led the visitor into the "front room," where he was met by Sister Dominica Thomas, who appeared to be the Superior Sister of the school. "It is quite an old Order," said row, that there has been evil-disposed men in the church as popes, as cardinals, as bishops, as priests, as people. He dreams who imagines there ever was a time when the members of the church upon earth the Church and established at Baltimore. are a religious community approved by the Church, and established at Baltimore in 1829 by the Rev. James H. Joubert, a Sulpician. The real founders of the Order were Elizabeth Lange, Frances Balis, and Rose Bogue, natives of San Domingo. Elizabeth Lange became Sister Mary Elizabeth. She died in February of last year at the age of ninety-five. The members of the community enounce the world to consecrate themhim after he had risen."

Such a state of things did not exist in apostolic times. St. Paul says that there were sins committed by the Corintian Christians "the like of which was not among the heathens." Among his own numerous portion of society in useful prepared to consecrate them:

even to God and to consecrate them: selves to God and to the Christian education of girls of color. The object contemplated by their institution is truly important, for, to the instruction of a numerous portion of society in useful prepared to consecrate them: numerous portion of society in useful branches, suitable to their wants and convenience, it purposes to add the more

be found fully competent for the dis-charge of their respective duties."

"What is the name of this school?"

"St. Elizabeth's."
"And where was it started?" "This school is a branch from Baltimore, and was started on the 12th of October, '82. We located first on Seventeenth street, but that house became too Now we have 135.'

"But this appears to be a very small house for 135 pupils." "It is, but we have an additional house in the rear which we utilize. We would like to make additions to the building,

but our limited means prevent it."
"What is the tuition." "We arrange that to suit those who

"They range from five to twelve years

ot age."
"What do you teach?"

"Arithmetic, geography, history, gram mer, orthography, algebra, natural philosophy, composition, writing, sewing in all its branches and fancy needle-work. Pupils may take drawing, painting and vocal and instrumental music lessons if

they desire."
"How many boarders have you?" "We have only seven boarders: but we might have a great many more had we room for them. We are very much crippled for room, and I am sure our growth is being considerably retarded by it. being considerably retarded Applications are frequently refused

The Sister spoke quietly. She is not a negress, nor is any one of the Sisters, although all are colored women. She took the reporter through the school. It was poorly furnished, and the little placed close together showed many signs of wear and tear. A play-ground of limited space is in the rear of the building. A small two-story, barnlike structure, neatly painted, was land the mails and such passengers as pointed out as the addition referred to. 'We have a class of little boys upstairs," said Sister Dominica, "and a class of grown girls down-stairs.'

Father Pankin's residence adjoins the thool. The Rev. gentleman spoke in the highest terms of the work of the Sisters, considering them a valuable to the steamer in an ordinary boat, in adjunct. "We have only a few Catholic which were to be concealed two or three

adjunct. "We have only a few Catholic colored families here," he said: "that is in this part of the city."

"What proportion of the colored population of St. Louis is Catholic?" "There are 40,000 negroes in the city, and among them are two hundred and flity Catholic families. Estimating four each family, there would be :1,000

Roman Catholic souls among the colored

people of this city." "Are the colored people as devout as the whites?"
"Quite; but they cannot comprehend

the religion as well."
"You said that there were not many colored Catholics in this vicinity. Where are they situated mostly?"
"In South St. Louis; they were with

Rutgers, Labaches and other Catholic families years ago and have remained

Father Pankin said the colored Catholics of St. Louis and, in fact, of the country are nearly all descendants of the slaves of the Southern Catholic families. They are honest, quiet and Godfearing, and respected by their own race as highly as by the whites. The nuns of the Objects Order, are taught and serve the Oblate Order are taught and serve their novitiate at Baltimore. They are from various parts of the country, and love their life dearly. The Sisters here take a deep interest in their school, and it is hoped they will meet with the success they pray for.

AN INTERESTING REVELATION.

How English Papers Concoct Irish-American News.

London, Nov. 8 .- The case of the Central News against Judy lies in a nutshell. On October 22, the former received the ollowing from Montreal :-

following from Montreal:—
"Special Cabinet meeting, Quebec.
Dynamite plot Lansdowne discovered.
Arrests probable. Intense excitement.
Princess indisposed, inflamed eye."
Later in the day the same agency resided the following.

ceived the following:—
"Plot to explode Circassian Rimouski thwarted. Lansdowne movements circuitous. Halifax dynamiters sent trial."
From these despatches the Agency From these despatches the Agency manufactured and sent out the following

manuactured in manuactured in manuactured in poetic effusion:—

(From the London Daily Telegraph, or October 23.)

REPORTED PLOT AGAINST LORD LANS-

DOWNE—ALARMING DISCLOSURES.
The Central News Agency has issued Quebec, Monday Morning.—Intense excitement has been caused here, and las spread throughout the Eastern provinces of the Dominion, upon the alarming fact becoming known that dy-namiters have elaborated a desperate plot to "remove" Lord Lansdowne. startling information was communicated yesterday to the Marquis of Lorne, to the Premier, the Right Hon. Sir John Mac Donald, and the Hon. D. L. McPherson the newly appointed Minister to the Department of the Interior. Urgent summonses were at once sent round to the other Ministers—the Hon. S. L. the other Ministers—the Hon. S. L. Tilley, the Hon. Sir H. Langevin, the Hon. Sir C. Tapper, the Hon. Mr. J. Pope, the Hon. Sir Alexander Campbell (who sup-erintends the Department of the Military of the Dominion), the Hon. Mr. A. P. Caron and the Hon. Mr. F. Smith and a Cabinet Council hastily assembled. What transpired at the Council is, of course, secret, but there are good rea-sons for believing that Ministers have far more than a vague hint of danger.

Indeed, there must have been some suspicion of foul intentions on the part of the Invincibles or it would not probably have been deemed necessary to employ the large body of detectives and police which has been appointed to serve at Quebec during the events of the week. With so many detectotherwise employed in the service of their fellow-creatures, the pupils of this institution, or any of our institutions, will clew that has just come to hand. It is generally believed that success will attend their efforts and that many arrests will almost immediately be announced. It is probable that another Cabinet Council will meet early to day; when, perhaps, the arrangements for the Marquis' landing and reception will be altered. The Marquis and Lady Lansdowne were to have been conducted by procession to the Parliament House, chased this place, and when we removed we brought with us 105 pupils.

downe were to have been conducted by procession to the Parliament House, where an address was to have been moved we brought with us 105 pupils. populace are in the most anxious excitement and Lord and Lady Lansdowne have become intensely popular even before landing. As a rule Canadians have rather unduly despised dynamite alarms, and they are terribly startled by

the reports.

Montreal, Monday afternoon.—Last week the two Irish-Americans—William Brackon and James Holmes—were arrested at Halifax with dynamite and Montreal and Quebec had felt it their duty to keep a careful watch on certain suspected individuals, and it did not escape their notice that the arrests at Halifax caused much commotion in Irish revolutionary circles. Pursuing their inquiries, and aided by timely informa tion from New York, they have I am re informed, unearthed a most diabolica plot directed against the life of Lord Lansdowne. It seems that on the first news of His Lordship's appointment to the Governor General ship the Irish dynamite faction in New York formally condemned him to death, and a few specially determined desperadoes were told off to carry out the sentence. Some of these men have, it is certain, been in Quebec and this city for some time past quietly making their arrangements with their confederates in this country.
Rimouski, the Queenstown of Canada,

was fixed upon as the most suitable spot for the first attempt to be made. It is a small town situated near the mouth of the St. Lawrence, about 270 miles from Quebec, and the incoming steamers remain there for some time in order to more speedy railway route. Incredible as it may appear, there seems to be little doubt that a desperate and fiendish plan was formed to blow up the great Allan liner, the Circassian, as she lay off Rimouski. The desperadoes were to row out powerful dynamite machines. These machines, manufactured in the "dynamite school" in New York, and some which there is too good reason to believe are at present actually hidden in Quebec were to be discharged against the Circas-sian below the water line, the miscreants hoping to make the escape in the conse quent panic and confusion.

In the event of Lord Lansdowne

landing at Rimouski arrangements were to have been made to attempt his life on the railway journey by blowing up one of the bridges. These particulars came to the ears of the police in fragmentary form from day to day, and it was not until yesterday that their full magnitude and significance became apparent. Without further delay the Chief of Police communicated the information to Sir John MacDonald, the to have been made to attempt his life

Father Pankin said the colored Catholics of St. Louis and, in fact, of the country are nearly all descendants of the slaves of the Southern Catholic families. They are honest, quiet and Godfearing, and respected by their own race as highly as by the whites. The nuns of the Oblate Order are taught and serve their novitate at Baltimore. They are from various parts of the country, and love their life dearly. The Sisters here take a deep interest in their school, and it is hoped they will meet with the sucforce which has long been ostentatiously looking after the safety of the Marquis of Lorne and the Princess Louise. Further-more, it was arranged that His Excel-lency should travel by a circuitous route, lency should travel by a circuitous route, the arrangements for his reception being modified accordingly. Unfortunately, news of these precautions got wind prematurely, and to a certain extent spoiled the plans of the police, as many suspected persons whom they had been carefully watching took the alarm and dispressed.

disappeared.
Telegrams have, however, been sent to various places on the frontier with descriptions of some of the men wanted, and it is confidently believed that important arrests may be made at any moment. Telegrams from the provinces show that wherever the news has transhow that wherever the news has transpired intense excitement and indignation prevail, which, it is feared, may develop into a bitter anti-Irish movement."

The manager of the Central News described this as "a fair expansion." He said:—"We send points of intelligence in thirty words of which the American papers make two columns." The spectators received this with loud laughter, and enjoyed the assurance of the sub-editor who said that he filled up all foreign despatches from reference to books, documents, telegrams and per-sonal knowledge. In the present case he fixed the plot upon the Invincibles, because the words "dynamite plot" suggested their method, and because the Marquis of Lansdowne was an Irish land-lord. Whatever the result of the trial will be, the business of manufacturing foreign despatches for the American market is likely to suffer from this un-earthing of "skeletons" in the cupboard of the Central News.

IN THE VATICAN LIBRARY. What a Missourian Presbyterian

thinks of Pope Leo. In the St. Louis, Mo., Observer, there

a letter from Rome, in which we find this extract:
"We found Dr. Twiman and his men at

the Vatican, and we are working bravely. The very first thing the guard brought was Acta Pilati; the Doctor was delighted when he read it. We have two guards; one brings the articles as we call for them, the other sits and watches to see the books and parchments are not mutilated. To-day was the day of the Pope's holy auditory. We were taken in by our guard, and I must confess I never had such feelings in all my lite. The room, I suppose, is three hundred feet square or more; there must have been ten or twelve hundred in the congrega-tion, all men, mostly priests and officers. The Pope is a plain, venerable old man. I saw nothing different in his dress to any other priest—nothing gaudy about him. He cried Mass in the pure old Latin language; his voice was clear and sweet. After he was through quite a number of the priests came and knelt at his feet. He laid his hand gently on each of their heads and pronounced a blessing, but they did not kiss his great

I NEVER SAW AS SOLEMN A CONGREGATION IN MY LIFE.

In fact it would be impossible for a man to be otherwise in that room. Of all the paintings that my eyes ever beheld, and there are hundred glass eyes with golden lids and lashes all uniting their various colors of light, all seemed so natural. I almost thought I could infernal machines in their possession.

Long ere this, however, the police at the All-seeing eye. These eyes are the light of the room, but the scene of magnificence beggars description. There are too many things to be described, but a man will have a much higher apprecia-tion of the Catholic Church, where he sees her enthroned in the hearts of this different feeling towards them to what have had. We have all the text books we need, Buxtorf, Jeseneares, Laportees, and others. We will get through in the Vatican in a few days. We will leave Dr. Twiman and three clerks here, as we find the Hillellite letters and the Shemi-ate and Abtalian Lawshere in book form. They will translate such parts of them as we want and send them to me; they will come in a roll. If they come before I get home, take special care of them. Dr. Mackintosh and I, with one clerk, will go to Constantinople in a day or two. The Doctor has been there and he thinks we will find all that I am looking for in the St. Sophia Library. He says the twenty cart loads of Talmuds that history tells us were burned by Gregory were the Talmuds of Babylon, but Talmuds of Jerusalem are all safe, and so are the records of the Jerusalem Sanhe-drin; that these documents were carried there by Constantine in the middle of the third century. If so, this is all I want. The Doctor thinks it will be one of the most important books ever brought before the public, except the Bible, as it will give the pros and cons of the outside world at that time. May God bless you; farewell.

W. D. Mahan.

Sept. 14th, 1880.

Hop Bitters Co., Toronto:

I have been sick for the past six years, suffering from dyspepsia and general weakness. I have used three bottles of Hop Bitters, and they have done wonders for me. I am well and able to work, and eat and sleep well. I cannot say too much for Hop Bitters. Simon Robbins. for Hop Bitters. House Plants.

Many a beautiful rose has been nipped

in the bud by an undiscovered worm, and many a young life has been sacrificed to the destructive power of worms in the human system. If you would save those other tender house plants, "your children," give them Freeman's Worm Powders. They are safe and pleasant, and are warranted effectual. NOV. 23,

A reader of beautiful poem years ago, and written by Joh his release from he had lain till turned to his he young wife was stand beneath Of passion in my Save the loss of Tenderly twine Golden the wall And yet I only Oh! I could nev As soon the ligh For I was then

I see her in the Quivers with bi Sweet as the ter I see her in the And celestial w Her calm brow I see before me As if I walk blir For now my he

Rain down you head! Bloom red rose wall, My flower is n dead. THE CUR The circums

Agnes Balter, last week, and profound impr favette (Ind.) The days have not yet d things daily ta be unexplain the Leader by cures being b faith, but very have ever with tion. The sl heads, and the but there is a Spencer stree earthly powe

Almighty does

Eight years that terrible When finally pronounced lower limbs we unable to wall these years she of medical att sician, and th was she out of about two m would be in v a state of conthere being a succession in medicine pas that the poor out of shape drawn back u Dr. Yount w anuary. H but, becoming case, he prepared ilton and Be York physici nervous disea her afflictions opeless; the recover. Th year after ye when Miss A olic, decided cure. The s week ago Th Mrs. L. B. Kin

of the congre During the tinued in a g dition; there the head and could neithe was the ninth being taken t there in a cha ness on the she arrived a she sought to not. Her fa and partake time the wh seated was necessitate f in getting u limbs have b for years,-a Sacrament, s and walked

she brought water from th

inwardly, an

Saint Bonifac

The lady number of n scores of neighbound her se ting merrily said that whappeared su ealized that she was not that she ha limbs. In tions, it sh eyesight. ould distin came back

amazement o

was no shan Agnes arose number of s and trembl monstrated met the pri was equally able to walk helpless inv In respon Miss Baltar remarkable the direct in in answer to added, turn

tell you now nine days I

limbs, and s

lice, as many ley had been ne alarm and r, been sent frontier with the provinces ews has trani-Irish move-

Central News r expansion." of which the wo columns." a assurance of at he filled up ams and perpresent case ne Invincibles, nite plot" sugd because the an Irish land-alt of the trial manufacturing the American from this un-n the cupboard

LIBRARY. resbyterian

Leo.

Observer, there

which we find

vorking bravely guard brought or was delighted ave two guards; as we call for watches to see lay of the Pope's e taken in by confess I never l my life. The hundred feet nust have been n the congrega-ests and officers. erable old man. in his dress ng gaudy about n the pure old e was clear and through quite a ame and knelt at hand gently on d pronounced a ot kiss his great

ossible for a man room. Of all the ever beheld, and eyes with golden ng their various ll seemed so thought I could one to represent lese eyes are the

he scene of mag. ption. There are described, but a higher apprecia-hurch, where he the hearts of this hall ever have a ls them to what I il the text books neares, Laportees, et through in the b. We will leave clerks here, as we rs and the Shemi-here in book form. ch parts of them them to me; they they come before with one clerk, ple in a day or two. here and he thinks am looking for in ry. He says the ed by Gregory VI. Babylon, but the

are all safe, and so Jerusalem Sanhe-ments were carried in the middle of f so, this is all I ept the Bible, as it d cons of the out-e. May God bless W. D. Mahan. Sept. 14th, 1880.

epsia and general ed three bottles of have done wonders I able to work, and annot say too much Simon Robbins. lants. ose has been nipped ndiscovered worm, a has been sacrificed

er of worms in the ou would save those nts, "your children," 's Worm Powders. asant, and are warNOV. 23, 1888

She is Dead.

I stand beneath the garden wall, a strife Of passion in my heart. I know not why Save the loss of all my love and life.

Oh! I could never couple death and her As soon the light and grim tartarean gl For I was then a burning worshipper.

A worshipper of heavenly truth and light Truth as a staff, and light to show the way And she did symbol both unto my sight.

I see her in the day-time and her mouth Quivers with blessedness and love Sweet as the tender music of the South.

I see her in the night-time in robes of snow And celestial whiteness of the eternal world Her calm brow shining with a starry glow.

I see before me a dreary vacancy As if I walk blindfolded on the path, For now my heart's white rose is lost to me

Rain down your sweets, O jesmine, on my

Bloom red rose on the moss-rimmed garden

My flower is not with thee, but with the

THE CURE OF MISS BALTER.

Agnes Balter, of which we made mention last week, and which has created such a

The days of miraculous occurrences

but there is a little circle of friends on

Eight years ago, Agnes Balter, then

a state of complete unconsciousness,-

Dr. Yount was called a year ago last January. He gave the family no hope, but, becoming greatly interested in the case, he prepared and sent to Drs. Ham-ilton and Beard, two celebrated New

York physicians for the treatment of

nervous diseases, a complete diagnosis of

Saint Bonifacius' Church, and members

of the congregation.

During the nine days the patient con-

tinued in a greatly excited nervous condition; there were excruciating pains in

the head and along the spine, and she

could neither eat nor sleep. Saturday was the ninth day, and she insisted on

being taken to church. She was wheeled

there in a chair, though she lost conscious-

ness on the way and for some time after

she arrived at the church. Once or twice

she sought to rise to her feet, but could

not. Her faith, she said, never deserted her, and she tried once more to kneel

and partake of the Sacrament. At this

seated was moving so violently as to necessitate friends holding it to prevent

it rolling away. Miss Agnes succeeded

in getting upon her knees,—her lower limbs have been dead to feeling and use

for years,-and having partaken of the

and walked out of the church, to the

amazement of those present.

The lady was visited last evening by a

number of newspaper men, as well as by scores of neighbors. The Leader reporter

found her seated in an easy chair, chat-ting merrily. When questioned, she

ting merrily. When questioned, she said that while kneeling there all pain

realized that she could walk. Her faith

that she had regained the use of her limbs. In addition to her other afflic-

tions, it should have been stated that

the lady had almost completely lost her eyesight. She was unable to read, but

could distinguish persons. Her sight came back with the restored use of her

limbs, and she now sees as well as ever.

To convince the reporter that there was no sham or mistake about it, Miss

Agnes arose from her chair and took a

and trembling, of course, but she de-monstrated her ability to walk. She met the priest during the day, and he

was equally astounded at seeing her again

able to walk, having long known her as a

In response to the direct question Miss Baltar answered that she knew her

remarkable recovery was due entirely to

the direct interposition of the Almighty, in answer to faith and prayer; "for," she

nine days I did not take a drop of your

number of steps.

helpless invalid.

The gait was unsteady

grament, she suddenly rose to her feet

the wheel-chair in which she was

Saturday

The one said it was

her afflictions.

Tenderly twines the jesmine o'er my head Golden the wall-flowers on the window-sil And yet I only know that she is dead.

medicine; we had the prescriptions filled, medicine; we had the prescriptions filled, but I did not touch the contents."

The reporters joked "Do." pretty severely over the fact that the moment the patient stopped taking his medicine she began to improve; but he conforted himself with the reflection that this was not the first instance of the kind.

The dector is as much approaches any A reader of the Pilot cut the following beautiful poem from John Mitchell's paper, years ago, and asks us to reprint it. It was written by John K. Casey ("Leo") when, on his release from an English prison, where he had lain till death threatened him, he returned to his home to find that his beloved young wife was dead.—Ed. Pilot.

The doctor is as much amazed as any one. He never before saw anything of the kind, though frequently reading of them. "But having seen, you must now believe," remarked his former patient. The parents appear to be too much over-joyed to speak, and view in silence and awe the great change that a few moments have wrought. There has been as great change in personal appearance as there has been in physical condition. Miss Balter's face and hands, which were round and plump, now resemble those of a person who had been ill for weeks.

MARTIN LUTHER.

View of Luther from a Catholic Standpoint.

To the Editor of the Press—Sir:—In compliance with your request that I should, "in a nutshell," state the view of Luther from a Catholic standpoint, I have the honor to send you the follow-

ing:
1. In common with all those who have
1. In common with all those who have The circumstances of the cure of Miss revolted against the "faith once delivered to the saints." Martin Luther is a heretic. In this he is one with Arius, Nestorius, Eutychius, and a host of others who have chosen or selected profound impression wherever it has been published, are thus related by the La-fayette (Ind.) Leader of Oct. 21st.: what they considered to be gospel truth. He differs from them in this: they rehave not yet departed. There are strange things daily taking place which seem to volted against doctrines-he against the principle on which the doctrines are in-telligibly received by the mind. The things daily taking place which seem to be unexplainable. Scarce a reader of the Leader but has read of miraculous cures being brought about by reason of faith, but very few persons in Lafayette have ever witnessed the practical illustration. The skeptical may shake their have ever witnessed the practical illustration. The skeptical may shake their fallible messenger shall be the teacher of heads, and the unbelievers still hold out; revelation, so as to make it revelation to mighty ironclad, invention of the machinthe individual. Luther, on the con-trary, asserts that as true revelation is be-Spencer street, in Linnwood, which no earthly power can convince that the yond the ken of reason, nevertheless rea-son, or private judgment, is the final court for deciding the acceptation of the Almighty does not answer prayer, or that the days of miracles have passed away. signification of revelation. Common sense rejects Luther's claim; for, if reason is unsixteen years of age, was stricken with that terrible disease, spinal meningitis. When finally the disease left her, she was able to attain to the new field of knowl-edge presented by revelation how can rea-son be its judge? Or how can such a process secure that unerring certainty excluding all doubt which is necessary if pronounced a hopeless invalid. The lower limbs were paralyzed, and she was unable to walk a single step. During all these years she was the constant recipient of medical attention, first from one phyman is to be held responsible for the teachings of the Gospel? Or how can liberty of intellect be saved in receiving sician, and then from another; but no good results were noticeable. Only once was she out of the house, and that was about two months ago. For days she would be in violent convulsions, then in revelation under a system which puts the mind at the mercy of translators and interpretators of such revelation. To say the least, if there be such a revelation, then to assert reason as its judge is a contradiction in terms, and is a cloak for covering the most abject servitude of there being as many as twelve days in succession in which neither food nor medicine passed her lips. So violent was the pain, and so great the contortion, that the poor girl would be twisted so out of shape that her feet would be drawn back until they touched her head. mind. Reason has a right to examine the credentials of the messenger of revela-tion; and being secured as to their authenticity and having accepted revela-tion, then may it create theology, the

science of revelation. THE FORCE OF THE SYSTEM GONE.

2. The fruit of such an illogical position has been too easily produced. Though Luther's system has received the sym-pathy of many and the support of the richest and most powerful countries, Pro-testantism has never been able to cover her afflictions. The one said it was hopeless; the other thought she might recover. Thus matters have run along, year after year, until a few days ago, when Miss Agnes, who is a devout Catholic, decided to try the prayer and faith the sixteenth century, and before in the sixteenth century, and before fifty years were gone its force was spent. I cite three well-known and distinct the sixteenth century, and before its own appeared. To construct manifests power; to destroy, weak-ness. Luther destroyed, but did not construct the property of recover. Thus matters have run along year after year, until a few days ago, when Miss Agnes, who is a devout Catholic, decided to try the prayer and faith ewek ago Thursday. On the return of Mrs. L. B. Kinsman from the Old World, she brought with her a quantity of the water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lady of Lourdes. This Miss Balter took in water from the celebrated fountain of the Lourde Western Water man, disting recognition of great talend. The protist in a neglected grave in a distant land. The appointment of Father Keller was low fitted to be "one of the greatest lights of modern times," and the Loudon Times, a newspaper which hated him, and to the General of the Jesuits, is a fitting recognition of great talents. The protist in a neglected grave in a distant land. Dr. Cahill, even by his opponents, was dimitted to be "one of the greatest lights of modern times," and the Loudon Times, a newspaper which hated him, and the Loudon time from the celebrated fountain of the St. Louis Western Waterham.

The appoint The devotional exercises were participated in by the Rev. Father Philibert of in perfect security." And Macaulay, in his limpid style attests: "We think it is a most remarkable fact that no Christian doctrine of eternal retribution. nation which did not adopt the princi ples of the reformation before the end of the sixteenth century should ever have adopted them. Catholic communities have since that time become infi-del and become Catholic again, but none have become Protestant." And living author of "Rationalism," And the Lecky, says without hesitation commanding and controlling influences exercised by Protestantism during the sixteenth and part of the seventeenth century completely changed in the next century. He adds: "Of the many hundreds of great thinkers and writers in every department who have separated from the teachings and practices of Cath olicism, it would be difficult to name three men of real eminence and unques tionable sincerity who have attached themselves permanently to any of the more conservative forms of Protestant ism. Amid all those great semi-religious volutions which have unhinged the faith of thousands, and have so pro foundly altered the relations of Catholi cism and society, Protestant churches have made no advance and have exercised no perceptible influble forms into which the spirit of dog. matism crystalized after the reformation had never for a moment wavered, and she was not surprised when she found

not one seems to have retained the power of attracting those beyond its bor-Whatever is lost by Catholicism i gained by rationalism; whenever the spirit thereof recedes, the spirit of Catholicism advances." Please remember these authors are Protestants distindower and historical acumen. I may add that the output of Luther's system has been the creation of innumerable sects and many self-made infallible Pones who agree but in one thing—hatred of the true church and of the one Pope. This private judgment has led men to reject one by one the doctrines of Christianity when they seemed to be in opposition to popular views or popular governments, and so thoughtful men are working out

on rationalism or agnosticism. WORK OF MEDLEVAL SAINTS 3. An attempt is made to justify Luther's position by reference to the corruption of Catholics at the time. The disciplinary decrees of the Council of Trent added, turning to Dr. Yount, "I must tell you now, Doctor, that during the last show too sadly how fearfully reformation

the problem to its sad end and landing

it be remembered the Commandments are none the less true and of binding force though we break them. So was it in the fifteenth century. Men were taught with truth and justice, but many fire produces here on our material bod.

THOUGHTS OF PROTESTANT WRI
TERS.

THOUGHTS OF PROTESTANT WRI
TERS.

GATORY.

"The antagonism of reason and faith to the produces here on our material bod."

The antagonism of reason and faith to the produces here on our material bod." taught with truth and justice, but many followed it not. But the very fact that works like the "Imitation of Christ" and the "Spiritual Combat" were published about the period is proof the teaching is manifested in a very galaxy of saints of the same period. There are St. Ignatius, the founder of the glorious order of the Jesuits; St. Theresa, the reformer of the Carmelites: St. Francis order of the Jesuits; St. Theresa, the re-former of the Carmelites; St. Francis Xavier, the great converter of Pagans; St. Joseph Calasanctius, the founder of the Congregation of Pious Schools for several other well known and distinguished heroes of sanctity and workers in the vineyard of the Lord.

LUTHER BROKE HIS CONTRACT.
4. Of Luther's own conduct I say nothing. Sufficient to recall that he of his own free will, at an age when he was quite competent to act with full knowledge of the cause, yowed himself to God to follow the Gospel counsels of poverty, chastity, obedience. These he de-liberately broke. Had such a contract been made with man, and then broken, Luther would have been condemned as dishonorable and dishonest. But as it dishonorable and dishonest. But as it was with God man forgives and would fain exalt the violator to a hero. The Catholic Luther is a defaulter to God by the breach of solemn vows. The coarse scurrility of the ten times blasphemous utterances which appear in his writings are directed against the most sacred of Catholic truths, and bear evidence to the absence of everything to be expected in

a messenger of truth and charity.
ONLY ONE AGENT.
To attribute to Luther the intellectual movement of his time and its consequent development is as intelligent as it would ery or the force producing the motion. Deep and bold thought had been actively growing in Europe. A mighty impulse had been given to the mind by the revival of the study of Pagan classics, and by the exciting interest of the great geo-graphical discoveries. The very objec-tions raised and answered by the theologians of the Middle Ages too plainly show that rationalism was germinating. These were the forces at work. Luther did but strike the spark and the conflagration rapidly spread, aided as it was by the general diffusion of printing. The doctrines of the church were the same then as now, but the conduct of many had grown lax and scandalous under the wealth acquired by the lapse of time, A false issue was raised, and Luther, in-stead of striving to reform manners, strove to deform doctrines. Nor can the oft-time claimed honor of having put the Bible within the reach of the people be given to Luther. During the Middle Ages Latin was the mother tongue for all who were studying. Into the Latin was the Scripture translated in the fourth continue mainly by St. Japanes. When century, mainly by St. Jerome. When learning began to spread and the several countries of Europe were developing their national literature, the Bible, under the influence of the church, was published in Bohemian, Spanish, Italian, French, and no less than five translations in German, before Luther was born, and twelve

positive terms, and without attempting to evade the logical conclusions of the subject is usually avoided altogether, or it is treated in such a way as not to offend the sensibilities of the congrega-tion. Even the word hell, so terrible in its very sound, and once familiar enough to the church-goer, is commonly dropped, and some more or less synony

mous term, less grating and startling, is uttered by the preacher. In the Baptist and Methodist denominations a sermon was formerly not regarded as complete unless in the application at the end; at least, the was warned to flee from the wrath to come, and the torments of Hell were described with thrilling emphasis. The main theme of the old revivalists was Hell. Finney and Knapp, for instance, would have felt that they had neglected their first duty if they had closed one of their discourses without picturing the awful fate of the impenitent sinner. In the Congregational and Presbyteria churches, also, the subject was not shirked; for, beyond a doubt, the doc trine of eternal reward or punishment is necessary to the integrity of the evan gelical system of theology and salvation

But of late years the doctrine of hell i smoothed over, left untaught or substantially or definitely abandoned by preachers who hold evangelical commissions. The tendency of the Protestant denominations is now, unquestionably, towards universalism. The younger generation, under the influence of those commun ions, are growing up without the fear of Hell, which of old caused the hearts of

their fathers to quake and tremble It is only in the Roman Catholic Church that the doctrine of hell is now preached without equivocation and without any attempt to soften its terrors. Last Sunday, for instance, the Rev. Mr. Clarke, of the Society of Jesus, delivered a very impressive sermon at St. Francis Xavier's Church on "Some of the Agnos-tics' Objections to Hell," in which he laid down in very positive terms the Catholic teaching concerning eternal punishment. The sermon was the second of a course

of four sermons on agnosticism.

Father Clarke described Hell as a state and not a place—a state of rebellion against God, which is the state of the agnostic, according to Catholic teach "It is a lake of fire," he exclaimed, 'inasmuch as those condemned to Hell will be surrounded by torments as he who of manners was needed among large is in a lake is surrounded by water. The numbers of the clergy and laity. Butlet fire of Hell, though it is a true real fire, is in a lake is surrounded by water. The

fire produces here on our material bodies, and through them on our souls, except that the agony it causes will be a thousand times more intense. The gnawing agony of eternal remorse and re-

gnawing agony of eternal remorse and reproach will be far worse than any bodily agony. The chief torment of Hell is eternal separation from God."

This is teaching, it will be seen, which the simplest can understand. There is no mitigation of the terrors of the subject, and no attempt is made to reconcile the awful doctrine with the now prevalent dasies of the proportions and the Congregation of Pious Schools for Elementary Education; St. Francis Borgia, St. Thomas of Villanova; St. John of the Cross; St. Peter of Alcantara; and several other well known and distinguished heroes of sanctity and workers with the consistency of Christian theology. The Consistency of Christian theology. The Roman Catholic Church stands unflinchingly by the doctrine, whatever the consequences. It makes no compromises and no concessions, and both its friends and its enemies understand

exactly its unalterable position.

Undoubtedly its firm adherence to fixed principles, and the rigid consistency with which it sustains its convictions and requirements as to morals and religion, are a great source of strength to that Church. When theologians begin to evade the inevitable conclusion of their premises, they are opening their gates to the enemy who will sooner or later utterly destroy their system.—New York Sun of Oct. 31.

THE LATE VERY REV. DR. CAHILL.

The most precious possessions of a civilized nation are the genius, learning, and piety of her sons. The barbaric magnificence of pagan Rome, her mighty conquests and her countless legions have become but the shadow of a memory; while the names of Virgil, Horace and white the hames of virgh, Horace and Cicero, "familiar in our mouths as household words," are to-day honored throughout the world. This is but as it should be.

At one time Ireland, "the Island of saints and doctors," was foremost in rewarding her illustrious sons when living, and honoring their memory when dead. But alas! Ireland has, like the rest of the world, altered sadly of late years, for in a distant land, neglected (I will not say forgotten) by the people for whose temporal and spiritual benefit he labored, hes a brilliant genius, a sterling Irishman, a fearless and noble ecclesias tie! Need I say, that it is of that illustrious son of Ireland and of the Church, the late Very Rev. D. W. Cahill, D. D., the famous astronomer, and the most eloquent pulpit orator of his or any other time, that I speak? Every Irish, English, or Scotch Catholic in Liverpool who ever saw or heard him, cannot but remember the Herculean proportions of the man who did such wonders in the cause of the poor, down-trodden laboring classes in this country. They must recollect the doughty blows that he dealt the bigots of Exeter Hall; and the scathing let-ters he wrote to the then existing heads of the British Government, exposing the fraud and villainy of the Soupers, who invaded Ireland about the year 1847, while the dread famine was sending hundreds of thousands to coffinless graves, or a lin-gering death in the frightful emigrant ship. Yet despite his services to faith and fatherland, the ashes of Dr. Cahill have his countrymen, which was in his day almost universal.

Dr. Cahill died in Boston, Massachusetts, October 4th, 1864, almost his last wish being that his remains might find very few knew him. He occupied every their final resting place in that native land he loved so well. A movement was then set on foot, and the Catholic Ceme-Committee of Liverpool granted a plot of ground in Glasnevin Cemetery for the interment of the remains; but owing to the apathy of his countrymen it fell through, and now, after nineteen years, an attempt is being made by a years, an attempt is being made by a few of his friends to revive it, which will, I hope, prove successful. I trust there is a sufficient number of Dr. Cahill's old friends left in Liverpool, to help in, at least, bringing home his ashes to Ireland. The work is easy—the means to accomplish it at hand. All that is required is few Catholics to form a committee, for the purpose of collecting subscriptions. The sum required will not be very great. If the matter is once started there are hundreds in Ireland, as well as in Amer-ica, who will, no doubt, be glad to sub

Glass Dresses.

At Gaudenfrei, Germany, the artist and glass-spinner, A. Prengal, of Vienna, has established his glass business, offering car-pets, cuffs, collars, veils, etc., made of pets, cuffs, collars, veils, etc., made of glass. He not only spins but also weaves glass before the eyes of the public. The otherwise brittle glass he changes into pliable threads, and uses them for making good, warm clothing by introducing certain ingredients, which are his secrets, thereby changing the entire nature of the glass. He makes white curly glass muffs; also ladies' hats of class with glass also ladies' hats of class with glass glass, also ladies' hats of glass, with glass feathers, which are lighter than real feathers. Wool made of glass, it is said, cannot be distinguished from the genuine article. Glass is a non-conductor, and the time may not be distant when cause a revolution in dress materials.

A Little Behind Hand.

ome people are always a little behind hand in all undertakings. Delays are dangerous and none more so than in neglecting what seems a trifling cold. Prudent people break up the ill effects by timely use of Hagyard's Pectoral Balsam, thus preventing serious lung troubles.

We take pleasure in recommending Hall's Hair Renewer to our readers. It restores gray hair to its youthful color. prevents baldness, makes the hair soft and glossy, does not stain the skin, and is altogether the best known remedy for

"The antagonism of reason and faith is not confined to hostile sects: it fre-quently operates in the same individuals, and they are the victims alternately of doubt and superstition; like Lord Herbert of Cherbury, who, when he had finished a book as finished a book against all revelation, actually prayed for some supernatural sign to know whether he should print it.

—Mosheim (Vol. III, p. 428).

"Such a frame of mind," writes Woodhead, "has ever been found favorable to the adoption of Roman, Catholic dea

the adoption of Roman Catholic doctrines; and their effect on a candid mind has been admirably described by a great writer who says: It is not strange that wise men, weary of investigation, and longing to believe something, and yet seeing objections in everything, should submit themselves absolutely to teachers who, with firm, undoubting faith, lay claim to a supernatural commission. Thus we frequently see inquisitive and restless spirits take refuge from their own scepticism in the bosom of a Church which pretends to infallibility; and, after questioning the existence of a Deity, bring themselves to worship a wafer."

—Macaulay's Hist. England (Vol. IV, p.

Thorndyke, Prebendary of Westminster, writes thus of the belief of Catholics in the Real Presence: "Will any Papist," he argues, "acknowledge that he honors the elements of the Eucharist for God? will common sense charge him with

—will common sense charge him with honoring that in the Sacrament which he does not believe to be there?"—Just Weights and Measures, p. 19.

Dr. Jeremy Taylor, Bishop of Down, argues with equal fairness when he says:
"The object of their [the Catholics'] adoration in the Sacrament is the only true and eternal God hypoctatically." true and eternal God hypostatically true and eternal God hypostatically united with His holy humanity, which humanity they believe to be actually present under the veil of the Sacrament. If they thought Him not present, they are so far from worshipping the bread, that they profess it idolatry to do so. This is demonstration that the soul has nothing in it but what is the soul has nothing in it but what is the greatest enemy to idolatry."—Liberty of Prophesying, Sec. 20.

The philosopher Lavater, finding himself in a Catholic church, was so impressed that he exclaimed: "He doth not know Thee, O Jesus Christ, who dis-honoreth even Thy shadow! I honor all things where I find the intention of honoring Thee. I will love them because of Thee; I will love them, provided I find the least thing which makes me remember Thee! What, then, do I behold here? what do I hear in this place? Does nothing under these majestic arches speak to me of Thee? This cross, this golden image, is it not made in Thy honor? The censer that waves around the priest; the Glorias sung in choirs; the peaceful light of the sacramental lamp; these lighted tapers,—all is done for Thee. Why is the Host elevated, if it be not to honor Thee, O Jesus Christ, who are dead for the love of us? Because it is no more, and thou art it, the believing Church bends the knee. . . .

FATHER KELLER, S. J.

What is Thought in His Native City of the American Assistant of the Gene-ral of the Jesuits.

him that he was remarkable even from his youth for his unpretentious manner and natural modesty. For fifty years he has labored among our people; yet position of honor and trust in the gift of his confreres in this country; was provincial of two provinces in succession; was president of the two greatest Jesuit colleges in the country; and yet, there are few Jesuits whose names have so seldom appeared in the newspapers. He was a man of very extensive learning; but he avoided all occasions of displaying his power and was content with the humble recompense of his pupils' progress. Much of this was the result of natural disposition; but we think it was effect of profound virtue. Father Keller is a true religious, and he has studied not to deserve the rebuke of Paul, that "all seek their own, and none that which is of Jesus Christ.

He succeeds that old and honored English Jesuit, Father Weld, in the immediate government of the English speaking Jesuit world. His selection will prove a great advantage to the order s country, as he thoroughly understands the needs of the American mission. It is a very singular coincidence that the new general of the Jesuits and his chief assistant are priests of this city It is furthermore significant of an im-pression growing in the minds of the chief rulers of the Church that the United States is destined to be the gr Catholic country of the future. needs of this country are of paramount importance. This is shown in many ways. The calling of the chiefs of the American hierarchy to Rome at this time the new plenary council called at the in stance of the Sovereign Pontiff: the great themselves thoroughly on the affairs of the American Church, all attest the ris-ing importance of this branch of the Church Catholic. We have arrived at our formative period, and the results of movements now at work will have much to do with shaping the policy of American Catholicism for centuries to come. We hope God will bless and prosper the work to His greater honor and glory.

A Failure in Crops. A species of worm is cating all the leaves

from the chestnut and hickory nut trees in many sections, and the crop will be a failure. Worms that afflict children or failure. Worms that afflict children or adults will prove a failure if Dr. Low's Pleasant Worm Syrup is used. It is a them for bilious attacks, kidney complaints and sure cure for all worms that lurk in the human system, tane worm included in the human system, tane worm included.

The Rev. Father James Mumford, S. J., born in England in 1605, and who labored for forty years in the cause of the Catholic Church in his native country, wrote a remarkable work on purga-tory; and he mentions that the following incident was written by William Freysson, a publisher of Cologne. May it move many in their difficulties to have recourse to the holy souls!

have recourse to the holy souls!

"One festival day, when my place of business was closed, I was occupying myselfin reading a book which you had lent me, and which was on "the Souls in Purgatory." I was absorbed in my subject, when a messenger came and told me that my youngest child, aged four years, showed the first symptoms of a very grave disease. The child rapidly grew worse, and the physicians at length declared that there was no hope. The thought then occurred to me that perhaps I could save my child by making a yow to assist the suffering souls in purrow to assist the suffering souls in purgatory. I accordingly repaired at once to a chapel, and with all fervor, supplicated God to have pity on me; and I vowed I would distribute gratuitously a hundred copies of the book that had moved me in behalf of the suffering souls, and give them to ecclesiastics and to religious to increase devotion to the holy souls. I had, I acknowledge, hardly any hope. As soon as I returned to the house I found the child much better. He asked for food, although for several days he had attough for several days he had not been able to swallow anything but liquids. The next day he was perfectly well, got up, went out for a walk, and ate as if he had never had anything the matter with him. Filled with gratitude, I was only anxious to fulfill my promise. I went to the College of the Jesuit Fathers and begged them to accept as many copies of the work as they pleased and copies of the work as they pleased, and to distribute them amongst themselves and other ecclesiastics as they thought fit, so that the suffering souls, my bene-factors, should be assisted by further prayers.

however, when another accident not les serious befell me. My wife, on entering the house one day, was suddenly seized with a trembling in all her limbs, which with a trembling in all her limbs, which threw her to the ground, and she remained insensible. Little by little, the illness increased, until she was deprived of the power of speech. Remedies seemed to be in vain. The malady at length assumed such aggravated proportions that everyone was of opinion she had no chance of recovery. The priest who assisted her had already addressed words of consolation to me, exhorting me to Christian resignation. I turned again with confidence to the souls in again with confidence to the souls in purgatory, who had assisted me once be-fore, and I went to the same Church. There, prostrate before the Blessed There, prostrate before the Blessed Sacrament, I renewed my supplication with all the ardor with which affection for my family inspired me. 'O my God!' I exclaimed, 'Thy mercy is not exhausted; in the name of Thy infinite bounty, do not permit that the recovery of my son should be paid by the death of his mother.' I made a vow, this time, to distribute 200 copies of the holy book, in order that a greater number of persons might be moved to intercede for the suffering souls. I besought those the suffering souls. I besought those who had been already delivered from purgatory to unite with me on this occame into the holy place to make an act of thanksgiving to God for all His mercies."

"Three weeks had not slipped away,

Defusive.

A young man who thinks that he can lead a reckless and profligate life until he becomes a middle aged man, and then repent and make a good and steady citizen, is deluded by the devil.—He thinks that people are fools, destitute of memory. He concludes that if he repents everybody will force be the concludes that if he repents everybody will forget he was a dissipated wretch. This is not the case; people remember your bad deeds and forget your good ones. your bad deeds and forget your good ones. Besides it is no easy thing to break up in middle age bad habits that have been formed in youth. When a horse contracts the habit of barlking, he generally retains it through life. He will often perform well enough until the wheels get into a deep hole, and then he stops and holds back. Just so it is with boys who contract bad habits. They will sometimes leave off their bad tricks, and do well enough until they get into a tight place, and then they return to the old nabit. Of those boys who contract the bad habit of drunkenness, not one in bad habit of drunkenness, not one in every hundred dies a sober man. The only way to break up a bad habit is never to contract it.

Disobedience to Parents.

There is too little respect paid to parental authority at the present day. It parental administry at the present day. It is grievous to go into many families and hear the language daily used by the children. "I will," "I don't care," "it's none of your business," I am old enough to know what is right;" and the like expressions are painfully common. Large boys and grown up girls even, do not hesitate to give their mother the lie, and break away from their express commands. They will do as they please, and go where they have a mind. We wish such children could only see how they appear in the eyes of their acquaintances, and if they have any shame, it must flush their checks.

If you are a frequenter or a resident of a miasmatic district, barricade your system against the scourge of all new countries-ague, billious and intermittent fevers-by the use of Hop Bitters.

LUDINGTON, MICH., Feb. 2, 1880. I have sold Hop Bitters for four years

nto: the past six years,

CATHOLIC E

The Extholic Mecord Published Weekly at 486 Richmond Street, London, Ontario. REV. JOHN F. COFFEY, Editor. THOS. COFFEY, Publisher 4 Proprietor.

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Catholic Record.

LONDON, FRIDAY, NOV. 23, 1883.

A CHANGE OF BASE.

The County Council of Carleton is entitled to public gratitude for drawing from the Marquis of Lansdowne an expression of opinion he had never dared express at home. Replying to an address from that important municipality, the Marquis said:

But if I am interested in farmers generally, I have a special interest in the farmers of Canada. There is, to begin with, one matter about them which is remarkable in my eyes as a new comer here. In the Old Country it is very rare to find a farmer owning the land which he farms, in this country it is very rare to find one who does not own it. This is of course not the moment for enquiring into the circumstances which have led to this difference, but I may at any rate express my conviction that the largeness of the number of those who are absolute owners number of those who are absolute owners of Canadian soil has given strength and solidity to the basis of Canadian society, and my regret that in the Old Country we have not more farmers who, like you, farm land which is their own property. That, however, is not all. I think it would be a very pertinent question to ask what would Canada have been with out her farmers? She has no doubt great out her farmers? She has no doubt great industrial resources, great undeveloped mineral wealth, and other sources of pros-perity, but it is the cultivators of the soil who have been, and are still carrying civilization and order into the waste places of the Dominion, and building up the foundation of that national greatness which it has acquired and will yet acquire in a still greater degree.

Mark the words: "I may at any rate express my conviction that the largeness of the number of those who are absolute owners of Canadian soil has given strength and solidity to the basis of Canadian society, and my regret that in the old country we have not more farmers who, like you, farm land which is their own property." The Marquis here lays down the very principle for which the Land League always contended, and which he himself, while in the Old Country, by speech and vote and pen, strongly condemned. We are glad to perceive that the free air of America is giving the noble lord the beginning at least of a new life.

But we have not yet done with the Marquis. He is actually in a fair way of becoming a Home Ruler. Still addressing the County Council of Carleton he says:

There is, however, yet another reason which makes me glad to see you here. Your body is one which illustrates that Your body is one which illustrates that great principle of local self government which has been so successfully applied in this country. The problem which you have solved so successfully here is one which we in the Old Country are still struggling to solve. It will be of the utmost interest to me, as a student of utmost interest to me, as a student of politics, to have the opportunity of watching the operations of your municipal system. I shall not be the less disposed to form a favorable judgment of it because I have first been officially made aware of the criteria. nave first been officially made aware of its existence by the ceremony of this morning. For these reasons, gentlemen, I am glad to see you here. I heard your address throughout with the greatest plea-sure. I noted specially your grateful and affectionate reference to my predecessors. I know them both intimately and I have had many opportunities of becoming aware of the warmth of their feelings towards this country, I noted also the reassuring picture which you are able to draw of the moral and material condition of the country, and I trust that nothing may happen during my connection with its government to diminish the prosperity and contentment which you now enjoy.

There would be no difficulty whatever in solving the problem of selfgovernment in Ireland, were the principles underlying our legislative and municipal institutions applied to that country.

We have only to hope that the result of Lord Lansdowne's investigations will be put to better profit than the conclusions of his predecessor's enquiries in the same direction. The Marquis of Lorne learnt a few useful lessons of political economy in Canada. But to no profit. Hardly had he left our shores than he pusillanimously denied the results of his evident and self-confessed experience.

THE! LATE BISHOP CRINNON.

We are authorized by Vicar General Dowling, administrator of the Diocese of Hamilton, to state that the anniversary

THE TRAITOR'S DOOM. The nameless Toronto organ of

political worthlessness and treachery, which a few weeks ago surprised its patrons by renouncing and repudiating the purposes and principles, by whose assertion and maintenance, n a manner however ineffective and insincere, it acquired some small degree of usefulness and won some very limited measure of success, treats us in its last issue to a long tirade of abuse and vilification. It tells its readers that it is on all sides attacked, that there is "Injured Innocence" in the east, "Abimanad Sleek" in the west, and the "Carev" of Canadian journalism somewhere else, all combined to rob it of innocence and honor, Poor soul! how sad is his lot? Yet how loudly he declares it his design to be virtuous to the end? What martyr-like energy he employs to prove his righteousness through every maze of hideous mendacity? We confess ourselves nowise surprised at the language and temper of the organ. A man who makes trickery his studied purpose and whose very prostudied purpose and whose very pro-fession is treachery will stop at no degree of shamelessness to gratify his malignity. When deceit has become a trade, there is no baseress from which it recoils. The condemnation of such a writer were indeed a thousand times to be sought for before his praise. Whosoever receives the latter may, communing with himself, truly say, "What crime have I committed to merit such attention?" The organ of treachery deals with one paragraph especially of our article on its late open apos-

The past record of the Canadian inspired us indeed with no confidence in its future. There was a time, it is true, but that is now long ago, when the Irish Canadian did some service to the Irish Catholics of Canada. But from the moment that it lent itself to the machinations of politicians trading on their pro-fessions of a Catholicity the practice of which they sneered at—from the mo-ment it became the mouthpiece of soulless adventurers, bankrupt contractors and professional plunderers—from the moment especially it sought to fasten a stigma of disgrace on the venerable and venerated Archbishop of Toronto—its usefulness had gone and its claim to represent the views of the Irish Catholics f Canada or any portion of them could not but have been in our estimation pro-

From the position taken in this paragraph we recede not an inch. The organ demands the names of its consorts, the soulless adventurers, bankrupt contractors and professional plunderers. We decline to devote space to any such ignoble purpose. The man who was in the gap and is now in the mire knows them and they know him. The people of Canada know him and them, for there is a mark of them whereby every community in the country afflicted with their presence recognizes them. We are told we slander this man because we declare that he endeavored to fix a stigma of disgrace on the venerable Archbishop of Toronto. We repeat our declaration, we reaffirm this charge, and as we have no time to waste on the buried tomes of the un- of the Faith a very interesting letter, mentionable organ, much less to stir up the reeking mass of infamy they enclose, we propose that the organ lay our charge before His Grace the Archbishop himself. If His Grace condemn us, we will cheerfully submit to his decision and withdraw the charge. Is not this, we ask, per-

fectly fair?

The organ fumes away : Yes: The Irish Canadian was, and is well supported—and supported chiefly on its merits. From the day it was established down to the present writing —nearly twenty-one years ago—neither it nor its proprietors ever benefited, by way of subsidy, bargain or sale, to the value of one cent. We are under no compliment to any Government or party, nor has largess been demanded in our behalf. The narrow stipends of the Reverend Clergy of the Catholic Church have never been requisitioned to bolster us up. We manage to get along inde-pendently on our legitimate income. Can the CATHOLIC RECORD say as much? Vhere would it be to-day were it left to its own resources? Where would it be if it had not been recommended from the pulpit, and the Catholic Clergy had not become its convassing agents? If it were not for these potent agencies this parish charge would long since have found a paper's grave. ound a pauper's grave.

The RECORD is in no manner dis. turbed by the wild abuse vented in this paragraph. Our friends know just as well as ourselves that we owe Hamilton, to state that the anniversary morning, the 27th instant, at 9.30 o'clock.

Hamilton to state that the anniversary morning, the 27th instant, at 9.30 o'clock.

Hamilton to state that the anniversary morning administrator of the Dicese of the Dicese of the soul of the late anniversary morning out the evils attendant on night overdue, and they were waiting tor the landlord to turn them into the narrow stipends of the order of the Dicese of the soul of the late and that no largess has been denighber for gotten the Ember days (in French, "les ocieties, which, though not directly mark and the Rogation days?

Seven weeks. Their rent was a forting out the evils attendant on night overdue, and they were waiting tor the landlord to turn them into the societies expressly condemned by the form the landlord to turn them into the societies, which, though not directly mark and the Rogation days?

clergy been requisitioned in our interest. We feel happy, however, to admit that the clergy of all orders have encouraged us both in the pulpit and out of it, and it is our purpose to endeavor to further merit that entered to endeavor to further entered to endeavor to endeavor to further entered to endeavor to endea terest. We feel happy, however, to couragement. We are not indeed of 105. rich, though not yet raised to the dignity of a "parish charge." We had much rather, however, aspire to such a rank than merit the traitor's doom and opprobrium. The organ accuses us of consorting with the "Carey of Canadian journalism." We know of no man deserving that appellation of horror but one, and that is he who, after yowing eternal fidelity to Ireland and to Irish interests, both in the old land and in Canada, who, after repeatedly proclaiming himself the "Only Voice" and the "Man in the gap," gave the world the following special announce-

With the present number the Even-ing Canadian enters upon a new phase of its existence, and inaugurates a departure which, it is believed, will secure for it a still larger share of popular favor than it has hitherto enjoyed. This paper was established somewhat more than a year ago, under circumstances which are fresh in the since been conducted with special reference to those circumstances. It was established with certain definite and view, and to meet distinct purposes in certain exigencies not otherwise pro-vided for. From the issue of the first number down to the present time the course of the journal has been uniform and consistent, and the designs of its original promoters have been amply realized. But it has for some time been of usefulness was open to us, and after mature deliberation it has been resolved to "extend the lines and lengthen the

From this time forward the Evening Canadian will be the mouthpiece of no political party, and of no religious body. It will be independent, alike in nam and in fact. Political and religious topics, being the most vital of all which affect mankind, will not be excluded from its columns, but in dealing with questions relating thereto it will be borne in mind that wide and honest diversity of opinion prevails with respect to them. Should occasion arise for discussing such questions at full length, this journal will not hesitate to express the honest convictions of those who are responsible for its opinions, but this will be done in a broad, fearless and independent spirit, without reference to the interest of faction, or to the exigencies

of any school of theology.

Under the new order of things, the Evening Canadian will be, first of all, a newspaper. It will embody in its columns various interesting features which have hitberto been in great measure neglected or ignored by its contemporaries. Social and literary subects will receive due attention, special prominence being given to such as may pe supposed to possess a more than ordinary attraction for Canadian readers Finally, every question, whether political, religious, social or literary, will be cal, religious, social or literary, will be treated upon its intrinsic merits alone, and according to the best judgment of those who have been placed in charge of its editorial columns. For the present further professions would be alike use

With this man, who now follows no school of theology,

MISSIONS IN MADAGASCAR.

Early last spring the Rev. Father Cazet, S. J., Prefect Apostolic of Madagascar, addressed the directors of the association of the Propagation part of which we have pleasure in placing before our readers :

"Obliged," he says, "to visit Europe on account of the many urgent wants of the mission of Madagascar, I have thought it would be condition of religion on that island. Recent events will of course lend to ing of the mission, I will submit certween France and the Malgasians."

On the first of July, 1882, the following figures represented, accordmission of Madagascar: Catholic construction, 54; masters and mis-

brothers, 8 Christian brothers, 20 time ago from Thunder Bay, where Sisters of St. Joseph of Cluny, 3 he had been working on the Cana-

the work of the mission for the twelve months ending July 1st, 1882: Baptisms of adults 1,611, of children also complained that after being dis-2.882, number of Catholics 80,905, confessions 55,406, first communions 580, ordinary communions 45,266, confirmations 860, extreme unctions 53, marriages 190, school children, city every day looking for work, and males 9,134, females 9,969.

At the close of his letter Father Cazet, speaking of the difficulty between France and the government of the Hovas, states very clearly that natives against the French. In Malgasian envoys were certainly treated as an embassy of persecuted ever, shows that beresy is making little or no progress on the island of Madagascar, and that notwithstandmade by the sectaries to plant their heresies among the pagans of the island they are themselves compelled to admit failure.

THE AUSTRIAN CENSUS.

The total population of the Ausrian empire, according to the last census, is 37,786,000, of these 15,642, 000 belong to the Hungarian portion and 22,144,244 to the Austrian or Cis-Lethian portion. Taking the people according to their nationality. here are 10,000,000 Germans, 6,191,-000 Magyars, 7,055,000 Bohemians, Moravians and Slovaks, 3,290,000 Poles, 3,180,000 Ruthenians, 1,220,-000 Slovenes, 4,176,000 Serbo-Cloats, and 2,578,000 Roumanians. Altogether, there are 19 million Slavonic races, a little over half of the total population of the empire.

The great majority of the Austrian people are Catholics, they numbering 29,753,169. The Orthodox Greek Church numbers 3,450,000, Calvinists, 2,130,000; German Reformed Church. 1,450,000; and Jews, 1,640,000. The Jews have received more toleration in this Catholic country than in any other portion of Europe. While they have been prescribed elsewhere, they have found a refuge in Austria, and consequently there is a larger Jewish population in the Austrian empire than in any other country.

A TALE OF MISERY.

A large number of destitute Irish emigrants arrived during the past summer in Toronto. Without any means whatever of their own, they have found the struggle of life, even with the little work they have been For some time they have been unable severe Canadian winter threatened with freezing and starvation. A re. Toronto visited Conway street on the 15th inst., to ascertain by personal observation the condition of these poor people. The first place he visiagreeable to you to have placed be- ted was 32 Conway street, inhabited fore you a precise statement of the by two Irish families, Ward and my statement an interest quite and filth, and a number of little chilspecial. After having placed before dren crouched around the stove in you a general account of the stand- which were burning a few chips. works, then without entering the women thinly clad, were pacing the arena of politics, briefly expose the floor with crying babies in their history of the present conflict be- arms. The furniture of this room, which they called the kitchen, consisted of a stove, two rickety chairs, and a table, upon which were a few ing to Father Cazet, the state of the dishes, but there was no food of any will, we feel confident, produce the safe position to undertake great mission stations, 316; churches and but two bedsteads, which had been chapels erected, 170; in course of furnished by Mr. Francis Rush a sorry to add, Irish Catholics-have tresses of schools and catechists 350. slept on the bare floor, with but a ciations of a most disreputable char-There are besides dispensaries where | single blanket to keep out the cold. | acter. One of the greatest evils to our remedies are distributed every day Altogether there are twenty living mind, in connection with secret assoto about 130 persons, a hospital for in the house, fifteen of whom are ciations, is that once a man enters lepers with 98 patients, a printing small children. Ward said that he their portals he finds the greatest and binding establishment giving had not earned \$2 during the last difficulty in quitting them. Besides seven weeks. Their rent was a fort-

arrival in Toronto, after paying his The following is a statement of fare, he had \$2 left, and when he got here he found his wife and eight children in a state of starvation. He charged by the contractor he had to sleep in the bush for three nights before he could get his wages. Since his arrival he has gone about the has been able to earn but \$2.50, which was paid him by Mrs. Frank Smith for gardening. He has been in the country eight months, and has earned altogether \$35. His daugh-Protestant intrigue had a great deal ter had been able to get employment to do with inciting a section of the in a factory in the city and she received 50 cents a day. This sum England and the United States the kept a family of ten. None of them had even a change of clothes. Mrs. Ward said that they were better off Protestantism. Father Cazet, how- in Galway, before Major Gaskell had told them that plenty of work could be had in Canada and six months after their arrival they would be ining the vast expenditure of money dependent. Three families live at No. 36 Conway street. There are twenty-two people in all. Patrick Goulding has six children, David Lee five, and Miles McDonag's five. These people are also in a starving condition. Little girls not more than five years of age were seen walking about, shivering from cold, without shoes or stockings. One of them was wrapped up in an old canvas bag. These families had also been sent out by Major Gaskell. Lee is suffering from inflammatory rheumatism. and has not been able to do a day's work since he came to this country. His wife said that the whole family depended upon her, but she could get no work. She asked if there was no way in which they could get back to Ireland, and said, "if we continue in this sad state we will be found frozen to death before winter is over." This is indeed a very sad state of affairs, for which we hold those concerned in the bringing out of these poor people largely responsible. It is surely time that the Canadian government had taken steps against the landing of paupers

SECRET SOCIETIES.

on our shores. The lot in store for

such people as above described is in-

deed too sad for contemplation.

One of the greatest services rendered by the late Provincial Council of New York was its condemnation of secret societies. The Council thus pointedly deals in its pastoral with total vote could not have fallen short

Secret societies, bound by oath to obey orders, whatever they may be, given by chiefs oftentimes unknown to the greater number of the members, are dangerous everywhere and evil every enabled to obtain, a very difficult one.

For some time they have been unable

where; but amongst us they are worthy of contempt, because entirely lacking any plausible justification. The laws of to find little if any employment, and are now at the very threshold of a the bulwark of our freedom. If we have grievances we can appeal to public opinion and to the spirit of fair-play and ustice which characterizes the American porter of one of the city dailies of people. Let us, then, avoid societies of which, lst, the objects are not lawful where the rights of human conscience and liberty are violated by rash and dangerous oaths. Let us carefully observe and faithfully obey the solemn words of St. Peter, the Prince of the Apostles, addressed to the early Christ-Grady. There a sad sight met his gaze. The house recking with dirt ment they might live: "Be ye subject therefore to every human creature for God's sake; whether it be to the King as excelling or to governors as sent by him for the punishment of evil-doers The room, he adds, was filled with is the will of God, that by doing well tain details concerning its principal smoke, and two pitiable looking you may put to silence the ignorance of foolish men; as free, and not making liberty a cloak for malice, but as the servants of God. Honor all men. Love the brotherhood. Fear God."

There are here laid down rules of an exactitude most useful to all Cathkind to be seen. Upstairs there were greatest benefits to society at large. Too many Catholics-and, we are month or two ago. The children been led by designing men into assopointing out the evils attendant on

condemned, may be equally dangerous. Say the Fathers:

members. Yet some of these associa-tions may be equally dangerous, and should therefore be avoided with equal care. To guide consciences of our faithful people we here propose some rules by which they may form a judgment of the merits of the various societies. They the merits of the various societies. They should consider as dangerous: 1. Societies which prevent the lawful exercise of liberty, either on the part of employers or employes, especially if to further the end proposed recourse be had to violence. It is an injustice to prevent men by violent means from earning an honest livelihood. 2. Societies in which antireligious, infidel doctrines are openly professed and advocated. No Catholic may remain united with men who assail religion. 3. Societies in which a ritual is introduced and a form of worship used at variance with Catholic teaching. Such societies are really religious sects. at variance with Catholic teaching. Such societies are really religious sects. Again, we would advise all our people to abandon any societies where they find Again, we would advise an our part abandon any societies where they find false professions made to blind the public, and various forms of rituals or rules presented to deceive the unwary. Modest societies will not need two weights and societies will not need two weights and measures. Finally, we say to you in the words of the great Apostle St. Paul, and in the same charity which pressed him: "Bear not the yoke with unbelievers. For what participation hath justice with injustice?" Or what fellowship hath light with darkness? And what concord hath Christ with Belial! Or what part hath the faithful with the unbel Wherefore, go out from among them and be ye separate, saith

Much of the misery that has attended the working classes in the American republic and in Canada is directly attributable to their connection with associations wherein irre. sponsible and unscrupulous leaders are invested with extraordinary powers. We feel assured, from recent observation, that a new era is dawning for the working people-an era of independence from unscrupulous and selfish control. For Catholics there is no safe rule to follow, no counsel to be guided by in their efforts to protect themselves from the machinations of the wicked men whose purpose and aim it is to subvert all society by the propagation of their evil principles.

LIMERICK.

As Monaghan did, so did Wexford, as Wexford did so did Sligo, and as all three did, so now does the noble city of the "Violated Treaty." At the election held there on Friday last, the poll stood as follows: Edward MacMahon, Nationalist, 922.

James Spaight, Conservative 473. This is indeed a glorious victory, especially when attention is given the fact that Whigs, Tories, and nondescripts combined to support the candidature of Mr. Spaight, With an equitable franchise Mr. Macmahon's of at least 3,000. Throughout the conmany of them electors and friends of Mr. Macmahon, were arbitrarily arrested and thus deprived of the right of voting. Impossible, however, was it to prevent the great old city from leclaring loudly for national indepen-

THE UNITED STATES DEBT.

The debt of the neighboring republic was decreased by five millions n the month of May alone, and the aggregate reduction for the fiscal year will, it is claimed, reach the enormous sum of \$125,000,000. The present interest bearing debt is about \$140,000,000, so that at the present rate of reduction it will be entirely effaced in about ten years. This is indeed a rapid removal of an enormous debt; burden. The American government is, to our mind, taking a wise course in thus quickly getting rid of the debt. When that shall have been effaced the country will lies. The application of these rules breathe more freely and will be in a enterprises for its further development.

La Minerve of Montreal uses some strange language anent the observance by the Catholic Church of the annual "Thanksgiving Day" ordered by the Gov-ernment. It says: "We (Catholics) have thanksgiving masses which are said (celebrated?) in the country churches especially at the request of individuals, but we have no general Thanksgiving Day fixed by ecclesiastical authority.

Having, as our read strong ground on the education, with the forth the present dis olics in Ontario in r ters, we now deem i earnest consideration and strongly prono the Church on this ject. Not only have but bishops throug world, again and aga and duties of Cathol of their children. watch towers of Sion not only from afar l

> education. In a letter writte year of his Pontific Holy Father Pope L Cardinal Monaco 1 eral at Rome, sea Vicar of Christ, the in terms of significa the vital subject declares :-

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CATHOLIC EDUCATION.

Having, as our readers are aware, taken strong ground on the subject of Catholic education, with the purpose of setting forth the present disabilities of the Catholics in Ontario in regard of school matters, we now deem it well to submit for earnest consideration the clearly defined and strongly pronounced teachings of the Church on this all important subject. Not only have Sovereign Pontiffs, but bishops throughout the Catholic world, again and again raised their voices in assertion of the conscientious rights and duties of Catholics in the education watch towers of Sion, they have discerned not only from afar but at the very gates of the city of God the approach of the great modern foe of religion, Godless of their children. As sentinels on the education.

In a letter written in the very first year of his Pontificate, by our present Holy Father Pope Leo XIII., addressed to Cardinal Monaco la Valetta, Vicar-General at Rome, seat of the See of the Vicar of Christ, the Holy Father speaks in terms of significance and emphasis on had also pronounced himself in condemthe vital subject of education. He declares :-

with the money of Bible Societies, rise up in our most populous streets, an insult to our faith; here, schools, asylums, hospitals are opened to inexperienced youth with the apparently philanthropic end of being useful to them in their intellectual culture as well as their material need, but with the real design of forming them into a generation hostile to religion and to the Church of Jesus Christ. And,as if this were not enough, those who, owing to the duties of their positions, should be expected to watch over the true in-terests of the people of Rome, have issued a decree banishing the Catholic Catechism from the municipal schools. This most reprehensible measure opens the flood gates to that heresy and infidelity that is inundating every place, and leaves the way open to a new kind of foreign invasion, more fatal and danger-ous than the old one, because it tends more directly to tear the priceless treasures of faith and the fruits that spring from them out of the hearts of the Roman people.

"But the welfare and prosperity of nations have no secure protection out-side of truth and justice, which the soci-ety of the present day so much requires, and in which the Catholic Catechism preserves their rights in their integrity. For the love, then, of the precious fruits that have already been derived and that may be justly expected from this instruction, not only should it not be banished from the public schools, but every effort should be made to promote it.

"This is, moreover, what is required by the nature of the child, and by the peculiar circumstances under which we are living. We can in your warms the peculiar circumstances under which we are living. We can in no way revive the judgment of Solomon on the child, and divide him by an unreasonable and cruel blow of the sword, separating his understanding from his will. While cultivating the first, it is necessary to direct the second in the acquirement of virtuous second in the acquirement of virtuous habits and to his last end. He, who, in the education of youth, neglects the will and concentrates all his energy on the culture of the intellect, succeeds in turn. ing education into a dangerous weapon

in the hands of the The child, to be stimulated to diligent study, requires to understand the importance and the necessity of what What incentives can he have for a study toward which scholastic have for a study toward which scholastic authority displays so much coldness or apathy, only tolerating it by sufferance? Furthermore, if there happened to be parents (and it would not be difficult to find them) who, either through perver-sity, or rather through ignorance and negligence, did not remember to ask the benefits of religious instruction for their benefits of religious instruction for their children, a large proportion of the chil-dren would remain deprived of the most salutary instruction, to the great injury not only of pure souls, but of civil society also. This being the state of things, does it not become the duty of persons in charge of schools to make amends for the

malice or neglect of parents?
". . . Is it not cruel to ask that these children grow up without an idea or feeling of religion, until, having reached the ardency of youth they come in contact with flattering and violent passions, with no arms to overcome them, passions, with no arms to overcome them, with no restraint, and with the certainty of being allured into the slippery road to crime? It gives great sorrow to our paternal heart to contemplate the lamentable consequences of this insensate resolution, and our sorrow is all the more intense when we consider that intense when we consider that temptations to all sorts of vice are far stronger and more numerous now than ever before. You, Signor Cardinal, who, because of your exalted position as our vicar, can, better than any one else, follow the developments of the r that is waging in Rome ainst God and His Church, knew full well without our speaking more at length, what and how numerous are the dangers of perversion for our youth; doctrines pernicious and subversive of all constituted order, bold and violent proconstituted order, bold and violent pro-positions to the injury of all lawful author-ity, and finally, immorality, stalking un-impeded and undisguised, along every avenue contaminating the eyes and corrupting the heart."

"Duty of the Clergy.—But so long as Providence in its adorable designs per-mits the present trials to continue, if it is not in our power to change the condition of things it becomes our duty to make every effort to appease them and render their consequences less hurtful. It becomes necessary then, for pastors not only to redouble their diligence and zeal in teaching the Catechism, but to dilugence and zeal in teaching the Catechism, but to dilugence and zeal in teaching the Catechism, but to dilugence and zeal in teaching the Catechism, but to dilugence and zeal in teaching the Catechism, but to dilugence and zeal in teaching the Catechism, but to discover which the Holy Ghost has placed you as bishops, but in particular in the Catholic father has taken the other two, with true father has taken the other two, with the father has taken the other two, with the father has taken the other father has taken

attending to the sacred requirements of their sacredotal ministry and that they will go to work with the most pious care to secure the youth of Rome from the dangers that threaten their faith and

their morality.

". Endeavor to have this done as it already is with the best of fruit in some churches, where virtuous and charitable laymen, under the guidance of one or more eccles lastics, devote their attention to teaching the Catechism to children; and see to it that parents are exhorted by their respective pastors to send their children, and that they be reminded of the duty that is incumbent upon all, to require religious instruction in schools for their children.

faith that it is now sought to root out of the hearts of our children; and God will be moved with pity for us, and will not permit His religion to become the sport

LEO PP. XIII. (Signed) LEO PP. XIII. From the Vatican, June 26, 1878.

Before Leo, Pius IX., of happy memory, nation of the unchristian system of education devised by the enemies of society, ". . Here we have an unbridled press, newspapers unrelentingly bent on combatting faith with sophism and irony, and on annihilating the sacred rights of the Church, and on diminishing her authority; here Protestant temples built with the arrow of Fible Societies rise up. "It is not wonderful." he says, "that for the abolition of God and the over-

"It is not wonderful," he says, "that these unhappy efforts (to spread irreligious and revolutionary principles) should be directed chiefly to corrupt the training and education of youth, and there is no doubt that the greatest injury is inflicted on society, when the directing is inflicted on society, when the directing authority and salutary power of the Church are withdrawn from public and private education, on which the happiness of the Church and of the commonwealth depends so much. For thus society is, little by little, deprived of that truly Christian spirit which alone can permanently secure the foundation of peace and public order, and promote and direct the true and useful progress of direct the true and useful progress of direct the true and useful progress of civilization, and give man those helps which are necessary for him in order to attain after this life his last end hereafter—eternal happiness. And, in truth, a system of teaching, which not only is limited to the knowledge of natural things, and does not pass beyond the bounds of our life on earth, but also departs from the truth revealed by God, parts from the truth revealed by God, must necessarily be guided by the spirit of error and lies; and education which, without the aid of the Christian doctrine and of its salutary moral precepts, in-structs the minds and moulds the tender heart of youth, which is so prone to evil, must infallibly produce a generation which will have no guide but its own wicked passions and wild conceits, and which will be a source of the greatest misfortune to the commonwealth and their own families.

"But if this detestable system of education, so far removed from Catholic faith and ecclesiastical authority, becomes a source of evils, both to individuals and to society, when it is employed in the higher teaching, and in schools frequented by the better class, who does not see that the same system will give rise to still greater evils, if it be introduced into primary schools? For it is in these schools, above all, that the children of the people ought to be carefully taught from their tender years the mysteries and precepts of our holy religion, and to be trained with diligence to piety, good morals, religion, and civilization. In such schools, religious teaching ought to have so leading a place in all that concerns education and instruction, that whatever else the children may learn should appear subsidiary to it.

Recent Irish Trials.

To THE EDITOR OF THE RECORD.

SIR,—The Most Rev. Dr. McCarthy, late Bishop of Kerry, wrote to me once: "No one can blame a nun if she is ever importunate in her appeals for the poor," and I trustin God's mercy and the need and justice of these wants that you will give me a hearing, for as sad a state of things as can be found anywhere, but, let me add, it is a state of things which can be remedied, which with God's help and yours shall be remedied. There is no use to sit down and cry when we should be up doing, or to utter mere words of useless sympathy, though in trust I must admit having shed some bitter tears myself over the case I now state.

A poor but very nice mannered woman that whatever else the children may learn should appear subsidiary to it. The young, therefore, are exposed to the greatest perils whenever, in the schools, education is not closely united with religious teaching. Wherefore, since primary schools are established chiefly to give the people a religious education, and to lead them to piety and Christian morality, they have justly attracted to themselves, in a greater degree than other educational institutions, all the care, solicitude, and vigilance of the that whatever else the children may care, solicitude, and vigilance of the Church. The design of withdrawing primary schools from the control of the Church, and the exertions made to carry this design into effect, are therefore inspired by a spirit of hostility towards her, and by the desire of extinguishing among the people the divine light of our holy faith. The Church, which has founded these schools, has ever regarded them with the greatest care and interest, and looked upon them as the chief object of her ecclesiastical authority and government, and whatsoever removed them from her, inflicted serious injury both on her and on the schools. Those who preher and on the schools. Those who pre-tend that the Church ought to abdi-cate or suspend her control and her salutary action upon the primary schools, in reality ask her to disobey the commands of her divine Author, and to be false to the charge she has received from God of guiding all men to salvation; and in whatever country this pernicious design of removing the schools from the ecclesiastical authority should be entertained and carried into execution, and the young thereby exposed to the danger of losing their faith, there the Church would be in duty bound not only to use her best efforts, and to employ every means to secure for them the necessary Christian education and instruction, but, moreover, would feel herself obliged to warn all the faithful, and to declare that no one can in conscience frequent such schools, as being adverse to the Catholic

Long even before immortal Pius IX had spoken on the subject, Pius VII., destined to suffer so much for Holy Church, writes in an encyclical letter addressed to the bishops of the Catholic

Church.'

seek by new and efficacious means to make amends for the faults of others.
We do not doubt that the clergy of Rome will do its duty in this respect, by attending to the sacred requirements of They who have tried to subvert society. They who have tried to subvert society and families, to destroy authority divine and human, have spared no pains to infect and corrupt youth, hoping thus the more easily to execute their infamous projects. They know that the mind and heart of young persons, like soft wax, to which one may give what form he pleases, are very susceptible of every sort of impression; that they keep tenaciously, when age has now hardened them, those which they had early received, and reject others. Thence the well-known proverb taken from the Scripture, 'A young man according to his way, even when he is old, he will not depart from it." Suffer not, then, venerable brethren, the children of this world to be more prudent in dren of this worl I to be more prudent in this respect than the children of light. Examine, therefore, with the greatest attention, to what manner of persons is confided the education of children, and of young men in the colleges and semin-aries; of what sort are the instructions given them; what sort of schools exist among you; of what sort are the teachers in the lyceums. Examine into all this with the greatest care, sound everything, let nothing escape your vigilant eye; keep off, repulse the ravening wolves that seek to devour these innocent lambs; drive out of the sheepfold those which have gotten in; remove them as soon as can be, for such is the power, which has been given to you by the Lord for the edification of your sheep."

When Supreme Pontiffs have thus so expressly and unmistakeably spoken, can any man feel surprised that Catholies must as such be firmly opposed to every system of public instruction seeking to banish God from the schoolroom, or even seeking to force Catholic children to participate in forms of religious worship in which they cannot conscientiously believe By the teachings of the successors of Peter Catholic parents are bound to secure for their children a sound Catholic training. Children by the sacred rite of taptism belong to God and by Him entrusted to parents, that they may be brought up in His holy fear and love. Woe then betide those parents who neglect the little ones or cast them forth to be devoured by wolves. Not only have the Supreme Pontiffs spoken explicitly and authoritatively as to the rights and duties of Catholics in the matter of education. The bishops throughout the Christian world have also insisted in season and out of season on this same subject. In Canada, Ireland, the United States and Australia, the first pastors of the Church have in due time raised the sound of alarm and have in general been loyally followed by their flocks.

LETTER FROM THE NUN OF KEN-MARE.

Recent Irish Trials.

came to me about two months since in came to me about two months since in terrible grief. Her husband had gone to work in England last summer, as most of the men do here. While there he was beaten by some English laborers, a far too common occurrence, without any cause whatever, but simply because he was "Irish." Very soon after his return home he showed symptoms of insanity, and head to be removed to the county and had to be removed to the county lunatic asylum. The poor woman, with the simple touching confidence of her class, thought I had only to ask and I would get her husband out. Nothing would get her husband out. Nothing could convince her that he was really insane and unfit to be at large. Evidently she loved him with the strong unchanging love of her faithful heart, and between the grief of having him away from her and the distress she was in about her poor little children, all quite young, and with no one to mind the farm, it was pitiful to see her. I wrote to the doctor of the asylum and he assured me there was I wrote to the doctor of the asylum and he assured me there was no hope of the man's restoration, and, as this gentleman is a Protestant, I felt gratified by his kind expressions of inter-est and anxiety to do anything he could

to oblige me.
About four weeks ago the poor woman came to me again with the same heartbroken cry—if ever I found anyone with a broken heart it was poor Mrs. B——. I put my arms round her and embraced her tenderly, and her sweet face, in which there was truly a look of heaven, lighted there was truly a look of heaven, lighted up for one little moment. I begged her to think of the baby at her breast and to be comforted, and I gave her some money to employ a man to work her farm. Her gratitude I shall never forget, but in one short week she was dead. I had got in the meantime a very severe feverish cold and was confined to bed, and the sisters did not like to tell me, knowing how fould I was of the poor woman. Her last fond I was of the poor woman. Her last fond I was of the poor woman. Her last dying words were messages of love and thanks to me, and a passionate entreaty that I would not let her children be sent to the workhouse, and when I got her message I promised her, though she was dead, for the holy angels will give her my message, that with God's help her children shall not go to the workhouse. Her father has taken one of them, and his father has taken the other two, with true

Statistics have been published within the last week by the English government, in the ordinary course of business, giving the

number of men who go annually from Ireland to England to work in the harvest. The number who go to England to earn, by the severest toil, the money to pay the rent of their miserable cabins in Ireland, is calculated officially at 15,000, and this money is paid to Anglo-Irish landlords, who live in England and spend it there. Truly never was there a counit there. Truly never was there a country so oppressed. But let it be stated of these 15,000 men one half come from Mayo, the county from which I write. Could there be a greater proof of the poverty and the patience of the people. Now one of the great faults in all discussions on Ireland and Irish affairs is that people will not take a practical view. people will not take a practical view of matters. It is easy to pity the poor victims, it is easy to denounce in violent language those who are the cause of language those who are the cause of their sufferings, and it is easy to pass resolutions, but all this, though it has, I fully admit, a certain use in its way, will not, say, for example, provide for those poor helpless little ones, or make Ireland practically better off.

Here in Mayo I am doing a practical work for Ireland, and I want men and women with practical common sense and true love for Ireland to help me. There could not be a better place to begin in, because, as the world knows, Mayo is the poorest county in Ireland. The people are industrious, as is proved by the sta-tistics given above, and those who help themselves deserve to be helped.

Here are the facts, and for the honor

of God and St. Joseph, the patron of the Universal Church, let me have the help I need to go on with, and to carry out fully the work I have begun. I am not young now and you will not have many want to get the work here in such a sound commercial basis as to make it self-supporting, and I will show how this

an be done.

The best industries are those most in demand. From long experience I have seen for some time that special or fash-ionable industries, such as lace work, etc., can rarely be made permanently remun erative. I have, therefore, commenced on a very small scale indeed, but still I have begun, a stocking factory. It would be impossible to make knitting by hand remunerative in this age of manufactur-ers, but I have found and am using an ers, but I have found and am assignment excellent stocking knitting machine, and when I am able to employ two or three hundred girls and to procure the proper machinery, a Catholic firm in the hosiery trade will take all the work I can turn out. Now who will help this plain, common sense and practical plan. There are hundreds of girls about here without employment, and if even a few girls of each family were employed the chronic state of poverty in Ireland would soon be removed. There are many poor children like those mentioned above who could be trained for servants or to continue this employment. I believe a great mistake has been made hitherto in all public institutions from not studying the charac-ter of the children, and by not training them for whatever they show a special taste. Girls who are fond of children, for example, should be trained carefully and specially as nurse maids, others who show aptitude for domestic work should be trained as cooks, etc. Hence, whether these girls remain in Ireland, or emigrate they will at once be fitted for some re

munerative employment.

Let me beg of each reader of this letter to remember that it depends on him or her how far this great work shall succeed. Some who read this may be able to give very large help, others can only give a little. Let each one do what can be done, and for the love of God do it Post office orders and cheques on any

bank, or dollar bills registered, can be sent to Yours faithfully SISTER M. FRANCIS CLARE, Rev. Mother.

St. Joseph's Convent, Knock, Co. Mayo, Ireland.

MARTIN LUTHER.

The following letter from the Rev. and you s Father Fleck, S. J., appeared in a resent issue of the Guelph Herald:

Sir—Your abstract of Venerable Arch-deacon Dixon's latest diatribe against the Catholic church has just now come under my eyes. I must say that I felt grieved at perusing it. I thought the venerable gentleman had once for all disvenerable gentleman had once for all dis-carded grossly abusing language from his utterances and would now let the Romish church die its slow death in peace. But I evidently was mistaken; the gentle-

I evidently was mistaken; the gentle-man sticks to serving up at stated times, like Dean Switt, his Cheshire cheese, though so very stale and rather nauseous. In charity I must warn him he should remember the fable of the Serpent and the File, for he may be sure that the Catholic church can well afford to endure his hite, however venomous it may seem: his bite, however venomous it may seem; stronger men than he have worn out their stronger men than he nave worn out their teeth in a similar operation. The Catho-lic church has never before been consoled by such a galaxy of bright intel-lects and noble hearts returning to her bosom as in the last half century, nor

But if it were given to poor Martin Luther to revisit our earth at this moment, how sadly would he be affected in finding that not a stone of his fabric has finding that not a stone of his fabric has remained upon a stone, and that of all those who did him homage a few days ago in his own country, not one-tenth perhaps any longer believe in Baptism, the Divinity of Christ or the Inspiration of Holy Scripture, all others lapsing with frightful velocity into rank agnosticism. Such topic, however, if treated at all in the pulpit, should, in my humble opinion, be kept from newspapers, at least in mixed communities like ours; I therefore request you not to insert any report

fore request you not to insert any report fore request you not to insert any report of the lecture I purpose to give in answer to the reverend gentleman's charges, and of which I here enclose the advertisement.

Yours respectfully,
Th. Fleck, S. J.

THE SOURCES OF UNBELIEF.

The following sermon was recently preached by Rev. Father William in St. Joseph's Church, Chatham: Pope Leo XIII., in his late encyclical

letter, declares that Christian piety, pub-lic morality, nay, even faith itself, the supreme good and beginning of all other virtues, are daily exposed to the greatest dangers. Now, when he who is appointed by God watchman upon the walls of Jerusalem, to guard the universal Church, warns us of the perils around us, we must take heed of ourselves and watch and pray that we enter not into tempta-

Unbelievers, beloved brethren, can very easily impose on the minds of per-sons who are not thoroughly grounded

In the principles of religion.

They will tell you that they act from conviction, that they are supporting the rights of reason, and that they raise themselves above vulgar prejudices and foolish superstition.

We will, therefore on this occasion,

examine attentively the merits of their pretensions and take off from them the mask which they put on to delude and deride us.

If I can but paint them to you in their

proper colors, nothing more will be necessary for inspiring you with a horror of their principles and conduct. For this purpose I will expose to your view the real though disguised motives which make so many in our enlightened age become unbelieves. In other words: become unbelievers. In other words: "The sources of unbelief" is the subject of our sermon this morning. One of the chief causes of unbelief in our times is an chief causes of unbeiler in our times is an inexcusable pride of intellect. There is an opinion publicly avowed by thousands and virtually entertained even by some Catholics that creeds are matters of no importance. The abettors of this opinion are called, in the language of the day, men of liberal sentiments, and those who men of liberal sentiments, and those who are faithful are stigmatized as narrow-minded bigots, who are checking what is vauntingly called the march of intellect, and plunging the world into barbarism.

Yes, there are numbers in the present age who worship their own reason and dear self and fancy themselves qualified to sit in judgment on God and His holy Church. They cannot comprehend even the objects which surround them in this visible creation, and yet they flatter themselves that their reason is above faith. These glow-worms, as I call them, fittering, as it were, down the dark lane of life, imagine that the sparks which they emit from their little wings are equal to the splendor of the Divinity it-

Contradict such sapient boasters and Contradict such sapient boasters and they will become hardened in their pride. They claim to be enlightened christians, who believe nothing that is above the horizon of their intellect; soon they shake horizon of their intellect; soon they shake off the yoke of faith and place themselves on the side of Lucifer and his army of rebels. O yes! pride endangers faith because it weakens the impressions of divine grace, which is as necessary for the soul as light is to the eye. "I give praise to thee," says Christ, "O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and revealed them to the little ones." Matt. XI.

"Why were they hidden from them? asks St. Chrysostom: hear Paul, who says: "seeking to establish their own justice, they have not submitted themselves to the justice of God." Therefore the Scribes and Pharisees, who thought them-

this command, said to her: "No you shall not die the death, for God doth know, that, in whatever day you shall eat thereof your eyes shall be opened, and you shall be as gods, knowing good

Here we see that God did not leave man to his own discretion, but subjected him, as soon as created, to his own immediate control and that this control was knowledge of good and evil," says God to Adam, "thou shalt not eat." We here see, likewise, that Satan's grand of the knowledge of good and evil, says God to Adam, "thou shalt not eat." We here see, likewise, that Satan's grand of the knowledge of good and evil, says God to Missed church, but God is everywhere and any prayer will do. Your faith see, likewise, that Satan's grand effort was levelled against Adam's faith in God's word and that Adam's perdition God's word and that Adam's perdition was principally owing to the endeavour to shake off this yoke of submission in faith to God. Thus we see portrayed deadly and beautifully in the room of the contract of clearly and beautifully in the very beginclearly and beautifully in the very begin-ning of Genesis, the nature of Divine Faith as well as the vice of unbelief in God's holy word. As in the case of Adam's fall, we further on in the history of human events have many sad evidences how incapable reason is when left to itself, of guiding us with when left to itself, of guiding us with respect to good and evil. What dreadconsequences have followed from the setting aside of divine authority, and bosom as in the last half century, nor shone in any age with a brighter aureola than during the four centuries just elapsed.

But if it were given to poor Martin ered them as her most glorious conquests, distinguished themselves by religious absurdities even more than by their lit-

count over, if you can, the many sects of mankind since Christ, and you will find that reason has made man the sport of every error. I am aware that many will expect the

present age, at least, to be excepted from this heavy censure. This, they will exclaim, is the age of reason, these are the pre-eminently enlightened times!

Turn your eyes upon France, Germany,

Turn your eyes upon Frances, or many; England; nay, towards any quarter of Europe. You may not behold formal pagans, but you will behold innumerable beings in whom the human mind is even more degraded; you will behold infidels in this and the old world.

Power then of the pride of intellect,

Guelph, Nov. 14, 1883.

The Chinese Government has paid France 300,000 francs indemnity for the execution of Father Terrasse, a French missionary.

In this and the old world.

Beware then of the pride of intellect, which has always been the cause of man's unit and unbelief. Faith is your salvation, and without it, according to St. Paul to the Hebrews, it is impossible to please God. Let impotent reason bow down tisment in another column.

before God's eternal wisdom. The pride of reason is its disgrace and infamy. The Divine Being is an ocean without a bottom or limits, and when a rash mortal undertakes to fathom it, the ocean remains and the presumptuous wretch is swallowed up. We have, however, not searched this matter to the bottom yet; we will enquire into the real origin of unbelief.

Unbelief is not the consequence of any new light in the understanding, but is engendered always by the corruption of the heart. I ground this assertion on two observations. First, depraytion on two observations. First, depravity of morals always precedes the doubts about matters of religion in unbelievers, secondly, whenever they conceive an idea of returning to the fold of Christ, their passions hold them back and keep them in the darksome paths of infidelity.

Ask any Christian who is wavering in the faith: "How is it that you don't believe like you did in former life?" What must he answer?-

"While I lived in purity and innocence I was never perplexed by any such unertainties.

Let unbelievers call to mind those happy days when criminal passions had not yet poisoned their hearts. Then the faith of their ancestors was to them

the fath of their ancestors was to them respectable and venerable; their reason readily yielded to the control of superior authority; but their morality became vitated, their opinions took another turn. If the unbeliever replies, that his first impressions in favor of religion were derived from the prejudices of education, I answer: that the subsequent impressions, which are favorable to wickedness, originated in the prejudices formed by originated in the prejudices formed by sinful habits and love of the world, and that setting one prejudice against an-other, there is certainly much more security in being guided by that which was formed in innocence and which cherishes virtue, than by that which was engendered by infamous excesses.

Truly, my beloved friends, nothing is so humbling to the unfaithful Catholic as to call him back to the source of his unbelief. He decorates it with the pompous titles of superior wisdom and strength of mind, while it is made up of ignorance, imbecility and corruption.
The unbeliever is a coward, who is not able to look with a steady eye on the terrible truths of God's judgments, and strives to blunt his own perceptions. He is like a man who is afraid in the night, who sings and talks to himself when he is alone in the dark, that he when he is alone in the dark, that he may divert his mind from the spectres which glide before his disturbed imagination. That faith of which he speaks so contemptuously is nevertheless the dread of his soul. He is but a dastard, who conceals his fears under false ostentation of bravery.

of bravery.
You may observe likewise, my breth-ren, that when those who have declared themselves unbelievers cannot be prevailed upon to return to the embraces of religion, it is not their doubts but their passions that are the obstacle.

They talk so much about the obscurities of faith; but I desire them only to

the sof faith; but I desire them only to be candid and open about it. Do they say in their own hearts:

"If I reform my life and put myself under the guidance of religion I must believe things which are incredible."

Is that the grand difficulty? Oh! by no means. They say themselves: "But, if

ns that the grand difficulty? Oh! by no means. They say themselves: "But, if I should begin a retornation, I must break off this illicit, this impure connexion, shun these dangerous parties, renounce this unjust interest, restore this ill-gotten wealth, enter upon a plan selves wise of themselves, fell away on account of their presumption.

We learn from the book of Genesis that when God had created man, He placed him in the garden of Eden, to keep and cultivate it, and commanded him, saying: "Of every tree of Paradise thou shalt eat, but of the tree of the knowledge of good and evil thou shalt not eat, for in whatever day thou shalt eat of it thou shalt die the death."

We learn from the same divine record this unjust interest, restore this unjust interest, restore this ill-gotten wealth, enter upon a plan of conduct, which I think I shall never support, follow a mode of living which inclinations." These are the obstacles. These form the wall of separation between them and God.

What is most deplorable about the unbeliever is that Satan often blinds him even in the hour of death. He tells him not to fear on account of his sins, which

We learn from the same divine record are only mere trifles. He whispers to that Satan, to induce Eve to transgress him as follows: "Don't be afraid of judgment! You have been a respectable man all your life; others have been worse than you. You have never even harmed a dog; you have not killed or injured a man, woman or child; you never stole or swindled; if others didn't give you a chance, or if you have done so, it is because others did the same—that's only a matter of business. It is true you have cursed and b-saphemed very hard, but you didn't mean it. Your debaucheries and any prayer will do. Your faith was not very strong; but you have believed as much as was becoming a reasonable and enlightened man like you. You may send for the priest because it is customary, in order to enjoy Christian burial, but don't be too conscientious."
Thus the skeptic dies in perversity, a terrible example of divine justice, and to the disgrace of reason, which he used for his own destruction.

Before concluding I most carnestly

Before concluding I most earnestly call your attention to that diabolical means of our times, by which many are slowly but surely led away from the faith—the poisonous literature of the day. It is not only far from imparting true education and knowledge, but it defiles both head and heart; banishing therefrom all Christian morality, vitiations of the day of the control of the ing the most tender feelings and awak ing by false impressions and imaginations a passion for the vices of immorality. Sometimes literature may even seem harmless but contain errors which underharmless but contain errors which undermine the faith. Catholic literature contains everything that is essential for the education and enlightenment of Catholic Christians. Surely Catholic papers and books must therefore be spread by our people and supported as much as possible. There should not be a family in this congregation without the Catholic Record. This journal of our Holy Faith deserves to be put into the hands of your children as an antidote against the poisonous chaff of the emissaries of unbepoisonous chaff of the emissaries of unbelief and irreligion.

All orders for Catholic Family Almanacs, Price 25 cts., received last week will be filled at once. We would advise all who wish to get a copy to write immediately, enclosing price, the demand being such that we find it difficult to keep a stock on hand. See adverCATHOLIC RECORD.

HALF HOURS WITH THE SAINTS.

THE TRAINING OF YOUTH.—If they whom God has charged with directing youth, took care to form the heart rather than the intélligence, virtue would not have to wait for ripeness of years in order to manifest itself fully. If mstruction be of great account in a worldly sense, education is more precious still from the Christian point of view, for this it is which forms saints. Youth is seldom thought capable of great virtues; the error is a grave one, however, as might be shown by manifold instances. The following will suffice for the purpose. Pancras was only fourteen years old when the persecution of Dioclesian broke out. the persecution of Dioclesian broke out. semble as to his religious belief, or to guarantee his life by a falsehood; but he belonged to a Christian race. His uncle Denys was in bonds for the faith; the example and words of the old man kind-led the courage of the child. He was the first to encounter martyrdom by decapi-tation, gathering in the prime of youth the palm destined for the labours of a

DRAL REFLECTION.—"The just that is dead condemneth the wicked that are living, and youth soon ended, the long life of the unjust."—(Wisd. iv. 16.)

DISCRETION.—St. John, surnamed "the Silent," was born of one of the richest families at Nicopolis, in Armenia. He employed his wealth in constructing a church, dedicated to the Mother of God, and a monastery, into which he retired. His eminent virtues caused him to be elected bishop of Colonia at the age of 28. His piety, humility, and zeal for the salvation of the flock confided to his when serious differences, which arose between him and his brother in law, the governor of Armenia, against whom he found himself forced to complain to the resigned his charge at the expiration of nine years, and withdrew to a solitude, there to give himself to a mortified life and the fervent exercise of prayer. He subsequently retired to the monastery of St. Sabas, where he obtained the favour of still remaining alone, in order to apply imself more intimately to a contemp tive life. He had adopted as a rule nev to speak, save in case of necessity, and to speak with such discretion as that no word of his might be either wrong in itself or useless. He died about the year

MORAL REFLECTION.—The Holy Spirit has said, by the mouth of the Wise Man: "In the multitude of words there shall not want sin, but he that refraineth his lips is most wise,"-(Prov. x. 19.)

Saint Pacomius.

THE FRUITS OF CHARITY .- The practice of charity has contributed as much to the conversion of the world as the preaching of the Gospel. St Pacomius affords an example of this. He was only twenty years old when he was required for the service of the militia, and dispatched to the town of Thebes, in Egypt. The hosts on whom he was billeted treated him with an arrangle light and the service of the militian and the service of the service with a service with with so much kindliness and attention, that he was casting about in his mind for the reason, but without finding the explanation, when he learned that they were Christians, and acted thus out of religious motive. So soon as he had made himself fully acquainted with a religion which thus made men good, he ecame himself a Christian, and retired to a solitude, there to form himself to He conceived an inclination for this solitary kind of life, under the guidance of a old man, named Palemon, surren dered himself wholly to it, and the fame of his virtues drew around him numerous disciples, whom he trained in due course. Thus were laid the foundations of those monasteries of the Thebaid which so many saints were to render illustriou

many saints were to render illustrious by their virtues. Pacomius died in 348, Moral Reflection,—Preaching by example is more persuasive than that of speech; hence the Apostle thus urges his disciples: "But you, brethren, be not weary in well-doing,"—(2, Thess, iii, 13,)

How to be Nobody

It is easy to be nobody, and we will tell you how to do it. Go to the drink-ing saloon to spend your leisure time. You need not drink much now—only a little beer or some other drink. Mean-time play dominocs, checkers, or some-thing else to kill time, so that you will be sure not to read any useful books. If you read anything, let it be the dime novel of the day. Thus go on, keeping your stomach full and your head empty, and yourself playing time killing games, and in a few years you will be nobody, unless you turn out a drunkard or a professional gambler, either of which is nobody. There are any number of young men hanging about saloons just ready to graduate and be nobodies

Dr. J. Corlis, St. Thomas, writes: "Dur ing ten years active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Ly-man's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility arising from weakness of the muscular or nervous system.

Orion Catlin, 49 Pearl Street, Buffalo, Y., says: "I tried various remedies the piles, but found no relief until I used Dr. Thomas' Eclectric Oil, which entirely cured me after a tew applications." Since Dr. Thomas' Eclectric Oil has become celebrated, unprincipled person are imitating it. Get the genuine.

It will cost \$120,000 to remove the scaffolding and clear away the rubbish from the Cologne Cathedral, which is completed after 365 years of labor.

NOT A LAND OF FOGS.

To the American born, Newfoundland is an unknown land, and, along with Labrador, is regarded as in some way a skirt of the Polar regions, while to those of our people who have come from beyond sea, the mention of the great island calls up to the mind dense fogs and penetrating cold after a pleasant voyage from Europe. But the fact is, Newfoundland improves upon acquaintance. Instead of its being a mass of snow and ice in the interior, shrouded in fogs on the coast, it has a temperate and equable clinate seldom ranging above eighty degrees in summer, ranging above eighty degrees in summer, or below zero in winter, and the fogs, caused by the meeting of certain currents of air, rest along the south and east coasts only, and they scarcely ever penetrate far inland.

for the American Catholic, for it was the first spot in North America where Catholics ever set foot. On St. John the Baptist's Day, 1497, the two Cabots, sailing from Bristol, discovered it. The Portuguese made a settlement there in 1500 for fishing purposes. In 1523, Sir George Calvert—afterward Lord Baltimore— established a colony of English Catholics, though owing to the attacks of the French, and for other reasons, he finally transferred his colony further south, to that first home of religious liberty in the New World, Maryland. After many vicissitudes, Newfoundland, in the early for the American Catholic, for it was the vicissitudes, Newfoundland, in the early part of the last century, fell under the control of the British Admiralty, and was governed under man-of-war discipwas governed under man-of-war discip-line, by naval captains, who administered the law as if they were giving orders from the quarter deck.

Newfoundland is an interesting study

the quarter deck.

In 1783 the total population of Néwfoundland was 13,112, of whom 4,795 were
Catholics, Irish principally. These Catholics, who formed a third of the people,
and who, from all accounts, were sturdy
workers, fishermen, laborers, and serworkers, fishermen, laborers and ser workers, issuermen, laborers and servants, were subjected to an odious per capita tax. The celebration of the Holy Mass was a penal offence, the priest was liable to transportation if detected, and all who assisted at Mass were muleted in heavy fines. Oh, hypocrisy of Protest antism! Wherever this new-fangled doctrine made way it never failed in cruelty to those who were true to the cruelty to those who faith of their fathers.

After Calvert's departure from New-foundland, the Recollect Franciscans from their convent at Quebec, looked after the spiritual welfare of the Catho-lics of the island until 1713, when the entrance again of English power was the signal to Catholics that the practice of their religion would thereafter be a fel-ony. At last, in 1784, the poor Catholics were released from their disabilities, and a Prefect Apostolic was appointed for them. Yet, four years later, in spite of the royal proclamation granting liberty of conscience, the English Governor, one Milbanke, insolently replied to the Right Rev. Dr. O'Donnell's application to be allowed to build a Catholic church, or "chapel": "The Governor acquaints Mr. O'Donnell that, so far from being disposed to allow of an increase of places disposed to allow of an increase of places of religious worship for Roman Catholics of the island, he very seriously intends next year to lay those established already under particular restrictions," and with more impertinence in the same strain. And yet, only another four years still later, it was this very Bishop O'Donnell who, from loyalty to the government, made known and thus counterested as

who, from loyalty to the government, made known, and thus counteracted, a serious plot, that apparently aimed at annexation to the United States.

By the census of 1874, the last officially taken, the total population of Newfoundland was 181,374, and of these 64,317 were Catholics. In 1880 the Catholic propulation recently aimed at 7.500 who drops his hard was 181,374, and of these 64,317 were Catholics. In 1880 the Catholic propulation recently aimed at 7.500 who what hurt him?"

Where was the man were Catholics. In 1880 the Catholic Where was the man with one eye? Lowe, while Talmage swung those large population was estimated at 78,900, an The robber appeared to believe that we west in 1871 to form the Vicariate-Apos-tolic of Western Newfoundland, with

residence at St. George's.
In "Newfoundland," by Joseph Hatton and the Rev. M. Harvey, a recently published work from which many of the above facts are gleaned, there is a chapter devoted to the history of educa-tional progress in the island. Both of these authors are Protestants, yet from the first page to the last there is free education in Newfoundland is religious, though the system is still capable of improvement. In districts that are wholly Protestant, or nearly so, the school-board is Protestant, but where Catholics largely preponderate the board is Catholic. Probably in mixed districts the board is made to represent all as nearly as possible, though our authors do not say. But they do say, and, as it is hard to see how it can be disputed, they might have omited the "perhaps:" "De-nominational zeal perhaps furnishes a stimulus to educational efforts which stimilus to educational efforts which would otherwise be wanting." The inspectors of the schools are appointed by the government, one for the Catholic, one for the Established Church, and one for the Wesleyan schools. The system seems to work well and to suit all, while the schools show very great improvement from year to year. Anyhow, that part of North American land first touched by European feet is not so obscured by fogs that it cannot teach us of a clearer atmosphere a lesson in making education pleasing and profitable to all, and "more Christian."—Catholic

A single vile book circulated among the hildren may do untold harm. There is constant need that library authorities, parents, teachers, keep themselves in-formed as to the character of the books

gave him a second look left that the fire in his remaining eye was bright enough to answer for two. Dark as it was in the stage he seemed to have "sized up" every man inside of a minute, and, seeming to be satisfied regarding the crowd, he settled himself back in his seat and

had no remarks to make.

By and by the army officer mentioned something about road agents, and directly the conversation became interesting. Coaches had been stopped at various points on the line within a week, and it was pretty generally believed that a bad gang had descended on the route and were still ripe for business. The man with one eye had nothing to say.
Once or twice he raised his head and that single eye blazed in the darkness like a lone star, but not a word escaped his mouth. The captain had said what he would do in case the coach was halted and this brought out the others. It was firmly decided to fight. The passengers had money to fight for and weapons fight with.

The man with one eye said nothing At such time, and under such circumstances, there could be but one interpretation of such conduct.

"A coward has no business travelling this route," said the captain in a voice

this route," said the captain in a voice which every man could hear. The stranger started up, and that eye of his seemed to shower sparks of fire, but after a moment he fell back again

without having replied.

If he wasn't chicken hearted, why didn't he show his colors? If he intended to fight, where were his weapons? He had no Winchester, and so far as any one had seen as he had entered the

coach, he was without revolvers. Every-body felt a contempt for a man who calculated to hold up his hands at the order, and permit himself to be quietly despoiled.
"Pop! pop! halt!"

The passengers were dozing as the salute of the road agents reached their ears. The coach was halted in a way to tumble everybody together, and legs and bodies were still tangled up, when a voice at the door of the coach called out:

"No nonsense, now! You gentlemen climb right down here and up with your hands! The first man who kicks on me will get a bullet through the head!"
We had agreed to fight. The captain had agreed to lead us. We were listen

had agreed to lead us. We were listen-ing for his yell of defiance and the click of his revolver, when he stepped down and out as humbly as you please. The sutler had been aching to chew up a dozen road agents, and now he was the second man out. The surveyor had inti-mated that he never passed over the route without killing at least three highwaymen, but this occasion was to be an exception. In three minutes the five of us were down and in line, and hands up, and the road agent had said:

"Straight matter of business! First one who drops his hands won't ever

estimate founded on a canvass made by the priests among their people. Most of the Catholics are of Irish blood. But there are many too of the French-Canathere there are many too of the French-Canadian stock, as well as Highland-Scotch and some of Basque and of Portuguese origin. Newfoundland remained a Vicariate-Apostolic until 1847, when the See of St. John's was erected. The diocese was divided in 1856, the northern cast being created into the See of Har. part being erected into the See of Har-bor Grace, while a slice was cutoff of the we could see the driver in his seat.

It didn't take twenty seconds. One of the robbers lay dead in front of us—the other under the coach, while the man with one eye had a lock cut from his head and the graze of a bullet across his cheek. Not one of us had moved a finger. We were five fools in a row There was a painful lull after the last shot, and it lasted a full minute before the stranger turned to us and remarked in a quiet, cutting manner:
"Gentlemen, ye kin drop yer hands

We dropped. We undertook to thank im, and we wanted to shake hands, and somebody suggested a shake purse for his benefit, but he motioned us into the coach, banged the door after us, and climbed up to a seat beside the driver. His contempt for such a crowd could not be measured.

ONE OF THEM.

"This is a Protestant country, you what you please to the may write what you please to the contrary notwithstanding. All your articles on the Romanists of Lakeville, Conn., only show that educated Romanists or accomplishment of the contrary of the ists are as anxious as the ignorant to force superstitious signs and symbols down the throat of the American people. The ma-jority of the people of the United States are opposed to the tyrannical proceedings of the Romanists of Lakeville."

This we take from a communication which shows the utter and hopeless ignorance of the writer. We print it, because the sentiments expressed in it are the sentiments of a large class of Americans who cling to the delusion that the United

States is a Protestant country.

This country is not governed by Protest nts, but by American citizens. The President has officially no religion, nor has any officer of the Government.

despondency. Persons having this feeling should take Ayer's Sarsaparilla to purify and vitalize the blood.

FIVE FOOLS IN A ROW.

Detroit Free Press.

There was an army officer, a sutler, a surveyor, and two men, who might have been mine inspectors, in the stage when it drew up at Burt Hill to take on another passenger.

"Howdy," said the new passenger as he crowded in.

As he stood for a moment in the light of the station lamp all saw that his left eye was gone. He wore no shade or patch to conceal the loss, and those who gave him a second look felt that the fire in his remaining eye was bright enough to answer for two. Dark as it was in the large of the station that the survey is the precious gifts the large of the station lamp all saw that his left eye was gone. He wore no shade or patch to conceal the loss, and those who gave him a second look felt that the fire in his remaining eye was bright enough to answer for two. Dark as it was in the large of the children as an object of art, but the Crucifix can not be admitted under any plea!

In France—under a worse than pagan Government—the name of Jove is substituted for that of God in the lesson-books prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the Atheistical Directors of the secular schools. In New England, prepared by the At that hatred of other Christians has come to be reckoned among its peculiar theo-

logical virtues!

There is no use in disguising the fact that such Protestantism as that advocated by the Protestants of Lakeville has no connection whatever with Christianity. How can they be called Christians who scorn the Crucifix, without which there could have been no Resurrection, no Christianity?

logical virtues !

Christianity ? These Lakeville intolerants have been taught a lesson. They know now that they do not live in a Protestant country, and that Catholics are as free to erect rucifixes as Protestants are, under laws made by themselves, to form the polygamous unions so common in New England.

—N. Y. Freeman's Journal.

CATHOLIC PRESS.

Baltimore Mirror. The English newspapers not long ago chronicled the advent of a new and pecuthrometer the avent of a new and peculiar sect in religion. This sect flourished under the simple name of "Ward's men." When a follower was asked why they were called "Ward's men," he gravely answered that they had assumed that name because the promise of peace and good will in the Bible was, according to the Protestant version, to Ward's men, and to nobody else. Ward was a ministry who started this sect, and on the strength of this Scriptural interpretation, they flourished amazingly. But they have been beaten by the wide-awake Americans. Not long ago a Methodist preacher, by name Anderson, not being considered orthodox, and not charmed by the unexalted position he held, revolted, and being tall and handsome, drew a large part of the population of Schuyler county, Illinois, into the body he organized. The chief tenet of this sect, which calls itself the "Pilgrim Band," is the substitution of the name of Raymond mond, an ex-Methodist minister, for that of God. This gets away with the Ward business entirely. One of Anderson's disciples, in the midst of the triumph, rather frustrated that gentleman, however rather Prustrated that gentleman, however, by revealing the fact that he had aban-doned his wife and children, because it was a "union of darkness," taking up with a servant maid who possessed greater charms. The sect, nevertheless, is boom-

Buffalo Union.

ing ahead.

On the first of this month the son of an Irish emigrant—Gen. Philip Sheridan—took command of the United States. Many a hard-fought field attests that neither his Irish blood nor his Catholic creed made him less the patriot soldier.

Two of the boss preachers have just political stump in Brooklyn, and afforded gladiatorial delight to the guifawing crowd.

Brother Beecher Institu Brother Beecher lustily shouted for Seth Lowe, while Talmage swung those lank

A precious model of chastity, sobriety, meekness, and Christian conversation for the German youth to imitate!

Catholic Columbian.

Weakness does not always come from ignorance. The most unrelenting maligners of truth and the most persistent enemies and persecutors of religion have ever come from the learned classes. To be convinced of this, only recall a few of the prominent names of persons who have at any time or in any country figured in either role. A convention of freethinkers is pretty

A convention of freetimeers is pretty much like a "happy family" in a menage-rie. Everything moves along harmoni-ously and peace rules supreme, until the dog nips the monkey's tail, or the sleepyooking cat seizes upon the unsuspicious ngster, or some other such like rufflle disturbs the reigning calm, and terminates in a general battle. Thus with the so-called freethinkers. They work along smoothly together until some cantankerous member, in the exercise of his boasted prerogative runs equations of anothers. ive, runs counter of another's views, when the whole conclave takes sides and a "harmonious" and "free" fight ensues. freedom of thought, in the freethinker's vocabulary, is as fictitious and unasserta-tive as the assumptive right to give it expression. You are free to think so long as you do not audaciously dare to think differently from another. This is the measure of freedom

The Faith Cure.

One who tried the faith cure declares One who tried the faith cure declares she was cured—"cured of her faith"—Burdock Blood Bitters cures by works, not by faith alone. It is the grand specific for all diseases of Liver, Kidspecific for all diseases of Liver, Kidneys and Blood, purifying, regulating and strengthening the vital fluids.

A Fortunate Escape.

Mrs. Berkenshaw, 26 Pembroke St., Foronto, at one time was about to submit to a surgical operation for bad lameness of the knee joint, all other treatment hav-ing failed, when Hagyard's Yellow Oil was tried, and speedily cured her.

formed as to the character of the books the children are reading, and that they keep from them, at least as zealously as they would strychnine or arsenic, the poison of an immoral literature.

Ayer's Sarsaparilla thoroughly cleanses the blood, stimulates the vital tunctions and restores the health and strength. No one whose blood is impure can feel well. There is a weary, languid feeling, and often a sense of discouragement and Mr. T. C. Wells, Chemist and Druggist,

LOST.

The l'errible Fate of a Small Body of Men and the Future Hanging over Many Others.

The keeper of the Eddystone lighthouse recently discovered a bottle con-taining the following pathetic sentences, the last expressions of a small band of ship-wrecked men: "We have been living upon a raft for

ten days and for more than half of the time without water. We have hoped against hope and now are ready and wait-ing for death. Anything is better than this agony. We cannot endure it more than a few hours longer. Yesterday we saw a vesse! and thought we were safe but it passed on without seeing us. To day we have abandoned hope. Such a death, away from friends and in such agony, is terrible. To look into the cannon's mouth requires bravery, but to face death coming slowly but surely needs only despair. There is no hope." The only difference between the ex-

perience of these men and thousands of others on land to-day is that the ship-wrecked men realized their fate while the others do not. They are in just as certain danger but are wholly unconscious of it. They are aware that their heads pain them frequently; that their appetite is fickle; that they are losing flesh or pos-sibly bloating; that their skin is often hot or feverish alternating with distressing chills; that at times breathing is difficult; that the ambition is gone and despondency frequently occurs. People notice these things but think they are caused by some cold or indigestion, and hence give them no further thought. Any one of the above symptoms recurring at in-tervals indicates a diseased conditi n of the kidneys, which is certain to result in Bright's disease if permitted to go on unchecked. What the terrors of this terrible disease are can never be des-cribed, but it has carried off some of the finest men and most noble women America has ever produced. "About one-third its victims," says Dr. Roberts, the highest authority on the subject, "through neglect to take the disease promptly in hand on its first appearance, of uremic poisoning (in convulsions or by diarrhœa). Many die from watery suffocation, from gangrenous erysipelas in the legs, thighs and genitals, pneumonia, heart disease, apoplexy, paralysis, etc., all of which troubles are the result of Bright's disease."

Another high authority says: "Diabetes and Bright's disease of the kidneys always terminate in death if discovered too late, but yield readily to treatment if taken in time. Thousands of people who pass thick, yellow matter with brick dust sediment and complain of a slight backache, headache, dizziness, imperfect vision, cold back, hands and feet, general debility, etc., etc., are victims of this deadly disease (unknown to themselves) and when, at last, overcome by its exhausting influence they present themselves to their medical attendant, he, nine times out of ten, will write out a prescription for malarial poison or, discovering their terrible condition, inform them that they have come too late.

To permit the kidneys to rot away or Remember This. too late, but yield readily to treatmen

To permit the kidneys to rot away or suffer limestone deposits to accumulate in the bladder is criminal careless ness, especially when it can be entirely avoided by care and the use of the proper means. For this purpose, how-ever, there is but one known remedy and that is Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure. It is true there are many preparations that claim to cure or relieve those troubles, but no remedy has ever been found that absolutely does this except the one above mentioned. It is, actually, the only proprietary medicine which has ever received the medicine which has ever received the unqualified endorsement of the medical profession. Among the number of phyprofession. Among the number of physicians who have written at length regarding its wonderful properties, are the well-known Dr. Dio Lewis, Dr. Robert A. Gunn, president of the United States medical college of New York, and Dr. Frank Gallagher, of New Haven. These nen are men of science and will not endorse anything they do not know to be valuable in the highest degree. But the thousands of men, women and children in every nook and corner in America, who have been kept from disease and saved from death by means of Warner's Safe Cure, speak more truly for its value than could all the endorsements of every physician in the land. They do one speak of its chemical ingredients, but of its healing power. They know the value of the remedy, for it has restored them to health. The above facts all show that it is an absolute duty you owe yourself and your friends to not only carefully observe and reflect upon these things, but to attend to them in time.

Be Honorable.

Boys and young men sometimes start out into life with the idea that one's suc-cess depends on sharpness and chicanery. They imagine if a man be able to "get the They imagine if a man be able to "get the best of a bargain," no matter by what deceit and meanness he carries his point, that his prosperity is assured. This is a great mistake. Enduring posterity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. The future of that young man is safe who eschews every shape of double dealing, and lays the foundation of his career in the enduring principles of everlasting truth. everlasting truth.

What Does it Mean?

What Boes it Mean?
What is meant by "Secretions" in a medical sense? The "secretions" are the powers of certain glands and organs of the body to hold and distribute the healthful fluids of the system, such as bile from the liver, etc. Burdock Blood Bitters regulates all the organs of the secretions to make pure blood.

A Missionary Chadbrand.

M. John Lemoine, writing in the Paris M. John Lemoine, writing in the Paris Debats, has this to say of Missionary Shaw:
"The pious man speaks of nothing but food. He was given only bad soup, a wretched bit of meat, detestable coffee, got no tea, little Bordeaux wine, but of the same wretched quality as the meat—in a word, his menu was perhaps good for sailors, but unworthy of a man God had charged with the exangelizing of savges. sallors, but unworthy of a man God had charged with the evangelizing of savages. This missionary raised the indignation of his hearers to the highest pitch in telling them that his wife was prevented from seeing him. Certainly a cruel trial, but really he should not become a missionary if he wants truth converged reserved. really he should not become a missionary if he wants turtle soup, good roast meat, Chateau Lafitte, Mocha coffee, tea, cream, a seat at a table with his back to the fire, a good bed and pleasant dreams. When a man becomes a missionary he should not marry. Can you imagine one of our honest missionaries who go and get stoned, massacred or eaten, coming to us with est missionaries who go and get stoned, massacred or eaten, coming to us with complaints about the living he had to put up with in his travels and talking about the trials of his stomach?"

A Serious Blunder.

Watty Marshall was a simple, useless, good-for-nothing body, who somehow or other got married to a terrible shrew of a wife. Finding out that she had made a wife. Finding out that she had made a bad bargain, she resolved to have the best of it, and accordingly abused and thrashed her luckless spouse to such an extent that he, in despair, went to the minister to get unmarried. The parson told him that he could do him no such service, as marriages made in heaven. were made in heaven. "Made in heaven, sir," cried Watty; "it's a lee! I was marriet i' your ain kitchen, wi' your twa servant hizzies looking on! I doubt ye ha'e made an awfu' mistake wi' my marriage, sir, for the muckle fire that was bleezing at the time made it look far mair like the other place! What a life I'll ha'e to lead, baith in this warld and the next, for that blunder o' your's, minister !'

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A NEW ILLUSTRATED CATALOGUE FOR 1883-4 dated October, 1883) is now ready and will be sent free; including MANY NEW STYLES—the best assortment and most attractive organs we have ever offered. One HUNDERD STYLES are fully described and illustrated, adapted to all uses, in plain and elegant cases in natural woods, and superbly decorated in gold, eliver, and colors. Prices, \$22 for the smallest size, but having as much power as any single reed organ and the characteristic Masson & Hamilia encellence, up to \$300 for the largest size. Sixty STYLES between \$78 and \$200. Sold also for easy payments. Catalogues free

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SPY-GLASSES. is an article invaluable to every farmer the can bring up his farthest field and la-isfect. It is also useful to the Tourist, a at Horse Races, etc. They are made with frames, and will last a life time. Sent, Pre-paid, for \$1 each; 3 for \$2.50; Better quality, \$3.00 each. JAMES LEE & Co., Montreal, P.Q. A FAIR OFFER. JAMES LEE & CO., Montreal, P.Q.

LONDON (CANADA) POSTAL GUIDE.

SUMMER



Wall A gum						-
MAILS AS UNDER.	CLOSE.			DUE FOR DELIV'RY		
	A.M.	P.M.	P.M.	A.M.	P.M.	r.m.
Great Western Railway Going East—Main Line. For Places East—H. & T. R., Buffalo, Boston, East- ern States. New York, &c. (Thro Bags).	5 00	1 00	10 30	8 00 8 00	1 30 2 45	6 30 6 30
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G. W. R. Going West-Main Line. ThroBags-Bothwell, Glencoe,	5 00	1 15		8 00		2 45
Railway P. O. Mails for all places west of London,						
Detroit Western States, Manitoda, &C		1 15	*****	8 00	2 45	
Thro Rage-Windsor, Manitoba, Detroit, W'rnStates		1 15	10 30 10 30	8 00	2 45	****
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Canada S. R., L. & P. S., & St. Clair Branch Mais.	7 30				2 45	
Glanworth		1 15		9 00		
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(Tuesday and Friday)				5 11 3		
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THE LETTING OF THE WORKS AT the upper entrance of the Cornwall Canal, and those at the upper entrance of the Rapide Plat Canal, advertised to take place on the 13th day of November next, are unavoidably postponed to the following dates:— Tenders will be received until Tuesday, the fourth day of December next.

Plans, specifications, &c., will be ready for examination, at the places previously mentioned on and after Tuesday, the Twen-tieth day of November.

For the works at the head of the Galops Canal, tenders will be received until Tuesday, the Eighteenth day of December. Plans and specifications, &c., can be seen at the places before mentioned on and after Tuesday, the Fourth day of December.

By order, A. P. BRADLEY. Dept. of Rallways and Canals, Secretary. Ottawa, 20th Oct., 1883.

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NONSUCH: NONSUCH

The only absolutely perfect and harmless Washing Compound now in the market. NONSUCH: Is what every hotel laundry requires. NONSUCH: Is what every public laundry should use.

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FREE, our new Holiday Package, consider of the Holiday Package, considering of the popular Royal Package, considering the package of AGE AND FORTUNE-TELLING CARDATOR CARDS, and the pack of AGE AND FORTUNE-TELLING CARDATOR CARDS, and THE STREET OF THE PACKAGE, CONSIDERATION CARDS, AND THE STREET OF THE PACKAGE, CONSIDERATION CARDS, AND THE STREET OF THE PACKAGE, CONSIDERATION CARDS, AND THE STREET, CONSIDERATION CARDS, AND THE STREET, CARDS OF THE STREET, AND THE STREET, STREET OF THE STREET, STREET, STREET, STREET OF THE STREET, STREET OF THE STREET, STREET OF THE STREET, STREE



And all complaints of a Rheumatic nature, RHEUMATINE is not a sovereign remedy for "all the ills that flesh is heir to," but for NEU-RALGIA, SCIATICA, RHEUMATISM, and compolaints of ikheumatic nature, IT IS A SURE CURE

RHEUMATINE acts directly on the Kid-neys; it is therefore an invaluable Medicine for those suffering from KIDNEY COM-PLAINTS. The Rheumatine Manufacturing Co'y,
NIAGARA FALLS, ONT.

Extract from a letter just received (December, 1822), by Mrs. Thos. Murray, from her husband, Mr. Thos. Murray, who was for many years Brudge Conductor for the Great Western Railway at Nagara Falls, afterwards one of the contractors of the entarged Weltand Canal (Section 12), and is now in Northern Michigan, looking after his timber interests in that country. He writes:

"Tell Sutherland I am now starting for the woods with 38 men, where I will be all winter, and that I am now without ache or pall in either my knees or arms (something I have not known for years), thanks to the two bottles of Rheumatine which I procured from him before leaving St. Catharines."

Sold by All Druggists.—Wholesale Agents: Toronto, Northrop & Lyman; Hamilton, J. Winer & Co.; London, James Kennedy & Co.

THE THE RESERVE AND THE PROPERTY OF THE PARTY OF THE PART Christmas and New Year's

CARDS. No. 1 Quality, 10 for 10c., 50 for 40c., 100 for 75c., 500 for \$3, 1000 for \$5. No. 2 Quality -10 for 15c., 50 for 60c., 100 for \$1.00, 500 for \$4.00, 1000 for \$6.50. The above two lines are very prettily got up, and will sell fast at 3c, and 5c, each, We can also fill orders for more expensive cards at lowest rates. Send us \$1, \$2, \$3, \$5, \$10 or \$25, and we will send you a nece

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AGENTS wanted for The History of Ciristianity at the popular price of 51.75. Liberat terms. The religious papers mention it as one of the fow great religious works or the world. Greater success never known by agenta. Term tree. STIRSON & Co., Publishers, Portland, Asino.

NEWS FROM IRELAND.

London, November 13, 1883.—The suppression of the right of public meeting places the government of Ireland in the hand of the Orange faction. Constitutional liberty has ceased to exist, having given place to a shameless alliance between the Gladstone Government and the number of the control murderous Orange gangs armed and paid by the landlords.

by the landlords.

The people are deeply incensed and at every recurring opportunity take signal vengeance at the polls, but public action and the legal redress of grievances are rendered difficult, if not impossible, and the hope of further remedial legislation has to be postponed till the next Parliament.

We have reached a critical point in the We have reached a critical point in the struggle. It is of vital importance that Parnell should be enabled to carry seventy or eighty seats at the general election. Only one obstacle stands in the way—the want of money. The people at home are poor, and American help is absolutely necessary to success.

Parnell leading seventy true men, would will all au enormous moral power.

would wield an enormous moral power.
The Irish party would then be an Irish
Parliament capable of moulding the political future of Ireland and trying issue
with the British Government.

It is believed the prosecution in the O'Donnell trial intends to treat the case as an ordinary one of murder, as nothing of a political nature will be introduced unless rendered necessary by the defence.

A. M. Sullivan, M.P., was taken suddenly ill last night, and his recovery is said to be doubtful, Overwork in the case of O'Donnell is supposed to be the

Healy, M. P., addressed a large meet-

Healy, M. P., addressed a large meeting at Drogheda yesterday. Referring to the report that the Government intended to introduce a bill extending the franchise, from the benefits of which Ireland would be excluded, declared if Ireland did not obtain an extension of the franchise England would not get it.

Biggar, M. P., speaking at Oldham, stated that Spencer, Lord Lieutenant of Ireland, had caused innocent people to be hanged upon notoriously false evidence. He declared the Orangemen were unimportant in numbers, and composed of knaves and dupes. The torchlight procession to which Sir Stafford Northcote was treated, he said, was only organized after treated, he said, was only organized after those who composed the procession had received half a crown each.

CATHOLIC NOTES.

The Rev. Father Kennedy has returned to Halifax, N. S., from England, after an sence of four years. The contract has been awarded for the

Pierre de Broughton, Que. The cost is

Father Lewis Martinetti, a mission ary, died in the interior of China about two months ago, after having labored in that country for 48 consecutive years, without having a single leave home.

A retreat for young women was opened at the church of the Congregation Esplanade, in Quebec city, on the 12th Esplanade, in Quebec city, on the 12th inst. Rev. Father Beaudry, S. J., is the

The Rev. Father Auclair, Rector of the Basilica, Quebec, preached a sermon on "fast" dances and sliding excursions at night, on the 11th inst.

The inventory of the estate of the late Catholic Archbishop of Edinburgh and St. Andrews has been returned. It shows that he had £98 left after deducting his debts. He gave all his large revenues

At the regular monthly meeting of the

made the annual visitation of the institution, when an address was presented to him by the pupils.

Thirty acres of white fife wheat on the Thirty acres of white fife wheat on the R. C. mission farm yielded 1,200 bushels. Another field of four acres of the same variety yielded 360 bushels, from eight bushels of seed. This beats the world.—

Great preparations are being made to receive His Lordship the Bishop of Ottawa at the regular meeting of the chaplain of the Society. News from Quebec city says that His

Excellency the Apostolic Commissary having concluded the hearing of evi dence in the matter of the Laval University School of Medicine there, he was about to proceed to Montreal to continue his investigation. The Redemptorist Fathers of St Anne

de Beauprè (Belgian Province) have re-cently visited East Sherbrooke, Que., and made arrangements for the erection of a church there, the charge of which has been confided to them by the Bishop of

Le Canada says: The solemn opening of the winter course of soirees of L'Instiof the winter course of soirces of L'Insti-tute Canadien, Ottawa, consisting of ad-dresses, songs, music, etc., will take place on Wednesday evening, 21st inst. Mr. Faucher de St. Maurice will give the opening conference, and it is probable that His Lordship the Bishop will also deliver a short address.

His Grace the Archbishop of St. Boniface recently went to Brandon, accompanied by Rev. Father Allaire. His rincipal object was to visit the convent of the reverend Sisters, Faithful Com-panions of Jesus, there, whose school is at present attended by thirty-seven chil-dren and the number is every day in-

habit, and two novices made their relig- | artillery.

ious vows. The Rev. Father Royer, O. M. I., presided.
At the convent of Villa Marie, on the same day, nine ladies made their vows and eleven received the holy habit.

and eleven received the holy habit.

On the 12th inst., over sixty members of the diocesan clergy assembled in the large hall of the Ursuline convent at Three Rivers, for the purpose of presenting their homage and good wishes to the Very Rev. C. O. Caron, V. G., on his patronal feast—that of St. Charles Borromeo. A grand dinner was afterwards given, at which his Lordship Mgr. Lafleche precided.

On the morning of the 8th instant took place the consecration of the new chapel attached to the hospital in the

chapel attached to the hospital in the town of Sorel, Que., which was built during the summer to supply a want mach felt. The ceremony, which was an imposing one, was presided over by Monsigneur Moreau, bishop of St. Hyacinth, attended by a large body of clergymen, and in presence of an immense gathering of the laity. In the afternoon his lordship also blessed a new bell for the chapel, which was the gift of the Richelieu Steamboat Company. An efficient choir sang several appropriate hymns, and the ceremonies closed with the Benediction of the Blessed Sacrament. Afterwards the "sponsors" for the bell—

posing one, was presided over by Monsigneur Moreau, bishop of St. Hyacinth,
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choir sang several appropriate hymns,
and the ceremonies closed with the
Benediction of the Eleased Sacrament.
Afterwards the "sponsors" for the bellwho included the leading citizens of
Sorel and adjacent parts and other
triends, partook of a magnificent dinner,
at which the Eishop presided.

St. Patrick's Litterary Institute
Concert and Readings.—Last evening
the first of the pleasant social entertainments organized by this Institute took
place in their hall, St. Ann street.
large and appreciative audience was in
attendance. After the opening remarks
by the Chairman, Mr. J. Gallagher, the
juvenile singing class recently organized
by the Institute gave the chorus of "The
Birdie's Ball," followed by the recitation
"Little Jim," by Miss Maud Derby.
Songs by Mrs. Vallerand, Misses Hogan,
O'Malley and Thumnons, and Messrs. Fitzthenry and P. Timmons were well received
and heartily encored, as also an instrumental duet on the piano and violin by
Masters W. Burke and E. Batterton. Mr.

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Recolved rate that he followed the leading of the second was a secure of the piano and violin by
started the care of the piano and violin by
attended the leading mental duet on the piano and violin by Masters W. Burke and E. Batterton. Mr J. P. Sutton gave a comic reading, "The Quaker's Meeting." Mr. J. K. Foran recited "The Angelus Bird," a poem of his own composition. This gentleman, by request of the Chairman, closed the tertainment with a comic recitation entertainment with a comic recitation, and in response to a general encore favored the audience with "Darby McShaun," which set them in roars of laughter. If we are to judge of the future weekly concerts by the attendance and success of this one, we may predict a series of instructive and amusing reunions during the coming winter.—Quebec Chronicle, 16th inst.

BRANTFORD LETTER.

On Sunday afternoon at three o'clock long funeral procession drew up to Saint Basil's Church, headed by two hearses, one wearing black and the other white The coffins contained the mor tal remains of Mrs. Patrick Dunne, and Miss Bessie McQuillan, two sisters, aged 53 and 56 years respectively. The two families lived across the way from each other, and the sight was a sorrowful one to see the families each follow their dead. Four or five weeks ago Miss McQuillan was stricken with paralysis, followed a few days later by a second stroke. Mrs. Dunne was with her much during her suffering until she herself was laid down with a similar stroke, through which she meetings, and appear to be possessed of with a similar stroke, through which she lived but about a week, as she died at noon on Friday last. Miss McQuillan's health made it unwise to tell her of the sad occurrence, and she knew nothing of it till he was a like a work of the last occurrence. sad occurrence, and she knew nothing of it till she was called away to join her sister the next morning at seven o'clock.
The church was crowded and the streets gratifying to the Deputy, and highly credi Ottawa Separate School Board on the 13th inst., a report was made that the number of children who had attended the schools during the month ending 13ts ulto., was 2,123.

His Grace the Archbishop of Quebec celebrated Mass in the Ursuline convent on the 12th inst. After beginning the service to the service to the schools beginning the service for the dead Father Lennon spoke a few appropriate words in reference to the school Board on the 12th inst. After beginning at seven o'clock. The church was crowded and the streets gratifying to the Deputy, and highly creditable to these officers; such thoroughness at the start augurs will for its future success. A very large membership is expected as soon as its objects and aims are better known, and the lively interest exhibited on the 12th inst. After breakfast he priate words in reference to the solemn occasion. He said he was pleased to see so many come to show their sympathy for the deceased, as he knew it was a mark of R. C. mission farm yielded 1,200 bushels.

Another field of four acres of the same variety yielded 360 bushels, from eight bushels of seed. This beats the world.—
Edmonton, N. W. T., Bulletin.

His Lordship the Bishop of St. John's, dedicated a new church at Petersville, Queen's Co., N. B., on the Sth inst., of which the Rev. P. Farrel is the priest in charge. His Lordship also administered the Sacrament of Confirmation to fifty-five persons.

Great preparations are being made to receive His Lordship the Bishop of Ottawa at the regular meeting of the aid that during his residence in the city Ottawa at the regular meeting of the Union St. Josepa in that city, on the 4th prox. He will be accompanied by Very Rev. Father Routhier, V. G., the which might be in the least defiled by sin which might be in the least defiled by sin could enter the holy Presence of God, and as those who were so lately called were surely His friends, but might have some slight fault from which they must be purified by suffering before being admitted to heaven, we could aid them by our prayers.

"It is a holy and wholesome thought to say for the dead that they was heaved." pray for the dead that they may be loosed from their sins." On the coffins were wreaths and crosses of flowers, the gifts of warm friends and admirers of the virtues of the deceased. Mrs. Dunne leaves a family of four sons and two daughters, the two eldest sons being settled away from the city for some years past. A little over two months ago her husband was buried. The greatest sympathy is felt for both families and there is much sorrow-

Rumors of War.

The London correspondent of a New York paper telegraphs:—The uneasiness about the continuance of peace has passed into open menaces of war. The tone of the German journals has become absolutely savage. The Kolnisch Zeitung shouts out that since a bloody struggle is invitable the source; it is a bloody struggle is snouts out that since a bloody struggle is inevitable the sooner it takes place the better, and another newspaper declares that any insults in Spain to the Crown Prince under the French instigation would popularize the idea of a war. At At the convent of the Sisters of Mercy,

Dorchester street, Montreal, on the 13th inst., seven postulants received the holy

C. M. B. A. NOTES.

It is our painful duty to announce the death of Mr. M. O'Flaherty, one of the charter members and trustees of Branch No. 4, London. His death occurred on Sunday, 18th inst., after a lingering illness of several months. Our late brother was highly respected by all classes of our citizens. In the way of charity, his purse was ever ready, and when a call was made upon it, he always liberally responded. We deeply sympathize with the bereaved widow and family in their severe affliction, and express our sincere regret at the tion, and express our sincere regret at the loss of so valuable and respected a member of society, cut off, as it were, in the very prime of life, he being only 43 years of age at the time of his death.

At a special meeting of Branch No. 4, C.M.B.A., London, Ont., held on Monday, November 19th, the following resolutions

Recording Secretaries are requested to send the list of officers of their respective Branches to the Grand Recorder as soon as possible after the new election; also send the name of the representative chosen for next grand council convention.

A C. M. B. A. Branch will be organized at Petrolia in a few days; the necessary number of medical certificates have been approved. Mr. P. H. McCall interested himself in working up the required number. self in working up the required num-

Brother J. E. Lawrence, of Branch 10, Brother J. E. Lawrence, of Branch 10, St. Catharines, is a grand council trustee, and was twice elected president of his Branch. He has proved himself an able C. M. B. A. worker, as Branch 10 will shortly be the largest Branch in Canada, due, no doubt, to the energy of Mr. Lawrence and his brother officers.

Special Deputy Mr. H. W. Dears visited Montreal last week, and on Tuesday evening, the 13th inst., organised St. Patrick's Branch No 26, with 26 charter members.

A deputation of six gentlemen waited at the depot to receive the Deputy and take him in charge; he was cared for and entertained while there with that genuine hospitality and warm-heartedness so characteristic of its people.

This new branch is composed of leading

were carried through with the dignity and by all its members will be the means unoubtedly of causing the formation of

other branches in neighboring parishes. The first officers are the following: President—Timothy J. Finn 1st Vice-Pres.—Wm. Rawley 2nd " —Cornelius O'Brien Recording Secretary—Thos. F. McGrail, Ast. Rec. Sec.—James J. Kane Fin. Secretary—Timothy P. Tansey Treasurer—George Murphy Marshal—Henry J. Ward

Trustees for 1 year, F. C. Lawlor, T. W. Nicholson and Bernard Gunning.
Trustees for 2 years, James Meek; one vacancy to be filled at the next meeting.

Medical Examiner—Thomas Ambrose,
M. D., and a member of the Branch.

Guard-Frank Green

This is the first Branch our special Deputy has organized, but he informs us he will organize several more in the near future, as there is a great field for C. B. A. work in the neighborhood of Mon-

S. R. Brown, Grand Secy. C. M. B. A. Dear Sir and Brother,—How pleasing it must be to you to see such an interest taken by the brethren in our noble society. The many letters that have of late appeared in the columns of our official organ, the CAHTOLIC RECORD, must be read with interest by all C. M. B. A. members, though not intended for their special benefit but chiefly for the propagation of the society of which they who have from time to time written know the value of a membership in the C. M. B. A. The many words of encouragement coming from priests, brother members, tend to unite us more closely. With us there is no discord—all is harmony. What is for the good of one is for the many—and this is known and realized by all of us, social intercourse. Positions, when vacant, are

filled by members if out of employment.

May the time soon come when our society will be established in Newfound-land, Nova Scotia, and Prince Edward Island. It has already found its way into

The greatest amount of good yet attained to the spreading of our society has been through the columns of the CATHOLC RECORD a journal we cannot speak too highly of, and I think that every member of the C. M. B. A. should subscribe for it— —the cost of which is only \$2.00 per annum, mailed to any address.

BROCKVILLE LETTER.

and Miss Katie Murray as "Mrs. Gabble" took prominent parts. A grand march, from Luchesi, by Misses Kelley, Murray, Shannon and O'Donahoe, was played in

applause. "The Frost King and the Summer Queen," in which Miss Bourke as the "Summer Queen" and Miss Annie Bradley as the "Frost King," took the principal parts, was well received.

"The charge of the Hussars," played by the Misses Murray, Murphy, Gallagher, Crowley and Braniff, showed the command those young ladies possess over the piano and organ.

A dialogue, "The Love of a Bonnet," in which Miss Mary Bradley as the Irish maid, provoked much laughter, Miss Whelan's desire for that "Love of a Bonnet" was skilfully shown, and Miss Lizzie Delaney as "Aunt Hopkins" displayed considerable talent, was all that could be looked for. Miss R. A. Braniff sang "Kathleen Mavourneen" and "I'll follow thee" in this lady's best style, of which the audience showed its appreciation by giving her an encore, to which, however, she did not respond.

The drama "Lightheart's Pilgrimage" was performed in a pleasing style. Miss Murphy as "Lightheart," Miss Crowley as "Frivoletta," Miss Katie Murray as "Religion," Miss McGlade as "Conscience," Miss Kavanagh as "Reason," and Miss Bourke as "Vista," were the most prominent characters and executed their parts very creditably. A piano solo by Miss Morris and "Goodnight" by the puoils

very creditably. A piano solo by Miss Morris and "Goodnight" by the pupils wound up one of the most pleasing enter-

wound up one of the most pleasing enter-tainments of the season.

Every praise is due the Sisters under whose instruction the pupils prepared the various pieces, whose labors in arranging and perfecting the different parts must have been unceasing.

Veritas.

CHATHAM LETTER.

our town. Sunday he wielded wisely and gracefully the baton in St. Joseph's choir, when Warner's Mass was sung in excellent voice and harmony. In the evening Rev. Father William delivered one of his popular lectures on "The inventions of the Middle Ages." The

meeting with excellent success. The Principal, Mr. McLachlan, has no equal as a nman in Canada, and the College course so sturdy that no surface knowledge avails in the severe test for graduation We strongly recommend the Chatham Business College to our Catholic young men who are desirous of obtaining first-class business education.

On November 18th, at his residence, corner of Wellington and Bathurst streets, Matthias O'Flaherty, in the 43rd year of his age.

LONDON.

Wheat—Spring, 1 75 to 1 85; Deihl, # 100 lbs. 1 75 to 1 80; Treadwell, 1 75 to 1 80; Clawson. 1 50 to 1 75; Red., 1 60 to 1 88. Oats, 1 63 to 1 05. Corn, 1 30 to 1 40. Barley, 1 05 to 1 15. Peas, 1 25 to 1 35. Rye, 1 05 to 1 10. Beans, per bush, 1 25 to 1 75. Flour—Pastry, per cwt, 3 00 to 3 25; Family, 2 75 to 3 00. Oatmeal Fine, 2 50 to 2 70; Granulated, 2 60 to 2 75. Cornmeal, 2 00 to 2 50. Shorts, ton, 18 00 to 22 00. Bran, 14 00 to 16 00. Hay, 8 00 to 10 00. Straw, per load, 2 00 to 3 00. Butter—pound roils, 22 to 25c; crock, 2) to 23c; tubs, 15 to 20c. Eggs. basket, 23 to 24c. Cheese, 1b. 11 to 12c. Lard, 11 to 12c. Turnips, 30 to 40c. Turkeys, 75 to 200. Chickens, per pair, 40 to 60c. Ducks, per pair, 50 to 60c. Potatoes, per bag, 90 to 100. Apples, per bag, 90 to 1 00. Onlons, per bushel, 60 to 80. Dressed Hogs, per cwt, 5 50 to 6 00. Beef, per cwt, 4 00 to 6 00. Mutton, per 1b, 5 to 7c. Lamb, per 1b, 5 to 7c. Hops, per 100 lbs, 30 to 50c. Wood, per cord, 6 00 to 6 50. LONDON.

MONTREAL

FLOUR—Receipts 1,200 bbis: sales, none reported. Market quiet and steady at unchanged rates. Prices: Superior, \$5 55 to \$6 00; extra \$5 45 to \$5 50; superfine, \$4 75 to \$4 80; spring extra, \$5 20 to \$5 30; superfine, \$4 75 to \$4 80; strong bakers, \$5 50 to \$5 60; fine, \$3 90 to \$4 00; middlings, \$3 70 to \$5 75; pollards, \$3 40 to \$3 50; Ontario bags, \$2 50 to \$2 65; city bags, \$3 00 to \$3 05. GRAIN—Wheat, No. 2 white winter, \$1 15 to 117; Can. red winter, 120 to 120; No. 2 spring, 116 to 120. Corn, 61 to 62c. Peas, 92; to 93c. Oats, \$3 to 84c. Rye, 62 to 64c. Barley, 53 to 74c. PROVISIONS—Butter, cresmery, 21 to 25c; Eastern Townships, 19 to 22c; B. & M. 19 to 21c; Western, 15 to 18c. Cheese, 10 to 11c. Bacon, 13 to 14c; hams, 13 to 14c. TORONTO.

TORONTO.

TORONTO.

Toronto, Nov. 17.—Wheat—Fall, No. 1, 0 00
No. 2, 1 11 to 1 11; spring, No. 1, 1 12 to 1 13;
No. 2, 1409 to 1 10; No. 3, 108 to 169. Barley,
No. 1, 78 to 73e; No. 2, 69 to 69e; No. 3, extra,
65 to 65e; No. 3, 55 to 55e. Peas, No. 1, 00 to 00e;
No. 2, 73 to 74. Oats, No. 1, 36 to 36e; No. 2, 37e.
Corn. 60 to 00e. Wool, 00 to 00e, Flour,
Superior, 51 to 52 5; extra, 50 to 500. Bran,
12 60 to 12 00. Butley, (street), 66 to 60e. Rye,
87 ct of 7 00. Barley, (street), 66 to 60e. Rye,
87 ct of 7 00. Barley, (street), 66 to 60e. Rye,
87 ct of 7 00. Barley, 10 to 10 00.
Cornmeal, 3 75 to 3 00.

OTTAWA.

Correct report made every week for "The

commeal, 3 75 to 3 90.

OTTAWA.

OTTAWA

The annual concert of the children under the charge of the Sisters of the "Congregation de Notre Dame" came off on Thursday evening and was a grand success. The concert was held in the Opera House under the patronage of the Catholic Literary Association. After the overture played with expression by Misses McGrory, Braniff, Murray, Murphy, and Morris, and the "Welcome" chorus by the pupils, the prologue was spoken by Miss Katie Bradley. This was followed by a dialogue, "A Precious Pickle," in which Miss Annie Gillerian as "June" and Miss Katie Murray as "Mrs. Gabble"

very good taste.

"The Dollies," by the little ones, scarcely bigger than dollies themselves, fairly "brought down the house" with merited

A literary association has had birth in our town and being baptised has received the promising name of the "Macaulay club." The embrya club. club." The embryo club gives hope of accomplishing much toward the fostering and cultivation of literary taste. The subject for debate at its root subject for debate at its next meeting is a happy one. "Resolved, that Longfellow

is a greater poet than Tennyson."

Last week our time-honored and popular friend, Mr. J. W. Marentette, visited choir sang with fine effect Mozart's Mag-mficat and Lambillote's Tantum Ergo. The Canada Business College, which is advertised in the columns of the Record, is

MARKET REPORT.

CHATHAM, ONT.
What the three Bank Managers of Chatham think of our Insti-

D. McLachlan, Esq., Dear Sir,—I have no hesitation in recommending your College to young men wishing to obtain a good business education, which your institution enables them to do in a very short time, and at moderate cost. I have looked carefully into your system of teaching, and consider it all that could be desired. I was much pleased by the progress made by my son while at your College. Yours truly.

D. McLachlan, Esq., Dear Sir,—I have much pleasure in adding my testimony to the desirability of having in our midst an institution so efficiently conducted as your College. Those of your pupils whom I have met speak in the highest terms of the course of study and of the information acquired under instruction. Wishing you continued success, I am, yours very faithfully.

Merchants' Bank of Canada Chatham. Opt.

D. McLachlan, Esq. Dear Sir:—With pleasure I can speak in favor of your course for young men; the clerk I secured from you succeeding, and mastering in three menths a post he would otherwise have taken a much longer time to have understood. On this account, and having looked into your system and compared the Banking Department, I can recommend it those contemplating this or any similar pursuit.

Yours very truly, FREDERICK 8. JARVIS, Manager Send for our Catalogue

W. S. IRELAND, Manager.

W. S. IRELAND, Manager.

Benziger's Catholic Almanac can be obtained at RECORD LIONESS FUR STORE office. Price 25c. Send early as it will be difficult to fill

orders later on. NE. NEW BOOKS.—THE LIFE OF MARTIN LUTHER, by Rev. Wm. Stang; 12 mo., 112 pp. Price, free mall, 20 cents.

SHORT MEDITATIONS to aid pious souls in the recitation of the Holy Rosary, 24 mo., 338 pp. 1Price, bound, free mall, 50 cents.

FR. PUSTET & CO., Publishers. 52 Barclay St., New York. Beaver Collars,

Mrs. Elizabeth Mason—Dr. M. Souvielle & Co. Gentlemen—Yours of last week to hand, and in reply to your enquiry I have much pleasure in stating that from the first time of using the spirometer and the medicine I have improved very much. The bronchitis has entirely left me. I sleep well and have a good appetite. I must also add, that coming to you as I did as a last resort, the cure effected has been wonderful.

Gratefully yours. MRS. E. MASON, Nov. 10, 1883.

Jarvis, Ont.

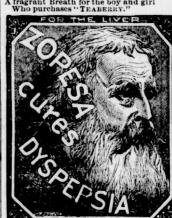
Call personally at the Institute and be examined, If possibly, if not write for list of questions and copy of INTERNATIONAL NEWS published monthly to International Throat and Lung Institute, 173 Church st., Toronto, or 13 Philip square, Montreal, P. Q.

FINE ARTS.—All kinds of art materials LOCAL NOTICES.

FINE ARTS. -All kinds of art materials for oil and water color painting and cray-on work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas st., London. For the best photos made in the city go to EDV BROS., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

specialty.
SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and at tachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

Come all who wish white Teeth of pearl, To set off lips of cherry; A fragrant Breath for the boy and girl Who purchases "TEABERRY."



NEAR TILSONBURG, Ont., Dec. 14, 1883.
I have been ailing for years with Biliousness and Dyspepsia, and was reduced to a mere skeleton Last fall I weighed only eighty-six pounds. I was induced to try Zopesa by Mr. Thomson (of the firm of C. Thomson & Co., druggists, of this place), and, many thanks to him, I am now an entirely new woman and weigh 124 pounds, through the use of this new compound.

MRS. CARCLINE FORBES,
Wife of Mr. R. G. Forbes.

REDPATH'S WEEKLY.
("A Journal for all the Family." JAMES REDPATH, EDITOR.

"James Redpath's paper has become a Story Paper and it is the best of its kind in America. Thousands of Irish Americans support the inferior story papers published in New York and elsewhere. Let them try Redpath's Weekly and they will thank us for the hint."—Boston Pl'ot.

"We take much pleasure in again commending to our readers Redpath's Weekly, which Mr. Redpath now devotes entirely to Irish fiction and the most interesting stories of the writers of other lands. It is a clean paper which can be welcomed at any fireside and in thus furnishing an antidote and an excellent substitute for the vite and demoralizing trash spread broad-cast in the so-cailed 'story-papers' of the day, he deserves the earnest support of every lover of decent literature in the community."

"It is Irish in every thought and tone, racy of the soil of shamrocks and shillelahs. It is pure as the purity of the Irish maiden and brave as the bravery of Irishmen."—Rev. James Keegan.

Miss Blackborne's great novel of Irish life of to-day, "The Heart of Erin," begins in No. 84.

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"Mick McQuaid as an Evangelist" in each number.

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* For trial subscription send 25 cents in postage stamps. Address, "Redpath's Weekly, 7 Park Place, New York.

MOTICE.

Notice is hereby given that application will be made to the Legislature of the Province of Ontario at its next session by the Right Reverend A. Z. Lorrain, Bishop of Cythera and Vicar Apostolic of Pontiac, for an Act to amend an Act passed in the twelfth year of her Majesty's reign Intituled. "An Act to incorporate the Roman Catholic Archbishop and Bishops in each Diocese in Lower Canada," incorporating "The Roman Catholic Episcopal Corporation of the Vicariate of Pontiac," with power to the said corporation to borrow money on mortgage and for other purposes, and to confirm all sales, mortgages, and conveyances made to or by the existing corporation, and with power to take, gift, or devise, and to confirm all gifts, grants, and devises made to the said corporation, and generally to confer on it the same powers and privileges as are enjoyed by other like corporations in Ontario.

Solicitors for the Applicant.

Toronto, November 5th, 1883.

267-6w Toronto, November 5th, 1883.

Beaver Trimmings! For Ladies' and Gents' Mantles and Coats.

Beaver Cuffs, Beaver Caps, Beaver Capes, Beaver Gauntletts,

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128 DUNDAS ST.

No trouble to show goods at the Great Fur House of the West. We invite comparisons of goods and prices with any Fur House in the city. Old Furs renovated at

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WANTED.

Smart energetic agents to represent the best, strongest, and cheapest Mutual Life & Accident Association in the country. Salary or commission. Male and female insured on the same terms. The company's business is conducted similar to that of the C. M. B. A. Address Thos. Leahy, General Agent, Hartford, Conn., U. S. 261-4w

TEACHER WANTED

For the Roman Catholic Separate School, town of Newmarket. Second or third class. Applications, stating salary, with testimon-als, received to Dec. 12th. E. SPENCER, 269-4w

WANTED. Head-Master for the Catholic Separate School at Chatham. Salary \$650. None but a competant man need apply. Applications with testimonials as to character and ability to be sent on or before the first of December next, to THE SECRETARY, Catholic Separate School, Chatham, Ont. 206-3w

WANTED.

A fe nale teacher holding a first or second class certificate to take charge of Separate chool and Organ in church. Salary liberal. For further particulars apply to Trustees R. C. School, Offa. TEACHER WANTED. WANTED for the R. C. S. School, No, 12,
Peel, for the year 1884—A male teacher
holding a second class certificate. Duties to
commence lst of January, 1884. Applications
will be received up to December 19th, 1883.
Schooljhouse and appar atus first-class. Apply
stating salary, with testimonials from P. P.
6c., to JEREMIAH RIORDAN.
267-2w Arthur, P. O.

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