

The Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, SEPT. 22, 1882.

NO. 206

NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

A nice assortment of Imported
TWEEDS now in stock.

ALSO—
New Ties, Silk Handkerchiefs,
Underclothing, Etc.
N. WILSON & CO.

For the "Catholic Record."
A Picture.

He was a knight of a noble race,
A hero bold of the days of old,
The days of chivalry;
He bore a sword that was like his word,
As true as true could be.
In armor bright that shone full bright,
In the tourney's lists, at the battle's height;
On a golden shield in an azure field,
He, a rampant lion bore.
With a trusty mace which the day aim race;
Had reason good to die for.
From his helmet floated a snow-white plume,
And when the knights saw him they cried—
"Make room."
For here comes Sir Hugo of the Mere
As brave a knight as ever conceived spear
For God, his lady, and his lady's dear.
His straight was his form as the mountain pine,
This courtly knight of a valiant line,
His locks were dark as the raven's wing,
And shaded a brow that would grace a king;
In his jet-black eye was a martial light,
That flashed like fire in the furious fight.
His steed was of the Arab breed,
Swift as the wind was his lightning speed.
His castle stood on a mountain high,
With turrets that seemed to touch the sky;
Within was a deep-arched oaken hall,
Where spears and bucklers decked the wall,
Side by side with the port arms of gold,
Of many a war-like baron bold.
And many a lady passing fair,
Of the ancient house of Estambert.
And here we leave this true-born knight
Mid trophies of the chase and fight,
Where faded banners o'er him wave,
Like hands that beckon from the grave,
Speaking the glories of his race,
That have conquered time, at his feetest
pace—
All writ on History's glowing page,
And handed down to posterity of age,
In all that long, pulsating line,
Sir Hugo, no name more bright than thine!
St. Hilare, P. Q., July 23rd, 1882. J. A. S.

THE BAZAAR.

Extract from Pastoral letter of His
Lordship Bishop Walsh:

We solemnly promise and engage to
cause a High Mass to be celebrated on
the first Friday of every month, for the space
of ten years, for the temporal and eternal
welfare of the benefactors of the New
Cathedral. The celebration of the afore-
said Mass will begin on the first Friday of
the month following its dedication. We
request of the Reverend-clergy to make
this fact well known to their people and to
explain the great spiritual favours to be
gained thereby.

Persons purchasing or disposing of
tickets for the coming Bazaar will gain
the above favours.

CATHOLIC PRESS.

New York Tablet.

The wonderful spread of infidelity
of late years, and the irreverence of
the rising generation for their par-
ents, as well as for things religious
and sacred, must have sprung from
some radical defects either in our
social or educational systems.
Through the modern state schools of
Europe are infidel in every sense,
from which God and religion are ex-
cluded; the same cannot be said of
our public schools. Although non-
sectarian in law, they are practically
Protestant and sectarian for the
Protestant Bible is read in them, and
sneers at the "craw-thumping Catho-
lics" freely indulged in by the
older pupils, and even sometimes by
the teachers themselves. Even
when the teachers are Catholics the
tenure of their position too often de-
pends upon the whim of a rabid
trustee or sectarian commissioner,
therefore their zeal in behalf of their
religious principles is very much
damped by the necessity of retaining
a child that is brought up amidst
impurity to be pure, neither can we
expect children brought up amidst
Protestant or infidel surroundings to
be good Catholics. Some parents
will justify their actions in sending
their children to the parochial ones,
in preference to the parochial ones,
on the ground that their system is
better, and that they make better
scholars. Of this we are not so cer-
tain; we believe that even the secular
education imparted in the parochial
schools is, at least, equal to that
given in the public schools, while as
to the morals and religious training
of both we will be silent. We would
only say to parents, contrast the for-
ward, hoydenish manner of the
young girl pupil of the public school
with the modest retiring manner
of the girl of the same age brought
up under the charge and tutelage of
the good sisters.

Catholic Standard.

It is a sad and strange character-
istic of the age in which we live that
though the Catholic Church con-
fronts the public at every point, and
Catholics intermingle in daily inter-
course with all classes of society, yet
the majority of non-Catholics con-

tinued in worse than heathenish ig-
norance of facts and truths of easiest
comprehension respecting the Catho-
lic religion. This is all the more
strange in connection with the spirit
of eager curiosity and inquiry by
which the age is also characterized.
The anomaly to which we refer dis-
plays itself most glaringly in our
secular non-Catholic newspapers. If
their reporters or members of their
editorial staff undertake to write
about scientific subjects or matters
pertaining to Mohammedanism,
Confucianism, or Brahminism, they
feel it incumbent to acquaint them-
selves with their selected topic, to
such extent at least as will save them
from gross blunders, and will enable
them to attain in their statements at
least approximate correctness. But
when they refer to matters pertain-
ing to the Catholic religion, matters
which perhaps are most closely and
vitaly connected with it, they seem
to feel absolved from all obligations
to inform themselves, and from all
concern as to whether the ideas they
express are true or false. Instances
of this are constantly occurring.
Notices in the secular papers of
Catholic ceremonies, statements re-
specting Catholic doctrines and prac-
tices, and the comments upon them
of secular newspapers constantly
display not only gross and execrable
ignorance, but a total indiffer-
ence as to the correctness or incor-
rectness of what they publish.
Without stopping to search for re-
asons of this ignorance and shameless
indifference, we simply advert to the
fact—a fact so constantly occurring
and so glaring that it can scarcely
escape the notice even of unobservant
Catholics. And to this fact is
largely owing the continuing torrent
of misrepresentation, of even the
plainest truths and simplest facts of
the Catholic religion, and of criti-
cisms on Catholic practices which
have no other basis than sheer in-
difference and ignorance, (or in some
cases positive malice) on the part of
those who undertake to make those
criticisms.

Catholic Review.

INDICATIONS of the growing infid-
elity in this country, which is the
outcome of Protestantism, are every
day made more apparent. The fol-
lowing extracts tell of two "improve-
ments" which "smart" American
lawyers would, if they could, intro-
duce. Fortunately the power is not
in their hands. "At the Inter-nation-
al Conference on Commercial
Law, at Liverpool, presided over by
Lord O'Hagan, a discussion arose
upon a proposal to expunge the
words 'by the act of God' from bills
of lading. Mr. David Dudley Field
suggested, instead, the words 'su-
perhuman cause.'" M. Clunet said
the term was useless, the tendency
of modern legislation being to omit
reference to divinity. M. Glover
protested against discussing the in-
tendency of Continental legislation.
Eventually the words 'by the act of
God' were retained by twenty-seven
to twelve votes." "Judge Edward
A. Thomas discusses, in the North
American Review, the value of
oaths in courts. In his judgment
the oath should be entirely dispensed
with, as doing more harm than good.
He declares that the conscientious
man will tell the truth, when legally
called upon to do so, as thoroughly
with at the oath as with it, and that
dishonest persons are seldom re-
strained by the utmost solemnity of
form. In short, he believes that the
oath has lost its force as a restraint,
and is merely the formula of an ex-
ploded superstition."

Freeman's Journal.

MR. GLADSTONE believes in the
"resources of civilization." He re-
gards that puppet of the English,
the Khedive, as one of those "re-
sources." The Khedive recently
ordered the thumbscrew to be ap-
plied to some mutinous native sail-
ors, at a refined method of cruelty,
called "keel-hauling" to others.
Her Majesty's authorities, under
whom the miserable Khedive acts,
applauded all this. Does the sweet,
sweet old philanthropist remember
the woes he described as existing in
Neapolitan prisons? A Government
which condones such atrocious
crimes against humanity is assisted
by Admiral Nicholson, an American.
He and that other Anglomaniac,
Mr. Lowell, are wanted at home just
now.

"My boy is rather unruly. He is
just eighteen, and his mother and I
can hardly manage him. He is tired
of school. He wants to go into busi-
ness, but we prefer a profession. I
should like to send him away to
school. Where shall I send him that

he may be ruled and learn the class-
ics, etc.?"

This extract is from the letter of a
hard-headed, sensible business-man,
who has "not had much time to look
after his boy." Now, he wants to
remedy his neglect by shifting his
work upon other shoulders. In
other words, he wants a reformatory
for his son. Well, a college which
serves as a reformatory can not be
much of a school for the classics.
We do not know of any Catholic
school which undertakes to make
the species mutable. If the boy is
an untrained cub, eighteen years of
age, no college course will transform
him into a polished gentleman, with
a trifling knowledge of the classics
and some facility in the use of the
globe. Hard work and a little
wholesome home discipline! It
will pay the father to neglect his
business for a time, and try to make
an honest man of the unruly boy;
and that can be best done at home.
Put the boy to work; if he is fit for
"a profession," he will show it, and
then you can send him to college; if
not, keep him at work! Make him
work!

A LITTLE girl, Lizzie Selden, was
stolen in Brooklyn last week. Several
persons met her while in charge
of her captor; three of them sus-
pected that something was wrong,
but asked no questions. In the mean-
time, the police of New York, Brook-
lyn, and Jersey City went helplessly
from door to door, asking questions.
They probably supposed that the
sight of their uniform would terrify
any guilty householder who con-
cealed the child into confession at
once. Her parents endured intoler-
able anguish from Monday until
Thursday, when the child was found
without much aid from the police.
And then the zealous Rev. Justin D.
Fulton enters and deliberately de-
prives the police of what little credit
they deserve by declaring that his
prayers brought about the happy re-
sult. Prayer is all-powerful. But
when we observe the prayerful J.
D. Fulton writing blood-and-thunder
fiction directed against Catholics,
and at the same time crying, "Lord,
Lord!" we may be permitted to doubt
whether his prayers or his curses are
very efficacious. It is remarkable
that the Rev. J. D. F. did not confess
that he had prayed, until the child
was found.

Catholic Citizen.

WE sometimes hear comparisons
instituted between the "Puritanic"
and the "Continental" Sunday.
With some persons the idea is that
the continental custom is the Catho-
lic one. The way Sunday is ob-
served to-day in the so-called Catho-
lic countries is not, however, the
truly Christian ideal. Changes
have come over France and Ger-
many since the age of faith and the
public life of those countries is no
longer religious and Catholic. In
France the elections occur on Sun-
day. This is a legacy of the infidel
Revolution of 1793 when the Lord's
Day was blotted from the calendar
by legislative enactment. Luther
and his followers are responsible for
the way Sunday is desecrated in
portions of Germany. The "Sab-
bath" beer garden is the outcome of
the gospel of "wine, women and
song" taught by the great "Re-
former." Truly Catholic French-
men and Germans have no part in
making the "Continental" Sunday.
It is the expression of the infidel
sentiment which is everywhere so
obtrusive. There is no defence for
importing this mode of Sunday ob-
servance into this country. Least
of all should Catholics and Irish-
Americans be guilty of such an at-
tempt. When the tendency among
us is adverse to pinnies and fairs of
any kind what are we to think of a
Sunday picnic with brass band and
dancing, under apparently Catholic
auspices. Such a de-Christianization
and desecration of Sunday took place
on the twenty-seventh of last month,
in a city that believes itself worthy
of a Cardinalate. In this very Ger-
man burg of Milwaukee where the
Continental idea of Sunday is sup-
posed to be prevalent, we have re-
cently seen a "grand excursion" on
the festival of the Assumption inter-
dicted. But Chicago Catholicity
seems to fancy that advertising a
speech by a priest in connection
with its Sunday dance hall will dis-
infect the scandal. No matter what
the object might have been, whether
to raise another skirmishing fund or
to pay off a church debt there is no
justification for breaking the com-
mandments. Sunday is the Lord's
Day. The Ingersolls claim that it
is Man's day. But certainly it ought

not to be turned into the Devil's
day by Sunday picnics in beer gar-
dens.

Catholic Standard.

THE Catholics of Germany deserve
great credit for the firm resistance
they have made and continue to
make to invasion of their religious
rights, despite overpowering forces.
Nor is this resistance unavailing as
the history of the *Cultur-Kampf* war
proves. Quite recently the Catho-
lics of the Grand Duchy of Mecklen-
burg, who form but a small part of
the whole population, have unitedly
opposed the appointment of a Pro-
testant minister as head master of a
communal school and the placing of
a bust of Luther over the entrance
to the school-building. They have
sent the following spirited protest to
the Grand Ducal Ministry of Educa-
tion: "We are asked to send our
children to the Communal School.
But at the very entrance of the
school there is a bust of Luther, and
to every Catholic the very name of
Luther is an abomination. Then a
Protestant minister is put at the
head of the school. Now, we Catho-
lics have no objection to Protestants
having their children educated as
Protestants, but we demand equal
rights for all, and want our children
to be brought up as Catholics." What
the result of this has been; or
will be, we are as yet uninformed of.
But we should not be at all surpris-
ed, if it receives respectful considera-
tion and brings about some modifica-
tion of the existing school arrange-
ments with a view to satisfy the just
demands of the Mecklenburg Catho-
lics. For in autocratic Germany Catho-
lics have still some rights which the
Government feels under obligations
to respect, and which Catholics con-
strain it to respect. In free enlight-
ened America it is different. Here
Catholic parents have no acknow-
ledged rights as respects public
schools. Such a protest as that of
the Mecklenburg Catholics would be
contemptuously thrown under the
table by our Public School Boards,
and not only the bust of Luther al-
lowed to remain, but his name and
course of conduct be held up to the
Catholic children with glowing en-
comiums, as those of an enlightened
"Reformer" who taught the "pure
Go pel of Christ."

N. Y. Freeman's Journal.

"IRELAND for the Irish" means that
Irishmen should enjoy their right of
living in their own land, untrammelled
by the tyrannical and unjust enactments
of an alien Government. This being
the case, it seems to us that Father
Nugent and the other agents for the en-
couragement of immigration into the
United States and Canada are giving
themselves much unnecessary trouble.
If an Irishman can stay at home, it
is the best place for him. If he has
land up to the present time, he can
surely, now that the hope of her freedom
grows brighter, wait a little longer.
Immigration from Ireland has fallen
off greatly of late, and there is no
occasion to stimulate it artificially.
Ireland, the best informed
leaders of the agitation say, is not
smaller than the Irish. Why, then,
take them into exile from a land for
which they have suffered so much, just
as the prospect of relief brightens? The
present is no time for schemes of im-
migration. If Father Nugent thinks
that Irish families that exist in the
great West of America, he may try
to see his victims perish on this side
of the ocean; but let the true Irish
remain in Ireland.

MR. GRAY'S INCARCERATION.

Dublin Freeman's Journal.

Imprisonment has its compensations,
and amongst the sweetest which Mr.
Gray's deprivation of liberty has brought
forth for him the most grateful is un-
questionably the general and outspoken
expression of sympathy with him on all
sides from the public bodies representa-
tive of the feeling of the people. Every
day adds to the resolutions adopted in
his support. Those of the smallest board
are appreciated by him the same as those
of the greatest Corporation, for it is the
spirit animating a whole country. Let
us instance the general and outspoken
respect and bodies—the one representing
the Catholic clergy of a Northern pro-
vince, the other the Corporation of a
Leinster city. We allude to the resolu-
tions of the bishops and priests of the
diocese of Kilmore, and to those adopted
on Monday by the Corporation of Kil-
keny. Dr. Conaty has now ruled over
the spiritual interests of our co-religionists
in Cavan and the other portions of his
important diocese for well-nigh twenty
years, and during that period he has ac-
quired a name for sound judgment,
the spirit of which permeates his clergy
and their care. At such a time—the close
of their annual spiritual retreat—when
his lordship and his priests feel themselves
impelled to step out of the sanctuary
and come forward and express their
sympathy with the High Sheriff of Dublin
imprisoned in Richmond, not only is the
personal compliment to the prisoner
great and honouring, but an indication is

given of how deeply the country feels
what has been done. We will not at-
tempt to acknowledge the spiritual step
taken by the Bishop and priests of Kil-
more further than to say that the right
of freedom of expression can after all
not long remain imperilled and penal before
advocacy so reasonable and protest so
sturdy from quarter so pure and high
principled. Turning to the action of the
Corporation of Kilkenny, we need not
dwell upon its import as a lay manifesta-
tion of opinion; and we could not touch
upon the manner in which the resolutions
were passed in any words adequate to ex-
press our feelings, let alone those with
which Mr. Gray will read the report of
the proceedings. The allusion to the late
Sir John Gray will touch him deeply,
while the kindly thoughtfulness with
which Mrs. Gray is linked in the expres-
sions of encouragement and support
reaching them from north, south, east,
and west, is indicative of the appreciative-
ness as well as the chivalry of Ireland.
Whatever Mr. Gray's labors during the
late famine time, when he, as Lord Mayor,
was Chairman of the Mansion House
Fund, he is now repaid by the universal
outburst of feeling in his behalf, and we
are glad to note that what one of the
speakers said in Kilkenny is quite true—
namely, that though at first the Press of
England—at least some considerable
newspapers—took a short-sighted and
hasty view of what occurred, on being
better informed, and on reflection, all that
changed, and they are now almost al-
together on Mr. Gray's side and that of fair
liberty of the Press—the best guaran-
tee for and the strongest shield to fair
liberty of the people. The great Corporation
of Cork and the important Municipality
of Wexford have followed the ex-
ample of Limerick and Kilkenny in con-
ferring the freedom of the boroughs on
the prisoner of Richmond. In many
other places the expressions of sympathy
have been, in their way, as outspoken
and emphatic. Not least appreciated
amongst the resolutions of the laity of Ireland
is that of the people of Bagnalstown, in
the constituency which Mr. Gray has
the honor to represent in Parliament.
Presided over by their priest, they took
action as generous as it was public spirited,
and it will be, indeed, gratifying to Mr.
Gray to learn that in what one may call
him at home amongst the people for whom
he acts as mouthpiece, he is reckoned
worthy of cordial support as by those in distant
portions of the country. The meeting
held on Monday in Birr is another grati-
fying and flattering manifestation of
public feeling in the same direction, and
we have no doubt will be highly valued
by Mr. Gray.

AN IGNOBLE SON.

A very estimable woman died recently
in France. She was the mother of Gam-
betta, the would-be dictator and leading
spirit of the French Republic. Madame
Gambetta led a truly pious and Christian
life, and, dying called for the priest to
administer those consolations which the
minister of the Most High alone can give
to the soul when it is about to quit
for ever its frail earthly tenement and wing
its flight aloft.
Surely this simple request, "Send for
the priest before he dies," which fell
from the pale lips of the dying mother,
was most reverently observed by her son!
O shame! hide thy head and blush at
the base and worse than brutish conduct
of that son! O son! unworthy of so good
a mother, yours are the vilest, the basest
crimes! The mother's prayer was left
unanswered. Death came upon her and
closed her eyes without their sight being
gladdened by the presence of a priest at
her bedside.
For years she had been a devout and
regular frequenter of the sacraments, and
her whole life may be said to have been
a worthy and fitting preparation for
death. But no priest was permitted to
attend her at that supreme moment.
With a devilish malignity which must
have been inspired only by his
intense hatred for God and His
sacred ministers, her infidel son had
all the approaches to the death chamber
carefully guarded lest a priest should
come to soothe and comfort her last
moments.

How the arch-fiend, Gambetta's master,
must have exulted at that moment over
the triumph thus won! Was there ever
anything so base, so despicable and un-
natural heard of, as for a son to refuse a
mother's dying request, especially when
that request was easy of fulfillment? But
this infamous son has added outrage to
insult and injury. He not only trampled
upon the feelings of the living but
crucially and wantonly desecrated the
person of the dead.
Madame Gambetta was a Catholic. She
died a Catholic and wished to be buried
with all the rites of the Church, and her
body interred in consecrated ground. The
priest was banished from her bedside at
her last hour and the right of Catholic
sepulture was denied her poor remains
after death. She was buried like a dog
in a ditch, without a prayer being said or an
absolution performed over her grave. Be-
fore God and the world, Leon Gambetta,
her base-hearted and unnatural son, is re-
sponsible for this outrage.

This monster in human form—for he
is truly a monster who willfully disregards
his mother's request and dishonors
her body after death—is but a fair speci-
men of the men who are to-day actively
and openly engaged in warring against
religion in France. God defend France
from such ignoble sons as these? Poor
France is in sad straits just now. Once
the pride and glory of Catholic Christen-
dom, the elder daughter of the Church
Catholic and Apostolic, she has of late
fallen from her lofty position as the most

Catholic nation in Europe, and fallen so
low that the image of the Crucified is now
made the object of derision and con-
tempt, and the holy Name of God ban-
ished from her communal schools.

But the great heart of France, they say,
is Catholic still—and is Catholic to the core.
All the more shame is it, then, for the
Catholics of France that such outrages and
indignities are daily happening in that
country, and the holy Name of God ban-
ished from her communal schools. If France
is Catholic she should assert her Catho-
licity by driving from office and the control
of her national affairs, the vile horde of
freethinkers and infidels that is fast plun-
ging her into a labyrinth of woes, and by
putting in their places men who have the
fear of God before their eyes and who
truly love their country and have its best
interests at heart.

Let a note of alarm be sounded from
Calais to the Pyrenees and from the Atlan-
tic which leaves her western coasts to the
Rhine, bidding her people be up and doing
and purge themselves of the foulness with
which they are contaminated.

France has of late been too apathetic
as regards the assertion of her Catho-
licity; and apathy in religion, as well as
in most other matters, is certain ruin
and death. Catholic France condemns and
execrates Gambetta's cruel treatment of
his mother.

A son who would dishonor his mother
would certainly dishonor and disgrace his
country. Gambetta has done both.
He and his confederates should receive
social and political ostracism.

CATHOLIC YOUNG MEN'S SCIENTIFIC LIBRARY ASSOCIATION.

We would recommend all to take ad-
vantage of the opportunity offered by the
Catholic Young Men's Library Association
and derive benefit from it. "Heaven
helps those who help themselves." The
object of this Association is contained in
that highest principle of patriotism and
philanthropy which consists in helping
and stimulating action by their own free
individual action. Books on every prac-
tical and useful branch of business, sciences,
arts and trade can be obtained in the
library for improvement at home at \$1.00
per annum. Books must be returned
punctually every two weeks; notice must
be given if wanted longer. The books
must be kept clean and neat. Any one
defacing a book will be held responsible
for the full value of the book. Sick
persons can obtain books free by note
from attending priest or some reliable
party. All are requested to join the
Library and help the good work. All
donations either in money or books grate-
fully received. All those are requested to
join the Association who wish to be free
and independent; not those however who
reject useful books and spend their time
in reading novels and sensational stories,
having no higher ambition than to remain
the slaves of story writers and of every one
else. Persons of this class are not wanted,
as they are a burden to themselves and
others. "Plus IX showed the most en-
lightened sympathy for all the sciences
which contribute to the material and in-
tellectual well being of the populations,
such as physiology, natural history, polit-
ical economy and mathematics. Nor was
he unwilling that his people should avail
themselves of the knowledge of fore-
igners. He went so far as to invite
his intention to re-establish the celebrated
Scientific Academy, Di Lincei."

Those who have a sincere desire of
mental improvement are cordially invited
to come, and they are advised not to allow
themselves to be held back by those who
would oppose them.
Punctuality inspires confidence. Be
punctual, therefore, in everything. Re-
turn the books every two weeks, as pre-
scribed. To all those who desire to profit
by the reading of good and useful books,
we say, come without delay.—Quebec
Telegraph.

"Life of Pius IX by McDonald Dawson.

OBITUARY.

Private letters received in town bring
the intelligence of the death, at Brooklyn,
N. Y., on the 18th ult., of the Rev. Joseph
Nigel Campbell—formerly of St. Patrick's
in this city. The news will be received
with profound regret by his many friends
here, who had, during his ministry in
this diocese, an opportunity of appreciat-
ing his many sterling qualities of head and
heart. Father Campbell was born at In-
ver, county Donegal, Ireland, on the 10th
March, 1823. He pursued his theological
studies for some time in the College of
Maynooth, Ireland, and, having emigrated
to Canada, completed his course in the
College of Ste. Anne, de la Pointe, and
was ordained to the Priesthood at Quebec
on the 27th July, 1851, when he was ap-
pointed vicar at St. Patrick's in this
city, and subsequently cure of Laval and
Professor in St. Anne's College. He left
the diocese in 1860 and has ever since up
to his death exercised the ministry in the
diocese of Brooklyn.—Quebec Chronicle.

THE RECORD IN THE NORTH WEST.

A friend who does not desire his name
published, writes us from the far North
West:

Sandy Creek, N.W.T., Aug. 27, 1882.
Thomas Coffey, Esq.
Dear Sir:—Enclosed find subscription
for the Record. Your paper still seems
to improve in its usefulness. It is indeed
a very welcome weekly visitor to me in
the North West. It is (so far as I know)
the first weekly paper that finds its way
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it may be read and appreciated from the
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The High-Born Ladye.

BY THOMAS MOORE.

In vain all the knights of the Underwald wood her. Through brightest of maidens, the proudest was she. Brave chieftains they sought, and young minstrels they sued her, but some was thought worthy the high-born Ladye.

"Whomsoever I wed," said this maid, so excellent. "That knight must the conqueror of conquerors be; He must place me in halls fit for monarchs to dwell in; None else shall be bridegroom of the high-born Ladye."

Thus spoke the proud dame, with scorn looking round her. On knights and on nobles of highest degree, Who humbly and hopelessly left her, And sigh'd at a distance for the high-born Ladye.

At length came a knight, from a far land, to woo her. With plumes on his helm like the foam of the sea. His vizor was down—but, with voice that thrill'd through her, He whisper'd his greeting to the high-born Ladye.

"Proud maiden, I come with high spouses to grace thee; In me the great conqueror of conquerors see; Enthron'd in a hall fit for monarchs I'll plant thee. And plain thou'rt for ever, thou high-born Ladye!"

The maiden she smiled, and in jewels array'd her. Of diamonds and pearls she was dressed as of old; And proud was the step, as her bridegroom convey'd her, In pomp to his home of the high-born Ladye.

"But, whither," she, starting, exclaims, Here's nought but a tomb and a dark express tree; Is this the bright palace in which thou wouldst wed me?" With scorn in her glance, said the high-born Ladye.

"'Tis the home," he replied, "of earth's loftiest spirits; Here lifteth his helm for the fair one to see; But she sunk on the ground—twas a skeleton's features. And death was the bridegroom of the high-born Ladye."

GERMANY'S RELIGIOUS HISTORY.

Its Relations with England and Rome—Cardinal Manning's Suggestive Sketch.

A German church was recently opened in Union street, Whitechapel, London. His Eminence Cardinal Manning preached the sermon on the occasion, in the course of which he said:

BONDS BETWEEN GERMANY AND ENGLAND. I have great joy, dear children, in coming here to-night, and this day will be a joy to many of your friends in Germany. To-day we see this church so far finished, enlarged, and as far as we can make it, more fit for the worship of our Divine Master. Many kind hearts in Germany have been helping us in this work, and they will be glad to know that we have to-night met together to rejoice and give God thanks for the finishing of the work on which you set your hearts. St. Boniface is a saint and martyr whom all Englishmen love. He is your apostle and your martyr, but he was an Englishman and we love his name. We are bound by all manner of bonds of love and of gratitude to Germany. We ourselves are German. We sprang from Germany; our blood is German and our speech is German. We are all one family and one race together. You gave us our natural life and our natural existence, and but for Germany England would not be English, and Englishmen would not be Englishmen. But we gave you something in return—something that binds you to us by the bonds of charity and gratitude. It was an Englishman that brought over to you the light of the holy faith. You had never heard the name of Jesus nor His holy Mother until he came, and with the keys which Peter received from Jesus opened to you the kingdom of eternal life.

BRIEF ACCOUNT OF ST. BONIFACE. Therefore we are all bound together—we to you by the natural bonds, you to us by the supernatural bonds of faith and love. And therefore I rejoice in the opening of this church built in my diocese for you, my flock, and in the honor of St. Boniface. You remember how an Englishman in the west, at Exeter, Wilfrid, as he was then called, was in his cloister, a holy youth, when he felt himself moved by the Holy Spirit to go and preach the Gospel to your forefathers; and how he went into Hesse and Thuringia, and Friesland and Bavaria, going to and fro, preaching the holy Gospel. And whenever he was about to begin work he went and knelt at the feet of the vicar of Jesus Christ, the successor of St. Peter. He received the benediction of Rome and came back with the blessing of the vicar of our Lord and Master. You know his history—how the Holy Father changed his name from Wilfrid to Boniface and sent him back to the Continent, and how he afterwards became an Archbishop. You know the sees which he founded—Faldra, Ratibon, Mentz, and you recollect how, that Saturday evening before Whit-Sunday, having gone once more into Friesland among the pagans, and converted many to the faith, and prepared many to receive the Sacrament of Confirmation on the morrow, the pagans who did not believe rushed into the humble tent where he was surrounded by his priests. He forbade them to defend him by force, and they were all martyred—fifty-two were slain there for the faith of Jesus Christ. They bedewed with their blood the soil of Germany, and from that day to this the faith of Boniface has been living and vigorous, and lives now and will live to the end. Well, this binds us together and makes us joyful to-day.

PUNISHMENT OF UNFAITHFULNESS TO THE HOLY SEE. His Eminence proceeded to enforce the moral taught by the life of St. Boniface, and by the decadence of faith in Germany, that the power given to Peter resides in his successors in the Papal chair, and that communion with the Church is the result of communion with its head—the vicar of Jesus Christ. Where men, be they priests or laymen, are faithful to the vicar of Jesus Christ, love the faith and become heretics and schismatics—very often they lose Christianity itself. Now I will prove my words as briefly as I can. You remember the first great church was the Church of Jerusalem, over which St. James presided.

The next was the Church of Antioch, where Peter first reigned. The third great church was the Church of Alexandria, founded by St. Mark, the disciple of St. Peter. And the fourth was the Church of Constantinople, which was not an apostolic church, but an imperial seat, which had become, like London, a great and mighty city. Pride made the four cities rebel against the vicar of Jesus Christ and the successor of Peter, reigning in the apostolic Roman See. They separated themselves from him; they rose up, with heathen disobedience, against his authority—and what was the end? The great scourge of Mohammed, the false prophet, came over the whole East, swept away the bishop and the priest, cast down the altar, carried away the Blessed Sacrament, and made desolate every eastern sanctuary. This was the scourge that came upon those that were faithless to the vicar of Jesus Christ.

THE SCOURGE OF PROTESTANTISM. Let us now look to the land you love so well, the land of Germany, the land of St. Boniface. Three hundred years ago there arose a man who thought he could reform the Church of God. What did he do? Like another Mohammed he made desolate the churches, took away the Blessed Sacrament, cast down the altar. He changed the faith. He rebelled against the vicar of Jesus Christ. He tore Germany in two. The north remained faithful and Catholic, and a war of thirty years bedewed the soil of Germany with the blood of Germans, with the blood of Christians, with the blood of brethren! And those in Germany who remained faithful to the successor of St. Peter were confirmed in their faith and obedience. At that time the same scourge fell upon England. England, which was in the unity of the faith, in the unity of the Church, rebelled against the vicar of Jesus Christ, rebelled against the Pope. In the hour in which she rebelled the scourge and desolation of what is called the "Reformation" fell on her. The altars were thrown down, the Blessed Sacrament was taken away, the sanctuaries were made desolate, the priests were martyred, the bishops were exiled, and England, from north to south, and from sea to sea, was stripped of the ancient faith, and so continues to this day—Catholic no longer because she rebelled against Peter, the vicar of Jesus Christ.

IRELAND'S CONTRAST WITH OTHER NATIONS. By the side of England there lies an island which has been more afflicted in her history than any people I know, and yet her children have remained always faithful to the vicar of Jesus Christ, to the successor of St. Peter, preserving to this day the immaculate Catholic faith without spot, without soil, without blemish, and without change. How many are there in the north of Germany outside the unity of the Church that have retained the Christian faith? How many are there that have held by a single supernatural truth? They do not believe in the name of God; they do not believe in the name of Jesus Christ; they do not believe in the name of the Blessed Mother of God; they do not believe in the Church or sacraments or in the Sacred Scriptures. Look again at England. We are running down the same inclined plane. How many Englishmen are losing the faith and becoming rationalists and unbelievers? They ceased to be Catholics three hundred years ago, and now they are ceasing to be Christians. And Germany's rationalism and England's unbelief both spring from the same cause—infidelity to the successor of Peter, the vicar of Jesus Christ.

His Eminence concluded with an eloquent and earnest exhortation to his hearers to be faithful in the practice of their holy religion, and in their allegiance to the vicar of Christ, and as a flock united in holiness of life and in the love of their divine Redeemer.

The Fate of M. Creveaux.

Buenos Ayres Southern Cross, June 23. The Rev. M. Dimeco sent the following letter from San Francisco, Solano, to the Prefect of Missions; it is dated 9th ult.:

You will have heard ere this how the treacherous Tobias slaughtered the unfortunate members of the expedition. I did not believe it at first, as the Toba Indian Calligague, who arrived here on the 30th April, told me he had spoken to every Indian of his tribe that he met, and all the Caciques were most pleased with your message and would come here to treat as soon as possible. On the night of the 8th a passenger from Santa Cruz told me the sad news, but still I did not believe it. Next day I told it to Calligague, who appeared much distressed and assured me that the Toba with whom he had spoken would not do the deed, but the more distant Toba might. While I was talking to him, Cacique Neetene and fifty of his tribe arrived, and with them came Uzi, who had agreed to accompany the explorers, from Inganga to Cavayerepiti. I asked him if he brought any letter from Creveaux, but he answered in a frightened manner that he had not, but that the Caciques Casaral and Niti brought two, and that several Caciques, with a great number of their tribe, were assembled at the Palmer (four leagues from here), where they intended to remain for three days before coming on here. I was so anxious for some positive intelligence, that I dispatched a messenger on the instant to Palmer, to bring me the letters referred to, but he came back next day to say that the savages had all left Palmer. Then summoned to the chief men here, and the Toba and Neetenes men here, and in their presence told Uzi that he had lied; he looked down but said nothing. I then told all the Toba and Neetenes to leave the Mission at once and go to Palmer, and if the letters referred to should arrive within two days, to bring them on to me and, if not, if it should prove that the explorers were yet alive, as if they had been killed we would not compromise ourselves; the Tarja men would carry out their expedition to Paraguay, and they (the Toba) would be hunted to death without a chance of escape. They left, and have not returned since. Neither Calligague nor the Neetenes can tell me anything of the relatives of the four captives you sent me to give back to their tribe, to facilitate a peace treaty. I shall at once send you any further news I may hear.

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

ENGLAND'S CRUELTY TO CATHOLIC PRIESTS.

What manner of Christian men and women the monks and nuns in England at the time of the Reformation were, and how they disappeared, however, we may learn from an article on the English Martyrs published in the Dublin Review. "Here," he says, "is the same unconscious heroism. We find no aspirations after martyrdom, but only fears of unfulfilled vocations and unready hearts when their Lord shall come, and the calm resolve to die rather than commit sin. The first thought of F. Houghton, the London Prior, a saint even before he was a martyr, is for his sons, and himself only through them. When they are told that they will all be called on

TO ADMIRE THE POPE and thus cut themselves off from Christ's fold, amid the general consternation he says to them, in tender paternal accents: 'Very sorry am I, and my heart is heavy, especially for you my young friends, of whom I see so many around me. Here you are living in your innocence. But if you are taken hence and mingle among the gentiles, you may learn the works of them, and having begun in the spirit, you may be consumed in the flesh. And there may be others among us whose hearts are still infirm. If they mix again with the world, I fear how it may be with them; and what shall I say, and what shall I do, if I cannot save those whom God has intrusted to me.' He prepared them (continues the writer) by a solemn penitential Triduum, 'that the Lord when he knocked might find them ready.' The first day he bade each choose his confessor to each other, and gave each other absolute. The next day, in full chapter he knelt before each as they then succeeded, and begged his forgiveness for any offence which, in heart, word or deed, he might have committed against him; All did the same, 'each from each imploring pardon.' The third day, as he was saying the Mass of the Holy Ghost, there came, as it were, a whisper of air which breathed upon them, and they knelt. Some perceived it with their bodily senses, all felt it as it thrilled into their hearts. And then followed a sweet, soft sound of music, at which the venerable Father was so moved, God being thus abundantly manifest among them, he sank down in tears, and for a long time could not continue the service."

THESE MONKS WERE ALL MARTYRED. "We all know the end," says the writer. "On the 4th of May, 1535, F. Houghton and the friars of Axholme and Beaulieu were hanged, drawn and quartered, and five of the monks on the following 4th of May and 19th of June. Ten other monks were chained in Newgate and left to starve. When Cromwell heard that they were lying off; he swore a great oath that he was very sorry for it, for he would have treated them more hardly if he had lived longer. On one of them he had his fenshild, though he lived not to see it. William Horne, a lay Brother, survived, and after four years' cruel suffering in prison, was hanged, drawn and quartered on the 4th of August, 1540."

But, concerning those who were starved to death in Newgate, the following is related: "Mrs. Margaret Clement, who had been brought up in St. Thomas More's family, and had then been married to Mr. John Clement, bribed the gaoler to let her visit

THE STARVING CARTHUSIANS. In the dress of a milkmaid, with a great pail full of meat on her head, she daily passed into their cell. She put the food in the scullery for the monks, and they chafed that they could not feed themselves, and she cleaned the cell and carried off the filth. But at length the King, having asked whether they were yet dead, the gaoler feared to let her in. Then she persuaded him to let her go to the roof over their cell, where, taking off the tiles, she dropped down food on a string, as she said to their mouths. But at last the gaoler refused to admit her at all, and she was obliged to leave them to their fate. Many years after she died at Mechlin. During the last two years of her life she often saw the Carthusians standing round her bed, inviting her to go away with them, and in their company she seemed to depart."

The Home of Gold.

A story, about which there is a fascination it is impossible to resist when you hear men tell it, is that of the "Home of Gold." Somewhere in southwestern New Mexico, in the Sierra Madre, it is said there is a wonderful valley. Small, enclosed in high, rocky walls, and accessible only by a secret passage, which is known to but few, is this extraordinary place. It is about ten acres in extent, has running through it a stream which is perfect for drinking, and makes it a perfect paradise, with its exquisite flowers and beautiful trees. In it are thousands of birds of the most beautiful plumage. Running across it is a ledge of pure gold about thirty feet wide; which glistens in the sunlight like a great golden belt. The stream crosses this ledge, and, as it runs, murmurs around blocks of yellow metal as others do around pebbles. The ledge of gold is supposed to be solid gold, and to run down in the centre of the earth. The legend is of Indian origin, and around it clusters a number of Indian stories, in which the name of the ill-fated Montezuma occurs frequently. The descendants of the Aztecs believe firmly that the day will come when Montezuma will return and free them from the descendants of the Conquistadores. They believe that the money necessary for this work will be taken from the Madre d'oro.

"BUCHUFAIBA." Quick, complete cure, all annoying Kidney Diseases. \$1 at Druggist.

"Female Complaints." Dr. R. V. PIERCE, Buffalo, N. Y. "Dear Sir," I write to tell you that your "Favorite Prescription" has done for me. I had been a great sufferer from female complaints, especially "dragging-down," for over six years, during much of the time unable to work. I paid out hundreds of dollars without any benefit till I took three bottles of the "Favorite Prescription," and never had any thing do me so much good in my life. I advise every sick lady to take it.

Mrs. EMILY RHODES, McBrides, Mich.

CATHOLIC AND PROTESTANT MORALITY.

Catholic Review. The Independent somewhat impudently takes the Catholic Review to task for stating in a discussion with another paper, which is quite able to maintain its own fight without assistance, that Scotland and Scandinavia hold a sad preeminence for drunkenness and immorality, and declares that any one "who knows France and Italy would laugh at the idea." We have not had an opportunity of consulting the Moralstatistik of Von Oettingen, but we know that the statement of our contemporary as to the prevalence of immorality in these countries is grossly and outrageously exaggerated. We know that the prevalence of illegitimacy in Austria exists principally among the large non-Catholic population of Hungary, and that in some of the provinces distinctively Catholic, notably in the Tyrol, the percentage of illegitimacy is as low as in the west of Ireland. We may return to a discussion of the question as far as it affects Austria and Bavaria, at some other time. But for our present purpose it is enough to examine the statement in connection with Italy and France. The assertion with regard to France is one of those half-truths that are more misleading than direct lies. To any American who judges France from the standpoint of a few months' residence in Paris or other great centres of population a laugh at our assertion would be natural enough, and this is pretty much all the knowledge that is acquired of France by most of our tourists. Paris is the rendezvous of the idle and vicious from all quarters of the world, and we think we have heard that our citizens contribute their fair quota to the sum total of its immorality. The cup of the iniquities of Paris is filled from every quarter of the world. The morality of different districts in France, however, is in exact proportion to the hold of the Church on their populations. Thus, while the rate of illegitimacy for all France is 7.8, the rate for the rural districts is 4.2, and for the intensely Catholic provinces of La Vendee and Brittany respectively 2.2 and 1.2. The same holds good of Prussia. For Westphalia and Rhineland 3.5 and 3.3, for Pomerania and Brandenburg 1.9 and 1.2. It is hard for any one to resist the conclusion that the religion of the inhabitants is the cause of this discrepancy. But a most significant feature is that while in France it is the great cities where the percentage of illegitimacy is highest, in England and Scotland it is the reverse. Thus we have the rate in the rural districts rising from 8.9 in Nottingham to 11.4 in Cumberland, while the proportion for all England is 6.7. In Scotland the relative proportion is still larger. Nothing proves the social rottenness of these two countries better than these figures. Nor can the difference be accounted for by a reason that the large Irish population in the cities would account for their superior morality. The number is not large enough to leaven the whole mass of Englishmen and Scotchmen.

Our contemporary says that it heard these statements "made a hundred times by Catholics." It is mistaken: Catholics never make such statements on their own authority. If they ventured on such a thing they would well deserve to be laughed at. They have discovered that even as to the doctrines of their own Church, the most ignorant Protestant is more likely to know more than the most intelligent among them. Tell a Protestant that priests have not a regular tariff of sins in the Confessional, that the Blessed Virgin is not placed on an equality with God, and he will most likely settle the question by a "laugh" and an intimation that he wishes to "hear no more of this nonsense." No, a Catholic cannot be so ignorant as to except he finds his assertions on the carefully drawn conclusions of those whose Protestantism is irreproachable, his statements will not meet with much attention. As to Great Britain and Scandinavia, the fact that our Mormon population is fed exclusively from that source and from North Germany, would, if it should imagine, be conclusive as to their moral status. But we have direct Protestant testimony also. The Saturday Review says: "It is certain that Scotland presents the spectacle of being the nation that is most completely puritanized and the most completely addicted to drunkenness that is to be found in the west of Europe. The population that is most brutalized by drink is that of semi-Scottish and semi-Scotch Ulster. It is fully three times more immoral than wholly Irish Catholicism, which corresponds with wonderful accuracy to the more general fact that Scotland as a whole is three times more immoral than Ireland as a whole. Mr. Laing, a Scotch Presbyterian, tells us that Sweden, although almost entirely rural, is at the very bottom of the scale of European morality. One person out of every three is infirm, idiotic and sick included; had been accused of crime, and one out of every 134 convicted. 40,000,000 gallons of intoxicating liquor were consumed yearly, giving thirteen to every man, woman and child in the kingdom. Scotland is not much better situated in the latter respect, for the Times of 1875, in referring to the year ending the 30th of June, 1875, 61,175 persons were arrested in Scotland for drunkenness." Yet the arrogant self-esteem with which Scotchmen air their moral superiority is often more oppressive and disgusting than the pharisaism of some American non-Catholic clergy.

But our contemporary will continue to "laugh" and "bob up serenely" every time, no matter how crushing the weight of facts. A laugh we know is often very effective against the truth. Cervantes was said to have laughed divinely away from Spain, and the hideous grin of Voltaire was thought to have been irreparable for an editor to say he laughs is not enough to batter down the fortress of truth or dispel the clouds of fiction. He must make others laugh as well. The information that the editorial sanctum has reached to a sanctimonious exclamation of "laugh" and "bob up serenely" makes us of piles of 8 years' standing, having tried almost every known remedy, "without relief; but the Oil cured him; he thinks it cannot be recommended too highly."

Milwaukee Citizen. In the tone of English criticism upon American opinion there is a good deal of the domineering spirit of the slave master, who is always ready to lay on his whip. Where our policy or tendency seems to conflict with England's interests we are not reasoned with, but whined at. Apparently we have no right to do or say what we are doing, or saying, or permitting. We are being misled by our public men, who, we are told, are at best nothing more than demagogues. We do not know how to govern ourselves according to English public opinion. Our lawmakers are beset by the British press, because they do not defend the "American-ism," (who are a large part of the American people whom our lawmakers have sworn to represent), and because they do not tender their moral and material aid to a government of repression. Notice the tone of sublime impudence in the following extract from the London Times:

"The license that the American criminal law allows to dynamite projects is a scandal and a shame to American legislation. A more enormous scandal is the attitude which public opinion in America assumes toward them. Never was there a body of national opinion so inquisitive and keen which could have shown itself more feeble and inert in the defense of public morality, than the opinion in America since the dynamite school became notorious. Americans must determine if they will continue to be subject to this reproach."

Poor little Canada, too, can not express its natural sentiments of justice to Ireland without being contemptuously frowned down in the following manner:

"The respectful phrases in which the address of Canada in favor of granting Home rule to Ireland, is couched can not blind any one to the fact that it amounts to a vote of censure on the government and an encouragement to its avowed enemies. We are at a loss to determine whether the circumstances that the address is simply a dodge to catch the Irish vote ought to be regarded as an aggravation or an excuse for the offence. If the more charitable view be taken it condemns the Canadian Parliament as guilty of levity of thought, which must seriously detract from the value of any opinion it may form."

This is a specimen of British freedom of thought, when unrestrained by a repression act. Who ever is so unfortunate as to differ with English prejudices, is guilty of an "offence." Canada can not suggest a remedial measure for a misgoverned and misused "sister province" without committing a misdemeanor, while American opinion is an "enormous scandal." This is the result of being represented at London by a tuft hunter, of saluting the British flag at Yorktown, of serenading the English fleet at Alexandria. It is thought that such a people have no national honor and can be insulted with impunity.

Two Beautiful Blossoms.

[Lewiston (Me.) Journal.] After a young child had died and had been laid in its casket, in Auburn, a few days ago, a rosebud was plucked from a neighboring garden and the stem was placed in one of the lifeless little hands. A day or two elapsed between this incident and the funeral ceremony. In the interval the rosebud in the hand of clay was seen to gradually unfold. When the service was held the child had become a blossom. The phenomenon gave peculiar pleasure to the afflicted family and was very prettily referred to by the clergyman, who compared the unfolding of the rosebud to the blossoming in heaven of the child.

Long reigns are rare in history, long royal lives much rarer still. Princes occupy one of the lowest levels in the whole range of longevity. The air of courts is destructive of health, nerve and vigor. Lives which early corruption, luxurious and effeminate habits, unchecked passions and unceasing excitement do not terminate, are frequently shortened by consumption, the numerous hand of conspiracy. Among the remarkably long reigns in history are those of Uzziah of Judah (52 years), Mithridates of Pontus (57), Sapor II. of Persia (71), Alfonso I. of Portugal (73), Frederic III. of Germany (52), Christian IV. of Denmark (Louis XIV. of France (72), George III. of England (59), Ferdinand IV. of Naples (65), and Pedro II. of Brazil (51 till now). But Uzziah was a youth when he was placed on the throne, Mithridates a boy, Sapor a newborn babe, Alfonso an infant, Christian II years old, Louis 4, Ferdinand 9, and Pedro 10, and all of the monarchs mentioned except George III. reached the age of four score. Poland had one king who reached the age of 88, Stanislas Leszezynski; but he reigned only five years, and survived his throne fifty-six years, living in quiet retirement. We must go back to the days of antiquity to find William I.'s royal peers in 924, and the only ones we discover are Nero II., of Syracuse, and Masinissa of Numidia, both of whom ended their reign at the age of about 90. The reign of Amoses II., Pharaoh of Egypt—the Sesostris of the Greeks—is believed by some Egyptologists to have lasted about sixty-seven years, and his life lasted about 100, but others reduce both his reign and his days, to normal proportions. Thus, no Emperor known to history, no reigning King in Christendom, ever reached the age of William I.

C. C. Jacobs, Buffalo, N. Y., says: "Dr. Thomas' Electric Oil cured him of a bad case of piles of 8 years' standing, having tried almost every known remedy, "without relief; but the Oil cured him; he thinks it cannot be recommended too highly."

THE GENTLE CHARLES J. KICKHAM.

His Unselfish Patriotism and Purity of Character.

The death of Charles J. Kickham is calculated to recall to public remembrance the Fenian agitation of fifteen years ago, and to compel a fairly measure of justice to the patriotic and able men who gave standing and vitality to the revolutionary movement that agitated Ireland in 1867. The sanguinary vagaries of such men as O'Donovan Rossa—of whom it is only charitable to believe that their intense devotion to a single idea has deranged their mental and moral faculties—have done much to perpetuate the false reports in which Fenianism was placed, not less by the glaring misconduct and selfish greed of many of its leaders than by the misrepresentations of its avowed enemies; but in the light of subsequent events, even the most prejudiced upholder of English rule in Ireland may well admit that there was a substantial measure of justification for the movement, and that among its leaders were men who under better conditions would have been recognized and honored as among the worthiest and best of citizens. "The gentle Kickham" came in for his share of abuse with the rest of them; he was denounced as an ignorant and sordid adventurer, and his caricature adorned the pages of the London comic papers and their imitators in the customary guise of a ruffian with a pipe in his battered hat and a bludgeon in his fist; he was sentenced to fifteen years' imprisonment as an enemy of public order, and for several years he wore "the convict gray" and was compelled to consort with the vilest of creation in the English prisons. But all this made no difference in his real character; he was from first to last a gentleman and a patriot, and when the tumult of panic subsided his abilities exerted public recognition from Mr. Gladstone, while his unselfish patriotism and purity of character won for him the friendship of such men as Stuart Mill and John Bright.

To a great extent it is still true of Ireland to-day, as it was half a century ago, that "unpatriotic ardent sons till they've learned to betray." "Un distinguished they live if they'd shame not their sires." And the torch that would light them to dignity's way. Must be caught from the pile where their country expires."

If the atmosphere of Ireland were in a natural and wholesome condition, such men as Thomas Davis, Sir C. G. Duffy, T. D. McGee, T. F. Meagher, Charles J. Kickham, James Stephens, Luby, Parnell, and Justin McCarthy would be recognized as ornaments of the state, and the slightest honors and rewards would be open to them. If they were willing to shut their ears to the abuses they see around them, to leave the miserable peasantry to their fate, and seek only for their own advantage, they might win wealth and reputation; but because they refused to do this, their country has nothing for them but reproach and a prison.

That this is less true than it was, that the condition of Ireland has notably improved within the past few years, is without doubt due in large measure to the efforts of Kickham and his fellow-workers. In the long years that intervened between the famine of 1848 and the revolutionary movement that culminated in 1867, neither Whig nor Tory statesmen concerned themselves with the affairs of Ireland. They looked at the enormous flood of emigration pouring out of Ireland, and flattered themselves that the Irish were "going with a vengeance," and that the era of Irish rebellions closed with the famine. Stephens and Kickham helped to dispel the illusion; they compelled statesmen to acknowledge that from the movement came the inspiration that has resulted in the overthrow of the state church, and seems likely also to uproot the great evil of landlordism.—Brooklyn Daily Times.

The worship of Satan is at last becoming public in Europe. One of the crimes of the press mentioned by Pope Leo XIII. in his address to the Roman on July 13th, was the publication of a hymn to Satan! But this is only a single incident of this dreadful cult, not new, indeed, but hitherto followed out in secret. Not many weeks since the "anti-clerical" of Genoa marched at the inauguration of a statue to Mazzini, "unhatched" under the banner of Satan." It is well nigh inconceivable, yet it is a fact, and one of the vile papers, noticing the fact says that hitherto this worship was secret and confined to the Lodges, "but now it is the duty of Italians, who have so long lived under the menace of hell fire, to render at length to Satan, the honors which are due to him."—Catholic Review.

Effective Work. The following specific information, imparted by thoroughly reliable people will convey a clearer idea than any amount of abstract reference, how certain desirable results are being accomplished. Mr. Alex. and Mr. McKelvin, Rochester, Ottawa, Ont., says: "I was a perfect cripple with rheumatism in my arms and feet for more than two weeks, when I was advised to try St. Jacobs Oil. I did so; in two days I went to work, and at the end of a week I was as well as ever. I consider St. Jacobs Oil a 'dead sure' cure for rheumatism in every form." Mr. James Demsey, Coburg street, Ottawa, is pleased to remark: "Having suffered for some time past with rheumatism in the back, I am gratified to say that I have been completely cured after a few applications of St. Jacobs Oil, which I can confidently recommend it to any one suffering in like manner."

What Toronto's well-known Good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and I have tried many remedies, but never found an article that has done me as much good as North's & Lyman's Vegetable Biscuity and Dyspeptic Cure." CLARA E. PORTER.

Sold by Harkness & Co., Druggists, Dundas st.

The Catholic Record
 Published every Friday morning at 486 Richmond Street.
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LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1879.
 DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.
 Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

MR. THOMAS COFFEY
 Office of the "Catholic Record,"
 St. Mary's, Halifax, Nov. 7, 1881.
 I have had opportunities during the last two years or more of reading copies of the Catholic Record, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, Bishop of London. I beg to recommend that paper to all the faithful of this diocese.
 MICHAEL HANNAN,
 Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, SEPT. 22, 1882.

PERSONAL.

We feel much pleasure in announcing that His Lordship Bishop Walsh set sail from Ireland for Canada on the 17th inst. He may, therefore, be expected home towards the close of the present month. We express the earnest wish of our readers, not only in Western Ontario, but throughout the Dominion, when we hope that His Lordship may return greatly reinvigorated in health by his voyage.

THE SICK MAN.

The fall of Arabi Bey has placed the Turkish government in a very peculiar and unpleasant position. There can be little doubt that the sympathy of the Sultan and of his government was largely enlisted in favor of Arabi, and that the latter would hardly have ventured on the extreme position he eventually assumed had he not some very emphatic assurance of support from Turkey. It is a very well known fact that the Turkish government never looked with satisfaction on the semi-independent position of Egypt under the Khedive. Under that regime the authority of Turkey in Egypt was little more than tolerated, and the connection between the countries was of very small if of any real advantage to the parent state. Arabi from the outset expressed the most ardent devotion for the Sultan, whose authority he wished to extend and consolidate. It was the Khedive, against whom he launched his bitter protestations, that he summoned his followers to combat. The mass of the Egyptian people under his influence certainly looked upon that personage as the enemy of their country and religion, the agent and friend of the detested foreigner. In Constantinople, Arabi was looked upon with open favor by the masses of the Turkish population, and must have had friends at court, for Lord Dufferin, neither by threat, nor ingenuity, could obtain his direct condemnation from the Sultan as a rebel. Nor had Turkey, though offering the assistance of a body of her troops to guard the Suez Canal, any serious intention to intervene between the combatants. Her whole policy throughout the crisis was one of procrastination and deceit. Now, however, that Arabi has been signally defeated the question arises as to the attitude Turkey may assume in regard of British claims in Egypt. Britain will, no doubt, insist upon a settlement, as far as Egypt is concerned, that will effectually secure British interests in that country, more especially in regard of the Canal. Other powers will also, it cannot be doubted, insist upon the protection of their various interests in a country wherein every European power of note is more or less interested, and thus will arise the question as to whether it may not be advantageous to all interests concerned to put a term to Turkish sovereignty in Egypt. The treaty of Berlin, held up for a time as a master-piece of diplomatic ingenuity, was designed on the part of certain of its promoters to prolong Turkish dominion in Europe. It was England that then stood by the Turk and saved him for a time from his doom. To-day, by a strange coincidence, it is England that by its intervention in Egypt re-opens the whole Eastern question and places Turkish dominion

everywhere in extreme peril. If the Turk be driven by Britain from Egypt, where his sway was, it is true, but nominal, the other powers who covet portions of his territory elsewhere, will certainly insist upon compensation of some kind. Austria, supported by Germany, will insist upon further additions to its territory from Turkish dominions in Europe, Russia upon the realization of its long cherished designs on Constantinople and the country to the south of the Black Sea, Greece upon an enlargement northward, and France upon concessions in Syria as well as complete and acknowledged sovereignty in Tunis, while neither Spain nor Italy are likely to be behind hand in asserting claims to Morocco and Tripoli respectively. Thus the countries now ruled by the Sultan are not likely in case of the dissolution of the Turkish empire to be at a loss for eager claimants. Nothing has in fact kept that empire from the ruin its iniquitous rule long ago deserved but the mutual jealousies of European nations. Were these jealousies only removed the "unspeakable" Turk could not remain a day in Europe. Everything now points to his early banishment from that continent wherein he has so long held sway. He will hardly leave peacefully, for he is no lover of peace, but leave he must, whether by peaceful or by forcible means, if abandoned by his quondam European allies. His disappearance will open a new era for the fruitful regions his rule has so long blighted and cursed.

THE POPE AND IRELAND.

Le Journal de Rome commenting on the Pope's recent letter to the Irish prelates, very justly declares it a document of which the importance and significance as well as opportuneness, cannot be misunderstood. In it the Catholic world will acknowledge a new proof of Papal love and solicitude for that country whose cause has ever been privileged to arouse the noblest sympathies, and whose sorrows render it to-day more worthy than ever of respect and compassion. The Holy Father calls attention to the proceedings of the Irish bishops at their late Dublin meeting, to give their decisions his warmest approval. That which is morally unjust the bishops there pointed out, cannot be politically just, and any deed condemned of God cannot be beneficial either to ourselves or others. This declaration of the Irish bishops the Holy Father confirms anew. "It is not permissible," says the Sovereign Pontiff, "to defend a just cause by unjust means." He therefore condemns those secret organizations which have done so much to engender hatred and antagonism between the various classes of the Irish people. The Holy Father not only does not disapprove, but warmly applauds the efforts of the people to secure their just rights. "For" he says, "that which is permitted other nations cannot be denied to the Irish." The Holy Father holds as all who know the true nature of the Irish situation must hold that upon the tranquillization of Ireland depends the safety of the empire. He therefore gives earnest expression to the hope that those placed in authority may give heed to the just demands of the Irish people, and in testimony of his affection for that race, which he declares has been made illustrious by the fame of its many virtues, bestows the pledge of his good counsel and fervent prayers, together with the Apostolic blessing.

DIOCESE OF PETERBORO.

His Lordship Bishop Jamot was formally installed in his new Cathedral Church of Peterboro on Thursday last. The bishop received a hearty welcome from the people of the town. The ceremony of installation was very impressive, several bishops and other church dignitaries being in attendance. We heartily wish His Lordship many years of health and happiness in his new charge.

MGR. LORRAIN.

Yesterday took place at Montreal the consecration of the Right Rev. L. Z. Lorrain, recently appointed Bishop of Cytherea, i. e., and Vicar-Apostolic of Pontiac. There was a large attendance of clergy and people. His Lordship has fixed his residence at Pembroke, where he will arrive to-day. He will meet with a hearty reception from the good Catholics of that town. We wish him marked success in his administration.

DEATH OF DR. PUSEY.

The death of Dr. Pusey, the well-known writer and theologian, removes a celebrated character from the religious world. The deceased writer occupied a very peculiar and, in our estimation, unfortunate position as a theologian. He from an early period of his career had accepted many of the doctrines held and taught by the Catholic Church, and looked upon as distinctively Catholic by the vast majority of the adherents of the Anglican state Church. But he could never push his premises to a just conclusion and thus held on to that body to the very end notwithstanding that his views were acceptable to but few within it and in contradiction of its supposed tenets.

The deceased divine, whose name will ever be associated with the history of the Tractarian movement in England, was born in 1800 and educated at Christ Church, Oxford. He was the son of the late Hon. Philip Bouvier (half brother of the Earl of Radnor, who assumed the name of Pusey by royal licence). The deceased took his B. A. with high honours, and was soon afterwards elected a fellow of Oriel College in the same University. He proceeded in course of time to the degree of M. A. B. D., and D. D. He held the office of Regius Professor of Hebrew in the University, to which he was appointed by the Crown in 1882. To this office is attached a canonry in Christ Church Cathedral, so that he was thus once more restored to the shadow of his former college. At one time he formed one of the circle of which the late Archbishop Whately, of Dublin, and Cardinal Newman were the antipodes. Here he fell under the magic spell of Newman's genius and in common with Keble, Isaac Williams, Richard Hurrell Froude, Rose, and others, formed the pioneer band of the great movement which originated with the publication of the "Tracts for the Times." To these, as to the British Critic, the magazine of the party, he was one of the earliest and most frequent contributors, and by his profound scholarship, as well as by the pamphlets and letters in which he enforced the doctrines contained in the "Tracts," came much more prominently to the front than Newman, the real editor and writer of most of these famous "Tracts." Hence the name "Puseyite" instead of "Newmanite," as Dr. Arnold always held was the proper style, was attached to the movement with which the old High Church party in England was identified. Not so Dr. Pusey, who to the day of his death remained in the Anglican Communion. By his sermon on the Real Presence in the Holy Eucharist, preached before the University, he came under the censure of the Roman Catholic Church. Not so Dr. Pusey, who to the day of his death remained in the Anglican Communion. By his sermon on the Real Presence in the Holy Eucharist, preached before the University, he came under the censure of the Roman Catholic Church. Not so Dr. Pusey, who to the day of his death remained in the Anglican Communion. By his sermon on the Real Presence in the Holy Eucharist, preached before the University, he came under the censure of the Roman Catholic Church.

OUR NORTH WEST.

Now that Arabi Bey is a prisoner, the question arises as to what should be done with him. The Standard says, "That Arabi is an honest man and a patriot in the customary signification of those words will be readily allowed. He had his views about Egypt, and tried to carry them out. They clashed with ours. He being the weaker, has gone to the wall. We have not yet a particle of evidence that associates him with the firing of Alexandria. He is therefore a prisoner for Arabi, if he chooses, to prove collision equally of the Khedive and Sultan with him at some time or another. But he is now in our hands, and our honour requires that he should be treated as a General who has failed. This view will doubtless in the end prevail. Many sober-minded Englishmen think the time has come for the reorganization of the country, not by means of reintroducing European officials to manipulate the finances and draw large salaries, but by guaranteeing home rule."

OUR NORTH WEST.

Leaving Kennedy, Minn., on Wednesday afternoon the 20th ult., we arrived in Winnipeg on the same evening. The Press association had reached that lively city on the previous Saturday to meet with a right hearty welcome from the journalists and citizens generally of the Prairie Province. Mr. A. Rowe, of the Times, and Mr. W. F. Laxton, of the Free Press on behalf of the former, His Worship Mayor Logan and Capt. Scott, M. P., on behalf of the latter did themselves and the city of Winnipeg honor, besides winning the lasting gratitude of the party, by the heartiness of the reception accorded through their earnest and untiring efforts to the Press Association. It is not my purpose to follow the Association through its peregrinations in the North West. Everywhere its members went they were received with a genuine cordiality that speaks volumes for the generous hospitality of the people of this new country. As I did not myself go farther than Winnipeg and cannot speak from personal observation of the territories to the west and east of that city, I deem it a duty to lay before the readers of the Record the impressions formed by other members of the Association who visited them. The reception accorded the Association at Brandon is not likely soon to be forgotten by any one of the party. One of them states that upon their arrival there "the scene at the station was most enlightening: the whole population seemed to have turned out to welcome us, and had provided carriages for every member of the party. After breakfast the members of the Association were conducted to the City Hall where an address was read and presented by Mayor Daly and suitable responses made on behalf of the Association. All embarked in carriages once more, and preceded by the fine city band, discoursing sweet music, were driven through the city and country adjoining, and back to the government buildings on the C. P. R. grounds, where a splendid banquet had

EDITORIAL NOTES.

There is likely to be a renewal of hostilities in South America. The republic of Bolivia looks with disfavor on the action of the Chilians towards Peru, and will probably assist the latter country in ridding its soil of its invaders. The government of Chili might have made some permanent gain by a policy of moderation towards the defeated Peruvians. Its course has been, however, of the very severest and unjustifiable character. If Bolivia really enters the lists against the Chilians, their former successes may be entirely obliterated. The struggle will, however, be of that most obstinate character peculiarly distinctive of South American conflicts.

Another marine disaster is reported from Lake Superior, in the loss of the Asia, of the great North-West Transit Company's line. The loss is one of a most melancholy character, as it is believed that nearly one hundred persons have thereby perished. The ill-fated vessel left Collingwood at midnight on Wednesday, the 13th, and on Thursday was overtaken by a very severe gale which she was unable to withstand. After a brief struggle with the heavy seas rolling in on her, she foundered. But few of the passengers or crew have escaped. The precious loss of the Manitoulin should have proved a warning, but, evidently did not to vessel owners on Lake Superior, that unwieldy craft such as most of the steamers on its waters must be termed, should not be employed in the conveyance of passengers.

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been provided. Mayor Daly here availed himself of the opportunity of pointing out the superiority of Brandon as a site for a large city, the drainage being perfect, the soil dry and porous and water plentiful and good. The country surrounding the city was equal in quality to any found in Manitoba, and as a result, citizens and farmers were all thriving. "The growth of Brandon has been, as the mayor pointed out, marvellous, even for the North West where cities and towns spring as if by magic from the flower-dotted prairie. Sixteen months ago, as Mr. Daly informed the party, not a house had been erected in what is now Brandon. To-day the population of the youthful city exceeds 3,000, with comfortable dwellings and hundreds of new buildings in course of erection to meet the wants of the present inhabitants and of the hundreds of strangers flocking to Brandon from all parts. The editors of Ontario thought could tell their readers that Brandon was a thriving place and that the city and its neighborhood offered advantages truly unsurpassed to any of them who might decide on making their homes in the North West. The editorial party could hardly fail to agree with the worthy chief Magistrate of Brandon for they had themselves witnessed the business energy of the city itself and also the wondrous fertility of the adjoining country from which of course the new city must draw the elements of its vitality and growth. At Portage la Prairie the reception was not less enthusiastic than that of Brandon. The Mayor and other municipal dignitaries met the party at the station and extended them a hearty welcome. Carriages were, as at Brandon, provided for the whole party and an interesting as exhilarating drive enjoyed through the streets of the town and the adjacent country and northward. "Here," says one of the party, "we saw some immense fields of wheat; in one of 400 acres these self-binding wheat stalks were all ready for the sheaves. Here all the vehicles drew up and the editors and the ladies fell upon the field like a swarm of locusts. Many secured sheaves of the fine grain, which they brought home with them as samples. The wheat was the finest we have ever seen, the heads large and heavy, the straw a bright golden yellow, and stiffer than any we have ever seen in Ontario. It is a remarkable fact that we did not see a square yard of lodged grain in the whole of the country through which we passed. The crop we examined is the second the present owner has taken from the land. We were told that three years ago he sold three hundred acres in the county of Wellington, Ont., and bought the section of 640 acres at Portage, paying \$30,000 for it. Last year it was all wheat, and the yield was nearly 30,000 bushels, which sold at 9c. a bushel. This year there are 400 acres in wheat, and 240 acres in other grains and roots. The total yield will be as great as if all in wheat, and the yield will be about the same as in 1881; making in all at least 55,000 bushels of wheat in two years. The price of wheat is at present 85c, we were told, so that the average price of the two years' crop would be 90c; but take it at 76c and the net sum received will be nearly \$41,800. The labor on such a farm is really nominal, as there are but a few weeks consumed in spring drilling in the seed, and about six or seven weeks in the fall to harvest and fall plough. Had this farmer remained on his Ontario farm he could not have made as much clear profit from his 300 acres in ten years, and he would have had to work the whole year through. Many other instances of men who have been equally successful were told us."

At Portage there was also a grand banquet held in honor of the journalists of old Canada, at which several able speeches were delivered. The whole party was delighted with the heartiness and enthusiasm of the good people of that progressive town. Progressive indeed is Portage in the best sense of that often abused term. It is a town where I learn well laid out and favored agricultural districts in Manitoba has clearly a most promising future in store. After leaving Portage la Prairie the party went through to Rat Portage where a very warm welcome was also extended them by the municipal authorities and citizens generally. From the address presented to the Association by the Mayor and council some idea may be formed of the resources of the region of the Lake of the Woods of which Rat Portage is the metropolis. The mayor in his address amongst other things states "in welcoming you to the Lake of the Woods, we also welcome you to one of the richest mining districts ever developed (or rather to be developed) on the continent of America. As yet the industry is in its infancy, operations have only recently commenced, but the progress already made argues extremely well for the future. Gold and silver, not merely in paying quantities, but in rich deposits have been discovered within four miles of where you now stand, and new and valuable finds are of almost weekly occurrence. Gentlemen, we presume that you have already heard much of the magnificent water powers which we possess—water powers second to none in the known world. At present these remarkable mill privileges are used exclusively in the lumbering industry, but in the course of a few years there is little doubt that the bulk of the wheat raised in the Northwest will be converted into flour at this point. Surely such milling facilities were never seen before on the Lake of the Woods for a mill dam we may be justly proud of our position."

In another address presented by Mr. Alex. Matheson on behalf of a large body of citizens of Rat Portage the claims of that place are thus set forth: "We are specially gratified in that such a large number of representatives of the press of Canada have the opportunity of personally realizing the extent of this great domain, and especially of becoming acquainted with the exceptionally favorable situation of Rat Portage not only as a lumbering and mining centre but as a future watering place of the provinces of Assiniboine and Manitoba and of a large portion of the north western states of the American Union. As yet small progress has been made in developing the agricultural resources of this region, but we are desirous of drawing your attention to the fact that large sections of cultivable land are to be found distributed over this territory of far greater extent and fertility than is generally known in the other provinces, particularly in the Rainy River region which we very much regret your association will have no opportunity of visiting on this occasion. As a grain growing, root raising and fruit producing country we are persuaded that the neighborhood has excelled in any part of the great North-west, while its water facilities and the magnificence of its scenery far surpass any to be found either in the east or in the west. Neither the statements of the mayor nor those of Mr. Matheson are, I have every reason to believe, very much exaggerated. They are supported by indisputable authority. In a state paper on North western Ontario prepared with evident care and accuracy under directions from the Ontario government their views concerning this region are fully corroborated. (Of the Rainy or more properly—Rene River district this paper says: "We have now reached what, in an economical sense, is the most profitable and important section of the province, lying between the Height of land west of Lake Superior and the Lake of the Woods. Professor Macoun, speaking of his visit to the district, says:—"The approach to Fort Frances is very beautiful. As we approach the outlet to the lake and enter Rainy River, the right bank appears very much like a gentleman's park, the trees standing far apart and having the rounded tops of those seen in the open grounds. Blue oak and Balsam Poplar with a few aspens, are the principal forest trees. These line the bank, and for two miles after leaving the lake, we glide down between walls of living green, until we reach the Fort, which is beautifully situated on the right bank of Rainy River, immediately below the falls. All sorts of grain can be raised here, as well as all kinds of garden vegetables; little attention is given to agriculture, but enough was seen to show that nature would do her part if properly assisted. Barley, three feet high, and oats over that, showed there was nothing in the climate or soil to prevent a luxuriant growth. The length of the river is about eighty miles. The right, or Canadian, bank, for the whole distance, is covered with a heavy growth of forest trees, shrubs, climbing vines and beautiful flowers. The Indians say the timber gets larger as you proceed inland. The forest here consists of oak, elm, ash, birch, basswood, balsam, spruce, aspen, poplar, and white and red pine near the Lake of the Woods. The whole flora of this region indicates a climate very like that of central Canada, and the luxuriance of the vegetation shows that the soil is of a progressive quality. Wild peas and vetches were in the greatest profusion; the average height was about six feet, but many specimens were obtained of eight feet and upwards. While the boat was wooding, I took a stroll inland, and found the soil very rich and fertile, owing to the astonishing growth of herbaceous plants, the vast profusion of nature's bounties in that region." Writing of the Rainy Lake region, Sir George Simpson was fully as eulogistic of its merits and beauty as the best of them of these of the Kamistiquia valley. His description agrees remarkably with that of Mr. Macoun just quoted. Sir George Simpson says: "From Fort Frances downwards, a stretch of nearly 100 miles, the river is not interrupted by a single impediment, while yet the current is not strong enough to retard an ascending traveller. Nor are the banks less favourable to agriculture than the waters themselves to navigation, resembling in some measure those of the Thames, near Richmond. From the very brink of the river there rises a gentle slope of green sward, crowned in many places with a plentiful growth of birch, poplar, beech, elm and oak. It is too much for the eye of philanthropy to discern through the vista of the river, the fertile stream, connecting as it does, the fertile shores of two spacious lakes, with crowded steamboats on its bosom and populous towns on its borders?" A few years later, before a Select Committee of the House of Commons in London, Sir George endeavoured to qualify very soon extent his former glowing panegyric. But he was at that time looking on this and some other matters in question, not with "the eye of philanthropy," but through a pair of Hudson's Bay monopoly spectacles, and, under a vigorous cross-examination by Mr. Roebuck, had virtually to admit the correctness of his first description, founded as it was on an experience of twenty-seven years. The report of Mr. S. J. Dawson—now M. P. for Algoma—in 1874, and then engineer in charge of the district, fully corroborates the views of the two eminent authorities already quoted. He says:—"Alluvial land of the best description extends along the banks of Rainy River, in an unbroken stretch of seventy-five or eighty miles from Lake to the Lake of the Woods, in this tract, where it borders on the river, there is not an acre unproductive to cultivation. At intervals there are old park-like, Indian clearings, partly overgrown with oak and elm, which although they have naturally disappeared, have the appearance of ornamental plantations. The whole district is covered with forests, and Canadian settlers would find themselves in a country similar in many respects to the land of their nativity; nor does the climate differ essentially from that of the most favoured parts of Ontario or Quebec. Wheat was successfully grown for many years at Fort Frances, both by the old North-West Company and their successors, the Hudson's Bay Company. The Indians still cultivate maize on little farms near Rainy River and Lake of the Woods. In many places the wild grape grows in extraordinary profusion, yielding fruits which comes to perfection in the fall. Wild rice, which requires a high summer temperature, is abundant, and, indeed the flora, taken generally, indicates a climate

in every way well adapted for cereals."

So much for this in which so little will be the general public. On their return home from various other points, Mr. Matheson is a town-miser having already 2,000. The land is extremely fertile. It will be at least 100 miles from the C. P. R. Souris and Turtle which contain land found in any portion of the West. I regret very much that I was not able to visit the Association at this point. It was not, on leaving home, on St. Paul, Minn. having gone so far I was tempted of seeing the long deserts to visit amply compensated for the fatigues endured in travelling by rail. I had no sooner than I was surrounded by various portions of those from London and David Glass Q. hold the reputation of the far west. Row of the Times, Almonte, Dr. P. M. pleases, of the G. C. lean; from Quebec, ister, together with from various other points of my arrival, friends, led by Mr. of old Fort Garry, interesting to every fort has been part therefore does not doubt, that every still one idea can be. A portion standing, and the and buildings are preservation, though the intention of the enclosure is residence. It is looking edifice, at erd work seen recollections it ev ruled the govern Bay Co's regime; about to disappear on the immense r soon enjoy the future. Here were chiefs of redmen, doubt, that every of that day, man making took place.

Outside the old posse the govern out the spot who March, 1870. That that execution is never be forgotten that the appeals fanaticism and would bring structure, however few or any of Winnipeg or of the Province memories of the the precincts of several pieces of presumed, be p interesting past. It regrettable that B. Coy's building only edifice of a quarman in the West. The fo pictureque sight of the R under sight of Fort House of the Laverandrye. Now spanned I bridge.

The new H. credit to Win 2000. West Canchon is Ma add to the bea Main street a corresponde says. The gre is, of course, 3 original trail going from no other, and it which charact country. The street less imp straight street advantages in ness sites at tely for Winn the broadest h under a vigor fact ensures preminence great avenue It extends for a quarter mil corresponds to street in M on this street foot near the Portage area to the post of two side of 12,000 an average e based upon value for the Nearly all from ten to times as high offices on the by 30 deep, and single r from thirty the larg, 3 Main street The addition done in the the extra r The other unymmetr having been lots all of

SEPT. 22, 1882.

in every way well adapted to the growth of cereals.

So much for this interesting region of which so little till recently was known by the general public.

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The land in the neighborhood is extremely fertile. Besides this, Emerson will be at an early date the outlet by means of the C. P. R.

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two acres on the river and then ran back a distance of two miles. It is to be regretted that timely legislation did not make provision for this difficulty, which will be all the more seriously felt a few years hence.

I regretted very much the impossibility of my enjoying the receptions accorded the Association at all these interesting points.

It was not, indeed, my purpose on leaving home to go any further than St. Paul, Minnesota, but having come to I could not resist the temptation of seeing Winnipeg.

I had long desired to visit that city and felt amply compensated by the pleasure of my visit for the fatigues of necessity to be endured in travelling so long a distance by rail.

I had no sooner arrived in Winnipeg than I was surrounded by many old friends whose society I had enjoyed in various portions of old Canada.

Amongst those from London, I had the pleasure of meeting Messrs. Hugh MacMahon and David Glass, C. C., who worthily uphold the reputation of the "Forest City" in the far west.

From Ottawa Mr. Amos Almon, Dr. Patterson, Wm. T. Maclean, from Quebec, Mr. John Carey, Barstow, together with a number of others from various other places.

On the evening of my arrival, I proceeded with some friends, led by Mr. Carey, to the site of old Fort Garry, the scenes of the incidents interesting to every Canadian.

The fort has been partially dismantled, and therefore does not look itself at all, but still some idea can be formed of its appearance.

A portion of the stockade is yet standing, and the old H. B. Coy's store and buildings are yet in a good state of preservation, though it is, I have been told, the intention to remove them all.

Within the enclosure is the Lieut.-governor's residence. It is an old, unpretentious-looking edifice, and could not be considered worth seeing but for the historic recollections it evokes.

Here lived and ruled the governors under the Hudson's Bay Coy's regime; from that edifice, now about to disappear, issued decrees binding on the immense regions, all of which will soon enjoy the full benefits of self-government.

Here were treaties made with the chiefs of redmen, and here also, we cannot doubt, that even with the restricted society of that day, many a happy social gathering took place.

Outside the old fort, almost directly opposite the governor's residence, is pointed out the spot where Scott was executed in March, 1870. The excitement created by that execution in the older Provinces can never be forgotten.

For a time it seemed that the appeals then made to religious fanaticism and prejudice, would bring to a close the whole structure of the confederation.

Wiser counsels, however, prevailed, and now few if any of the busy inhabitants of Winnipeg or the contented agriculturists of the Province desire to revert to the memories of that stirring period.

Within the precincts of the old fort are still several pieces of cannon which will, it is presumed, be preserved as relics of an unpresumed, but I could not help thinking it regrettable that the fort and the old H. B. Coy's buildings should be demolished.

Their disappearance will remove the only edifice of interest to the antiquarian in the capital of the North West. The fort was built on a picturesque spot just at the confluence of the Red and Assiniboine rivers, within sight of the location of the old Fort Rouge built early last century by Laverandrye.

The first named river is now spanned by the magnificent Louise bridge.

The new H. B. Coy's stores are certainly a credit to Winnipeg and inferior to none in the West of Chicago.

Governor Canchon is also erecting a large block of stores on Main St., which will greatly add to the beauty of this street.

Main street has been well described by a correspondent of a leading journal who says: "The great thoroughfare of the city is, of course, Main street, which is the original trail followed by the ex-carts in going from the Red and Assiniboine rivers, and it still retains the sinuosities which characterize ex-carts all over the country.

This winding road under Main street is impressive than a similarly broad straight street would be, but it has its advantages in affording conspicuous bases for the buildings which line it.

Fortunately for Winnipeg, this street is one of the broadest on the continent, being one hundred and fifty feet in width.

This fact ensures for Main street a perpetual preeminence and will always make it the great avenue of commerce of this city.

It extends from the station about one and a quarter miles south to Fort Garry, and corresponds to Bonaventure and St. James street in Montreal.

The price of lots on this street ranges from \$250 per front foot near the station to \$1,000 near the Portage avenue, which may be compared to the post office corner in Montreal.

The going to the ground floor, for instance, of about 12,000 feet for its length and about two square estimates of \$500 per front foot, based upon actual sales, gives a total value for this street of six million dollars.

Nearly all this property pays rental of from ten to fifteen per cent. upon the estimated value, rents being about four times as high as in Montreal.

For instance, on the ground floor, about 10 feet by 30 deep, rent for \$1,500 per annum, and single rooms on the second floor bring from thirty to forty dollars per month.

One large store, which cost, apart from the ground site, \$15,000, rents for \$9,000 a year and yields at least 20 per cent. interest on the capital invested.

in the Lord, give you, dear son and venerable brothers, you, your clergy, and the whole people, the Apostolic Benediction.

Given at St. Peter's at Rome, the 1st of August, in the fifth year of our Pontificate.

THE IRISH RESOLUTIONS.

Hon. L. S. Huntington's Reply to the London Times.

The following is, in a condensed form, a letter by the Hon. L. S. Huntington to the London Times, replying to that journal's criticism of the action of the Canadian House of Commons in passing the resolutions respecting the Home Rule in Ireland.

I hope you are wrong in presuming that Lord Kimberley's reply was intended as a "snub" to the "familiar impudence" of the address.

We understood in Canada—as well before as after that despatch—the doctrine of exclusive Imperial jurisdiction in Ireland; but Canadians will learn with some surprise from your columns that their address is to be regarded not only as an impertinent interference, but as a "recommendation that rebellion and treason should be legitimized."

No doubt your assertion that this address "amounts to a vote of censure" on Mr. Gladstone's Government will create a painful impression in Canada, especially when coupled with your interpretation of Lord Kimberley's despatch and the ready inference which will be drawn there, that you speak in some sense for the Administration.

Nothing could have been further from the intention of the Canadian Parliament than offering any embarrassment to the Government, or to suggest what they were likely to be the effects of the Federal system, which they enjoyed themselves, and which they hoped to see adopted.

The Canadian people have experience of the Federal system; and on the whole, they have faith in it, and the confederated provinces, each with local Home Rule, have restored harmony and given reasonable public confidence.

As to your own experience, it cannot be shown that the concentration of local work at the Imperial centre has been of advantage to Imperial interests.

To a large extent you make Parliament, a kind of "Metropolitan Board of Works," to deal with "questions" which might better be left to local jurisdiction.

The "address" does not seek to dictate to give "advice." It speaks for itself, and unless you charge it with some indiscreet utterance in its support, or with the cable extravagance which heralded it, does not justify your severity.

It suggests a few points touching the Irish question, which stand before the Canadian people; and though we did not fight at Waterloo—most living Englishmen did not—we are as much a part of his realm as you Imperial Islanders.

Neither the people of Canada nor England desire to weaken the connection between them. They understand the Imperial position and are satisfied; but you may create uncomfortable friction by straining the elasticity within which "we live, and move, and have our being."

Could anything be more appropriate than for the Canadian Parliament to address the Queen, a foreign shore? Irish emigration, a foreign shore? And there thus suggested no Irish hostility to England? Was it impertinent to say "respectfully," ay, and loyally, too, to the Imperial authority: "Look at what your Confederation Act has done for Canada—reducing to a minimum our local and sectional estrangements, and giving to the British Empire a more united and prosperous people."

Is it not the duty of a country lately shaken by religious and national feuds, might you not win the unhappy Irish as you have already won the discontented among us, so far as may be, contentment and stability, by granting for our young country? And is there thus suggested no Irish hostility to England? Was it impertinent to say "respectfully," ay, and loyally, too, to the Imperial authority: "Look at what your Confederation Act has done for Canada—reducing to a minimum our local and sectional estrangements, and giving to the British Empire a more united and prosperous people."

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ATTENDE TIBI.

Catholic Union and Times.

When, in the above phrase, St. Paul warned Timothy not to forget his own spiritual wealth, whilst labouring so zealously for the salvation of others, the great apostle simply inaugurated the practice of apostle retreat for those engaged in the work of the ministry; and his successors in the Episcopacy yearly echo in many hands the same salutary warning to their priests.

Wherefore, even as commanders of armies insist upon their soldiers keeping their arms always bright and ready for the foe; so the leaders in the great spiritual army of Christ deem it well, from time to time, to "sharpen" and to "renew" a right inspection of their weapons lest any rust should have gathered thereon which in might might impede their usefulness.

Attende tibi (take heed to thyself), cried out St. Paul to the disciples Timothy; and almost yearly the Bishops address their diocesan clergy in exhortatory words, inviting them to take brief respite from parochial cares, and sound the depths of their own hearts in solitude and meditation.

The priests of the diocese of Buffalo have just once again enjoyed this unspeakable blessing. From every portion of the diocese they gathered, last week, in the hall of our Lady's Seminary, to look down on Niagara's stormy waters; and there amid the sublime surroundings of foaming cataract, frowning precipice, and rushing river, meditated often and long upon the great mysteries of eternity.

Although the priests of this diocese annually enjoy this spiritual refreshment, we believe we but express their universal opinion when we say that there was a singular fascination connected with this last one which will long keep it green in the memory of their hearts.

The exercises were conducted by the Rt. Rev. John Ireland, Coadjutor Bishop of St. Paul, Minn., and what a supremely grand soul and noble character! A scholar, and gentleman, there is an indescribable charm about his very presence that wins the heart even before his convincing speech reaches the intellect.

There is a personal magnetism about the man that irresistibly attracts; and it is impossible to listen to his majestic and solemn oratory believing that the glorious apostolic prelate is but the natural outgrowth of a generous, gifted and noble nature.

Though still in comparatively young years, Bishop Ireland had had ripe and manifold experience, that gives value to his judgment and importance to his speech. Thoroughly familiar with American history and literature, his far-reaching mind grasps the special needs of the Church in this country; and to meet those requirements he would have a saintly, generous, scholarly and gentlemanly priesthood.

In America, the Master's harvest indeed is great, but still labor is necessary to gather it; no uncouth or boorish workers will do now.

Bishop Ireland would have priests, and all others who pray and labor for the spread of Christ's gospel here, to meditate upon the fact that we live in the year of our Lord 1882—with all that implies—not in the dead past. He would have the priestly character of the leading prelate of the glorious apostolic prelate is but the natural outgrowth of a generous, gifted and noble nature.

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to all religious bodies. Catholics, when their Bishops and priests were banished, met and worshipped as best they could.

The next went to church nor worshipped at all. And here is the result: honestly presented by our Boston Melchior contemporary, Zion's Herald:

"During the past three years in Prussia the Protestant Church has exerted very little influence on public affairs, and seems to have devoted itself mainly to the preservation of a conservative policy."

In the meanwhile the Catholic Church has recovered from many of the restrictions put upon it, and now looks forward to a season of relief from the fetters laid upon it by the conflict with the State.

The disastrous result of having in Prussia, as in Russia and in England, the head of the State the supreme relative, not to compete with the Catholic Church which in its methods is less hampered by the authorities when its existence is once accorded.

The Herald goes on, in curious contrast to the tone of the Protestant and secular press eight or ten years ago, to advise the conservatives of Prussia to be content with the persecuted Catholics, who at the time were held to be traitors for daring to oppose Bismarck in defense of their natural rights as men and as citizens.

The Prussian conservatives, says our contemporary, "should proclaim the Church with the same certainty displayed by the members of the party of the centre."

We fear that all Zion's Herald's urging will have small effect on the Church that has long been moribund. Even that extraordinary system of religious disorganization called the Church of England is in far more of vitality than the Protestant Church in Prussia, for the reason, perhaps, that in the ranks of its clergy it still has left some spirit of independence of State control. And here is how the truth is reluctantly forced from the mouths of our enemies:

"All of the Liberal party in Prussia now oppose the State Protestant Church simply because it sees all the influence of that Church cast against it in political questions. In this way the Church of the Reformation, once the source of enthusiasm for the German people, has become unpopular in very large circles, and Catholicism, with all its assumptions, is more respected by them because it, at least, battles for its masses."

State Churches that are nothing but State Churches of their very nature desert the masses. The way is with them that dwell in the houses of kings, not with the Man of Sorrows, who made labor divine, and whose delight it was to be with the meek and lowly.

Mgr. Doane's Conversion.

Referring to Right Rev. Mgr. Doane's Silver Jubilee, celebrated at St. Patrick's Cathedral, Newark, this week, a Protestant writer, Mr. G. Wisner Thorne, contributes to the Sunday Call, of that city, the following interesting account of Catholicism as an event which excited much interest in New Jersey twenty-seven years ago:

Bishop Doane was then the head of the Episcopal Church in New Jersey, and, by reason of his learning and strong character, ranked among the leading prelates of the land. His uncompromising position as High Churchman, combined with his vigorous methods, naturally aroused an antagonism to him among men who feared that the Episcopal Church was being "Romanized."

In August, 1855, in the height of warm controversy, the Bishop's son, George Holbart Doane, suddenly abandoned the ministry of the Episcopal Church and entered the Roman communion. This change made a stir, and was much talked about for a long time.

The Rev. Mr. Doane was then twenty-five years of age, and was an assistant to Rev. Mr. Stewart, the Rector of Grace Church, this city. In February of the year his father had ordained him a deacon in Burlington. As a young man in his father's home, he often discussed doctrinal questions, he has said, with a Catholic servant, who, though illiterate, was well instructed in his faith.

This man of the front and take citizen part on the important public occasions. This is how the American people are to become acquainted with the Church and her beautiful teaching. Let them have God's blessed truth

The Rainbow.

I saw in the troubled air, The storm clouds massed for war, While heavy as artillery rolled In thunder from afar...

-WM. LYLE.

A PROTESTANT'S PEN PORTRAIT OF A PROTESTANT QUEEN.

Cobbett, who at the end of his work protests his sincere attachment to the Protestant Church, and declared that what-ever he had written against Protestantism had been from "a sincere and disinterested love of truth and justice."

England in those days, as now, had a pleasant custom of putting flowers very profusely in the front windows of the smallest houses, and we may be sure that the mother of him who knew so well every flower that bloomed, and who loved them all with a poet's tender enthusiasm, would bring a ready hand to the decoration of her own home.

SHAKESPEARE'S MOTHER.

Some Facts Regarding a Woman Made Famous by her son.

Little enough is known of Shakespeare's history. Still less of his father's and until recently scarcely anything of his mother's history. An English gentleman has, through the kindness of Mrs. Lucy, of Charlotte Park—the park where it is said the deer-herd took place—become the possessor of facts regarding Shakespeare's mother, hardly as yet promulgated to the reading world.

Whoever has been in Stratford and explored the region round about that most interesting spot will remember a little hamlet called Wilmore, in the parish of Aston Cantlow. It was here that Shakespeare's mother was born, the youngest daughter of farmer Robert Arden.

One of Robert Arden's tenants happened to be Shakespeare's grandfather, and it is quite probable that he followed the body of Mary's father to his grave in the old burying-place of Wilmore. It is not unreasonable to suppose that John Shakespeare, his son, then a young tradesman of some twenty-four years, went to the funeral with his father.

The dignity of burgess of the town of Stratford was conferred on Shakespeare's father after his marriage to Miss Arden, who, bringing him as her wedding portion twenty-two broad acres and six pounds, thirteen shillings in cash, added no small consideration to his start in life.

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It was said time in her land when Mary Shakespeare came into Stratford as a young bride. Religious turmoil was casting deep gloom all over England. Disasters were heaping up national misfortunes day by day, and no one knew how great a calamity might yet be in store for Britain.

Then came in due order other children, Margaret dying a few months after her birth. In April 1563, Mary's first-born son opened his eyes in the daylight of Stratford, and William Shakespeare began to live his life.

Only in Shakespeare's own words the expression of Shakespeare's grief for his mother's death can be adequately mentioned. In Henry V. he has put on immortal record these memorable lines:

"A testament of noble-ending love, Those waters from me which I would have stopped; But I had not so much of man in me, And all my mother came into mine eyes, And gave me up to tears."

THE ENGLISH EMIGRATION SCHEME FOR IRELAND.

Father Nugent comes to America as Its Agent.

Father Nugent, of Liverpool, England, who is famous as the originator of the homes for destitute and orphan boys in English cities, arrived in New York city, in the Germania on Sunday, August 27. To a reporter who called upon him the reverend gentleman stated that his object in visiting this country at this time was in relation to the emigration of the Irish people in the United States.

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A Clergyman's Testimony.

W. E. Gifford, Pastor M. E. Church, Bothwell, was for two years a sufferer with Dyspepsia, in its worst form, until he states "life became an actual burden."

Mr. James J. Anslow, Newcastle, N. B., writes: "Mrs. Anslow was troubled with Lung Disease, and until she took Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda had little or no appetite; but after taking a bottle or two she gained appetite and had a relish for her food, which was quite a help to her in keeping up against the disease."

As a speedy cure for Dysentery, Cholera Morbus, Diarrhoea, Colic, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Strawberry.

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SALDOBSOL THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

A. VOGELER & CO. Baltimore, Md., U.S.A. LOCAL NOTICES.

R. S. MURRAY & Co. are prepared to fit up churches, public buildings, hotels and private residences with Brussels, Whittan, velvet, tapestry, three-ply Kidderminster and Dutch carpets, India and China matting, English oil cloth, cut to fit rooms; American and Canadian oil cloth. French, English and German lace curtains always on hand.

THE SABBEST OF SAD SHORTS.—The grey hairs of age being brought with sorrow to the grave is now, we are glad to think, becoming rarer every year as the use of Cingalese Hair Restorer becomes more general.

Mothers! Mothers! Mothers! Are you disturbed at night and broken in your rest by a sick child suffering with the excruciating pain of cutting teeth?

Rest and Comfort to the Suffering. "Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels.

Mr. Thomas D. Egan, formerly Travelling Agent for the American and Chemicals, was always found by us to be honorable, faithful and expert.

COI. LEGE OF OTTAWA. CONDUCTED BY THE OBLATE FATHERS OF MARY IMMACULATE. Course Opens 6th September.

St. Jerome's College BERLIN, ONT. (ON THE GRAND TRUNK R. R.) This Institute, which is now greatly enlarged, is conducted by the Fathers of the Society of Jesus.

TEACHER WANTED. A Teacher, Male or Female, holding a 2nd class diploma, to teach in a school in the vicinity of the city.

OPIMUM Morphine Habit Cured in 10 Days. J. L. STRANAKS, M. D., Lebanon, Ohio.

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INCLUDING PRAYER BOOKS. Also BEADS, SCAPULARS, STATUES, and other objects of devotion.

A LARGE AND VARIED STOCK OF STATIONERY AND SCHOOL BOOKS WILL BE ALSO KEPT ON HAND.

THOS. COFFEY. CAUTION! EACH PLUG OF THE MYRTLE NAVY IS MARKED T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE.

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PARLOR FURNITURE, AMERICAN, RATON & WICKER BUGGIES AND CHAIRS. Our Parlor Set, hair cloth, \$65.00; our Bed-room Set, marble top, \$65.00; our Embroidered Bed-room Set, \$65.00; our Ash and Walnut Bed-room Set, \$65.00.

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KIDNEY WORT THE GREAT CURE FOR RHEUMATISM. As it is the only medicine that cures the disease, it is the only one that should be used.

Nothing Short of Unmistakable Benefits. Conferred upon tens of thousands of sufferers could originate and maintain the reputation which AYER'S SASSAPARILLA enjoys.

WELL'S, RICHARDSON & CO'S IMPROVED BUTTER COLOR. A NEW DISCOVERY. For several years we have furnished the dairymen of America with an excellent color for butter, so meritorious that it has been the subject of many testimonials.

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Advertisement for 'Mundo' magazine, featuring various articles and subscription information. Includes text like 'Has been Penmanship world.', '50 Young situation, who after vacation Railway fare For Cats Address,' and '1 Baby Mine, 2 The Old Cape, 3 The Little Boy, 4 The Little Girl, 5 The Little Boy, 6 The Little Girl, 7 The Little Boy, 8 The Little Girl, 9 The Little Boy, 10 The Little Girl, 11 The Little Boy, 12 The Little Girl, 13 The Little Boy, 14 The Little Girl, 15 The Little Boy, 16 The Little Girl, 17 The Little Boy, 18 The Little Girl, 19 The Little Boy, 20 The Little Girl, 21 The Little Boy, 22 The Little Girl, 23 The Little Boy, 24 The Little Girl, 25 The Little Boy, 26 The Little Girl, 27 The Little Boy, 28 The Little Girl, 29 The Little Boy, 30 The Little Girl, 31 The Little Boy, 32 The Little Girl, 33 The Little Boy, 34 The Little Girl, 35 The Little Boy, 36 The Little Girl, 37 The Little Boy, 38 The Little Girl, 39 The Little Boy, 40 The Little Girl, 41 The Little Boy, 42 The Little Girl, 43 The Little Boy, 44 The Little Girl, 45 The Little Boy, 46 The Little 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