AND DUMB. size, 25 tons BRANTFORD.

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Catholic Record,

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

VOL. 5.

the city.

MOM is the time to order your Spring Suits from N. WILSON & CO.,

the most Fashionable Tailors in

Our assortment of Tweeds, Serges, etc., cannot be beaten, and our prices will compare favorably with any other house in the city.

Also the latest novelties in gentlemen's furnishings.

CATHOLIC PRESS.

Catholic Review

vention. They regard that gathering as an avowed purpose to break up the British kingdom, and cannot understand how the

American people testify to its dignity and reserve. In the first place, the conven-

tion made no avowed purpose of disinte-grating the English realm, and Englishmen are fully aware of that fact, but it suits them to lie about that matter as they habitually do about all things Irish. The convention simply declared its intention to aid Irishmen to

declared its intention to aid Irishmen

obtain for Ireland those rights which Eng-

land denies them. These are chiefly home rule, the right to develop native industries, and, as some understand them, complete

independence. But even the latter would not entail the destruction of the Eng-lish kingdom. Ireland is not so essential

to Great Britain that it cannot do without the island, which it has repeatedly shown itself unable to govern.

Milwankee Catholic Citizen.

ENGLAND goes in for making money out of the heathen. She makes them support her missionaries and sife is obtaining a monopoly of the manufacture of their gods. Recently a thousand glass deities were shipped from Birmingham, where they cost only 37 cents to Buynah and

they cost only 37 cents, to Burmah, and sold for four dollars a piece.

patch up a peace with the Catholic Church

and to remove the iron heel of the law from its liberties if he can have a negative

upon the Pope's appointments. But the sterling Catholic spirit of Germany voiced by the Center party in the Richstag stands in the way and forbids a dishonor

able peace. There has been altogether too much interference with Church affairs

by the states of Europe and notably by the monarchs of Germany. The worst enemy of the Church is not Valerian who

persecutes it, or the Paul Berts and the Leon Gambettas who strike its religious

orders with decrees or expulsion, but the Julians and their descendants on thrones

and in legislatures who seek to destroy it

by the more dangerous methods of making it a bureau of the State. This is the attempt that has been made in Germany, but that has mistage aby failed. The victor

at Sedan and Sadowa wishes, however, to

cover up his defeat by wringing one concession—the veto power from the Pope. The German Catholics insist that the State

The German Cathones hisist that the shall keep its hands off the affairs of the Church. Sooner than compromise a

THE man of blood and iron is willing to

136 DUNDAS STREET.

LONDON, ONT., FRIDAY, MAY 25, 1883.

bargains for a surrender of the Church's independence. In this stand the German Catholics ought to have the support not only of all Catholics but of all friends of liberty.

liberty.

We sometimes hear of rich bequests to Protestant colleges or large sums donated to the foundation of mission schools and orphanages. De Witt Talmage, the Brooklyn religious orator, does not think much of the benevolence of the men making these gifts. He puts the following prayer in their mouths: "O Lord, we, by making corners in breadstuffs, and swindling for years, have ten millions of dollars saved up. Thou knowest it was a scaly job; but it was smart. Now we would like to compromise with Thee at one per cent. of the profits. You can build an asylum for these poor, miserable weaklings that suffer, and we will take a yacht and go to Europe. Forever and ever. Amen."

It is unfortunate that many intense na-

Catholic Review.

Poor Ohio is reaping the fruit of godless schools and sectarian religion. Her Episcopalian ministers, in convention assembled, declare: "At the ratio since 1870, in twenty years divorces in Ohio will equal the marriages. Five-sixths of the divorces granted in 1882 were for causes not recognized by the Bible. Collusion and fraud prevail to an alarming extent." What will it be supposed is their remedy? Legislation! There was but one Legislator that was successful in dealing with the marriage question. His enactment was simple enough: "What God hath joined together let no man put asunder." that suffer, and we will take a yacht and go to Europe. Forever and ever. Amen."

It is unfortunate that many intense nationalists among Irish-Americans should feel irritated over alleged Papal bulls concocted at London and striking at Ireland. This irritation injures their faith and attachment to the Church. It is deleterious to the Church that such should be the case. The Pope cannot be expected to follow every cable canard with a denial. It might, however, be productive of much good and greatly subserve the interests of the Church if some official notice were taken once and for all at Rome of the repeated fabrications, and a quietus of unruth put upon their face for the future. Meanwhile let the dispatches about Papal bulls deceive nobody. The French political movements are pelted by no such promulgations and they certainly need them more than the "poor Irish." Likewise the Italians and the Black Hand in Spain. Let the Irish proceed with their just warfare against landlordism and England. When they are at length successful in destroying their social and political enemies, "Ireland will still be recognized at Rome as a faithful child of the Church."

Buffalo Union

Baltimore Mirror.

THE Western Watchman has entered the field of controversy with a number of the Protestant clergy of St. Louis, in which it invites them to define the meaning of the prophecy of the Blessed Virgin: "From henceforth all generations shall call me blessed." As usual, when pressed for an answer, they (the ministers) can give none, but think to cover their shortcomings by a profuse indulgence in untenable generalities. Protestant dislike, nay, hatred and contempt, for the Mother of the Redeemer, is one of the stumbling-blocks in the dreary waste of individual opinion; it is the pillar of darkness rising up to obscure the light of faith. To honor the Son and to revile the Mother is insult alike to Christ and to the favored creature whom His Archangel proclaimed to be full of grace, and the inspired Elizabeth declared to be "blessed among women." Buffalo Union,
A SPECIAL cable despatch from London to Sunday's New York Sun, declares that "great praise has attached to the action of Earl Spencer in going down to Belmullet to personally superintend the deportation of the famine-stricken emigrants." But greater praise would attach to that same British official, had he tried to diminish the wretchedness begotton of alien rule and landlordism in Ireland, which necessitate such wholesale emigration. The poor fellow was right, who, though his heart was full, exclaimed with cynical drollery:—"Begorra, here's the head drover himself come to give a last twirl to our tails."

The farce of Protestantism continues We have been repeatedly told that Catholicity forbade free thought, and that the only creed in which a man was allowed perfect freedom to think and speak as he pleased was Protestantism. Yet here is no less a personage than President Elliot of Harvard College declaring that many a Protestant minister is half afraid to read and study freely, lest he should grow out of his decorous clerical garments. But then it may be that this restrictive fear is peculiar to the pulpit only, and that it is

of Harvard College declaring that many a Protestant minister is half afraid to read and study freely, lest he should grow out of his decorous clerical garments. But then it may be that this restrictive fear is peculiar to the pulpit only, and that it is rarely found in the pews of the Protestant churches. Certainly the large au liences which attend Ingersoll's lectures would not argue any disinclination on the part of Protestants to listen to free speech illustrating free thought.

ENGLISH statesmen, we are told, are wildly astonished at American testimony to the moderation of the Philadelphia convention. They regard that gathering as an avowed purpose to break up the British

ACCOMPANYING the appended beautiful poem, we have received the following note from the author, an Episcopalian student in Hobart College—which we take the liberty to publish: Hobart College, Geneva, N. Y.
May 2nd, 1883.

THE REV. FATHER CRONIN:

My DEAR SIR:—Enclosed you will find a little poem which I trust you will consider meritorious enough to publish in the Union and Times. Though an Episcopalian, believe me, I hope that a reverent love for the Blessed Mother is not wholly confined to the old mother Church, but that we too share in it.

Most respectfully yours

Most respectfully yours, WARD HUNT JOHNSON. MARIA AUXILIUM CHRISTIANORUM. MARIA AUALITUM CHRISTIANORUM.
Methinks I see thee now, thy golden hair,
Like a bright aureole about thy head,
Tossed by the gentle breeze, by sunbeams
kissed,
And crowned with purest lilles, white as
snow.

And crowned with purest lilies, white as snow, while angels gazing rapt with upturned face Kneel and adore the Infant in thine arms. The look, not as the look of one whose heart Transfixed is, but with a holy joy of one who in her folded arms doth bear Her maker and the Saviour of the world Oh, Mother, sweetest, fairest, look on me; Receive and leaf me to thy blessed Son; Present me, kneeling meek before the throne, Tell Him I am a lost and thorn-torn sheep whom wandering thou didst find afar from Him.

Whom wandering thou didst find afar from Him.
So, mother, let me as a tired child, Led by thy hand thus find my Father's Home.
WARD HUNT JOHNSON.
Hobart College, Geneva, N. Y.
May 1st, 1883.

May 1st, 1883.

Whilst neither a prophet nor the son of a prophet, we confidently predict that the gifted young gentleman who penned the above beautiful lines in honor of the Mother of Jesus will some fair day, when South winds blow, become an uncompromising and devoted Catholic. Should be continue, to charie, these standars are in mising and devoted Catholic. Should he continue to cherish those tender sentiments towards the "Blessed among women," we may be sure that she will yet lead this "thorn-torn sheep" to the "one fold of the one shepherd," even as she led to the same fold a distinguished presilent of the Protestant Episcopal College in which he is now a student. College in which he is now a student— the Reverend Kent Stone, now Father Fidelis, who, as a Passionist missionary, is preaching the gospel in South America with marvelous fruit.

shall keep its hands off the affairs of the Church. Sooner than compromise a principle they seem willing to continue the painful struggle for religious liberty. No organic revision of the May Laws will satisfy them that in the slightest degree

hearts of parents and guardians of souls with sorrow, is in the neglect to make Catholic homes. Preserve the Catholic family and there will be no fear for the future of the Church in the United States. It is a shortsighted method by which the parents and the children are separated at Mass. There are good reasons why children should go to Mass in flocks; better reasons why families should go together. The decline of family life, home-life, among Catholics of the new generation is more alarming than even the increase of bad literature. The father that reads good books to his

than even the increase of bad literature. The father that reads good books to his assembled family on Sunday is a figure of the past. He who leads in the recitation of the Rosary during Lent is regarded as very "old-fashioned." And in every congregation the heads of families who occupy their pews, together with their families, are becoming rarer and rarer. Family union, family love, is a gift of Christianity. The Church fostered it, and changed the cold selfishness of paganism with it. To preserve the family, to preserve society, the bonds of home-life ought to be strengthened in every possible way.

FREEMAN, the Pocasset private inter-

the bonds of home-life ought to be strengthened in every possible way.

FREEMAN, the Pocasset private interpreter of the Scriptures, has been released. He murdered his little daughter, with the approbation of a knot of fanatics, in imitation of the sacrifice of Isaac by Abraham. "His religion," he said "was one of sacrifice." Much brooding over the Bible by a group of New England villagers calling themselves Adventists, had made them believe that this sacrifice must be of a human being, and Freeman was the first to make the sacrifice. He was insane when he did it, the court declares, but he is not insane now. He can point to the text which he took for a warrant for his atrocious deed, and claims that nolProtestant who holds to the "right of private interpretation" can throw the first stone. Had Freeman been convicted of murder, ugly questions would have been raised as to where the right of private interpretation—this great prerogative of Protestantism—ends. If the sincere believer in the glorious privilege handed down by the sapient Dr. Luther can not sacrifice his own child, with a text to bolster him up, what becomes of religious liberty? Is the law to limit the breadth of private interpretation? It was a discreet thing to call this fanatical Protestant insane for sticking to the letter of the doctrine preached by the Reformers.

THE PRIESTHOOD.

Ordinations at the Grand Seminary, Montreal.

To the Editor of the Conholic Record. Saturday, May 19th, being one of the ember-days of the quatuor tempora of Pentecost, a season particularly set apart by the Church for the consecration of her ministry, there was witnessed in the chapel of the Grand Seminary a not unusually solemn ordination of young aspirants to the sacred priesthood. At early morning, under the hands of the Rt. Rev. Bishop Fabre, of this city, the following gentle-

Diocese of Montreal—Revs. Francois X. Plante, John A. Ducharme, Louis J. Turcot, Roderick H. Laberge, Joseph T. Savarice.

TO DEACONSHIP.

Archdiocese of New York—Rev. Francis P. Archdisean

Actuatocese of New York—Rev. Francis P. McNichols.
Archdiocese of Boston—Revs. Gerald J. Barry, Henry H. Barry, John F. Keleher.
Diocese of Albany—Revs. John W. Quinn, James J. Ward.
Diocese of Hartford—Revs. Michael J. Creay, John F. Corcoran
Diocese of Montreal—Revs. Cleophas J. Bourdnas, Joseph M. St. Denis, Elie V. Doucet, William O'Meara.
Diocese of St. Hyacinthe—Revs. Adel. P. Bernard, L. H. Chapdelaine, George C. Richard, Louis A. Larocque.
Diocese of St. Paul, Minn.—Rev. Henry J. Jajesky)

Diocese of St. Paul, Minn.- Rev. Henry J. Jajesky]

Archdiocese of New York-Revs. Patrick Burns, James T. McEntyre.

Diocese of Alton-Rev. Clem. H. Johannes. Diocese of Alton-Rev. Clem. H. Johannes. Diocese of Brooklyn-Rev. A. J. Barron. Diocese of Hartford-Revs. Daniel Lawlor, Diocese of Hartford-Revs. Daniel Lawlor, Arthur C. O'Keefe.

Diocese of Montreal-Revs. Eliq A. Latulipe, S. Franchemontagne.

Diocese of Newark-Rev. Wm. J. Murphy. Diocese of Newark-Rev. Wm. J. Murphy. Diocese of Pittishurg-Revs. Nicholas O'Reilly, Henry McEvoy.

Diocese of St. John, N. B.-Rev. Francis L. Carney.

Diocese of St. John, N. B.-Rev. Francis L. Carney.

Diocese of Stranton-Rev. Nicholas Forve. Diocese of Stranton-Rev. Diocese of Stranton-Rev. Daniel McGillouddy.

Diocese of Trenton-Rev. William J. Fitz-TO MINOR ORDERS.

Archdiocese of New York-Mr. James T.
McGovern.

McGovern.
Archdiocese of Toronto-Mr. Michael J.
Gearin. Gearin.

Diocese of London, Ont.—Messrs. Phillip
J. Gnam, Thos. Quigley.

Diocese of Kingston—Messrs. John P. Kelly,
Diocese of Montreal—Messrs. Pierre Derome, Ged. F. Pleuffe, Wilf. J. Hebert, Joseph
A. Quesnel.

Diocese of Alagar.

A. Quesnel. Albany—Messrs. Michael J. Blocese of Albany—Messrs. Michael J. Horan. Edward Pidgeon.
Diocese of Alton—Mr. Patrick C. Byrne.
Diocese of Providence—Messrs. James H. Looby, Patk. F. McKenna, John A. Hurley.
Diocese of Portland—Mr. Noel J. Plante.
Diocese of St. Hyacinthe—Mr. Chas. R. Labelle.
Diocese of St. Paul's, Minn.—Messrs. Thos.
J. Gibbons, Patrick M. McTeague,
Diocese of Springfield—Messrs. Chas. R. Viens, William T. Finneran, Thomas J. Fitzgerald.

Fitzgerald.

TO TONSURE.

Archdiocese of Boston—Messrs. John J. Cahalan, Dennis F. Lee, William J. Quick,
Daniel H. Riordan.

Diocese of Davenport—Mr. John F. Halli-Diocese of Davenport—Mr. John F. Hallinan.
Diocese of Dubuque—Messrs. John F. Brune,
Henry K. Geling, John B. Gerleman.
Diocese of H. de Grace—Mr. John J. Lynch
Diocese of Kingston—Messrs. Thomas P.
O'Connor, Patrick J. O'Brien, Thos. Carey.
Diocese of Hartford—Messrs. Daniel H.
Lawior, William J. McGurk, Thomas F.
Wheian, Edward J. Broderick.
Diocese of London, Ont.—Mr. Hub. G.
Traher.
Diocese of Montreal—Messrs. Alph. I.

Traher.
Diocese of Montreal—Messrs. Alph. J.
Dugast, John J. McGowan, Wilfred De Guire,
Hector Laurier.
Diocese of Peorna—Mr. Jul. J. Libert.
Diocese of Providence—Messrs. Philip P.
Carlon, William S. Flynn, John F. Haney,
David F. Sheedy.

David F. Sheedy.

Diocese of St. Paul, Minn.—Messrs. Francis
X. Gores, Denis Sullivan.

Diocese of San Francisco-Mr. Patrick J. McManus.
Diocese of Sherbrooke-Mr Philip J. Gar-

neau.
Diocese of Springfield—Messrs. Thomas McLaughlin, Aug. O'Grady.
Diocese of St. Hyacinthe—Messrs. Edward Chapdelaine, J. Señesac.
Diocese of Tenton—Messrs. John A. Lawrence, Peter J. Petri.
Diocese of Harrisburg—Mr. Francis C. Seubert.
Diocese of Vermont—Mr. James Driscoll.
Diocese of Portland—Mr. Michael Boisseau.
Diocese of Quebec—Mr. Felix Sirous.
Grand Seminary, May 27, 1883.

BRANTFORD LETTER.

Re-opening of St. Basil's Church.

These in Brantford who can go back in memory to the first efforts for the erection of a Catholic Church here might well feel happy on Sunday last. The contrast from the time when mass was said occasionally in a cottage, and the steady growth and demand for greater room are pleasant to hear of. And it is not necessary to be very old, either, to recollect when a small frame structure served the demand, but that had to be doubled in size, and later to come down to give place to the stately edifice which now occupies the site.

At Mass there must have been about eleven hundred people present, or over. Eight coaches came from Hamilton and intermediate stations, and brought the choir and orchestra and a large number of worshippers. About 10.45 the train came in from Stratford on which were Rev. Dr. Kilroy and a large number of his parishioners, as well as several from Paris, seats being reserved for them in the front of the Church.

being reserved for them in the front of the Church.

THE BUILDING.

The church is constructed of white stock-moulded brick upon a massive stone foundation, the labels, bosses, buttresses and weatherings are mostly of Guelph stone, and was erected in the year 1866, the corner stone being laid on Sunday, Nov. 4th in that year, with most imposing ceremonies, by the Right Rev. Jno. Farrell, D. D., Bishop of Hamilton.

The style of architecture is Gothic of the middle period.

The dimensions over all outside are 64x150 feet exclusive of the buttresses, the main tower on the south east corner is about 100 feet high, and 20 feet square, while a smaller tower 75 feet high on the opposite corner rears its head heavenward. There are four entrances in front, two in the large tower, one in the smaller, and a centre one through the porch. Through beautiful stained windows light is admitted, while that in the front gable 14x25 feet is probably one of the finest stained glass windows in Ontario.

The whole interior is handsomely dadoed with capped and moulded base. The chancel and sanctuary is panelled with moulded base eight feet high, finished with quatrefoil, cut tracery and moulded caps.

The nave is 50 feet in height and the

lishments harmonize and beautify. From the choir gallery the church presents a the choir gainery the church presents a most imposing appearance, the pillars and ceiling deluding the eye, and making the distance to the altar seem doubled. The walls are blocked in three delicate tints, and, as a whole, St. Basil's Church ranks in architectural beauty with any edifice in the Dominion.

the Dominion.

The roof has been slated by Messrs.

Brown Bros. in an exceedingly artistic manner, and adds very materially to the external appearance. The carpenters and

taught the truths of religion in it. As they advanced in years they came at stated periods to partake of its sacraments and thus obtain grace to fulfil their various duties; and when this life was over they were brought here and buried with all the solemn rites appointed for that final act

were conducted by the Right Reverend Bishop O'Mahony, of Toronto, assisted by Very Rev. Father Dowling, of Paris; Rev. Dr. Kilroy, of Stratford; Rev. Fathers Keough, Hamilton; Crinnon, Arthur; Feeney, Dundas; Cleary, Hamilton; Mc. Kinnon, Nova Scotia; O'Connell, Mt. Forest; P. Lennon and J. F. Lennon, Brantford. The Litany o the Saints was recited by the Bishop and priests, after were brought here and buried with all the solemn rites appointed for that final act, and which gave hope of a happy resurrection. He urged them to so live that they might be an example to unbelievers; to always reverence the house of God; to be faithful to their duties; in fact to do as the apostles were instructed by God to teach: "observe all things whatsoever I have commanded you." And as they had been generous in giving of their little, so he hoped the promise of the gospel would be fulfilled to them "good measure, and pressed down, and shaken together, and running over."

The Very Rev. Father Dowling, Adminrecited by the Bishop and priests, after which the elergymen and sanctuary boys formed and went in procession around the church chanting the prayers prescribed, and sprinkling holy water, returning to the sanctuary where psalms and prayers con-cluded the ceremony of blessing the

High Mass was celebrated by Rev. Father Keough, assistant administrator of the diocese, with Rev. Father O'Connell as deacon, Rev. Father Cleary as subistrator of the diocese, spoke a few words, and recounted how he had said his first mass in the diocese here nineteen years ago; having preached at the laying of the deacon, and Rev. J. F. Lennon as master deacon, and of ceremonies. recollections of the past history of St. Basil's, paying a high tribute to the energy of the pastor and the priest who had preceded him in charge of the mission.

was rendered by the choir of St. Mary's Cathedral, Hamilton, 40 voices assisted by Mrs. Martin Murphy, Miss Nolan, and Mr. Jenkins, and the Hamilton orchestra consisting of 28 pieces. Mozart's twelfth

mass was sung. In the Gloria the quartette (Quonium) was sung by Misses Eagan and Nolan and Messrs. Jenkins and Eagan. At Nolan and Messrs, Jenkins and Eagan. At the offertory Sancta Maria was given from Rossini's Stabat Mater by Mrs. Martin Murphy, Miss Nolan and Messrs. Jenkins and Eagan. Mr. Donald J. O'Brien presided at the organ, and Mr. F. L. Cherrier led the choir. Never in this city has such grand music been so well rendered and all who listened said the praise given the musicians by the pastor at the close, was well deserved. In fact it would have been difficult to have spoken of their efforts too highly.

his warmest thanks to Bishop O'Mahony for being present and preaching the sermon; to Rev. Dr. Kilroy who attended at great inconvenience to himself, and brought many of his people with him; to the priests who had come from other missions and to the people from a distance who had come to aid us, as well as to the many non-Catholics of the city who were present. He spoke in the highest terms of praise of the choir and orchestra of Hamilton, and thanked them sincerely for their kindness in attending not only without compensation, but even insisting upon paying their own expenses. close, was well deserved. In fact it would have been difficult to have spoken of their efforts too highly.

THE SERMON

Was preached by the Rt. Rev. Bishop O'Mahony, of Toronto, who, after reading the epistle of the first Sunday after Pentecost, read the gospel from the writings of I. Matthew xxviii.—18-20, "All power is given to me in heaven and on earth; go ye, therefore, and teach all nations; baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." He said: "If it had been our lot to stand on the slope of that Galilean mountain when this command was given to the apostles we might also experience the fulness of feeling which was theirs at such a mission being entrusted to mortal man. The command was given to a few poor fishermen, faltering in faith, timid in heart, poor, illiterate fishermen from the Lake of Genasereth. These are the men who are sent out to say for the world which, for the most part, was ignorant of the knowledge of the true God, and which was ready to stand before them to refute and ridicule them. They were sent out to tell of the Redeemer of mankind. But when Christ was parting from his apostles be promised that he would send them the spirit of truth which would solide with them forever. On the morning of Pentecost the Holy Ghost despended upon them in the form of tongues of fire. In the mystery of the Incanation the divinity and humanity were most intimately united, never again to be separated. When Adam was created he was but a piece of clay until God breathed into the world around and the spirit of truth which we have the contained the proposition of the containe

NO. 241

his warmest thanks to Bishop O'Mahony

true God, and which was ready to stand before them to refute and ridicule them. They were sent out to tell of the Redeemer of mankind. But when Christ was parting from his apostles be promised that he would send them the spirit of truth which would abide with them forever. On the morning of Pentecost the Holy Ghost descended upon them in the form of tongues of fire. In the mystery of the Incarnation the divinity and humanity were most intimately united, never again to be separated. When Adam was created he was but a piece of clay until God breathed into him the breath of life—infused into man a spirit the image and likeness of God. When God sent the Holy Ghost to His Church He filled it with the spirit of truth which was to abide with it forever. As the spirit of God will never be separated from His Church. In their mission the apostles dwelt upon the united mysteries of the Incarnation and redemption. In the first God had manifested his great love for man, and in the second had more tham confirmed it. Greater love hath no man than that—he lay down his life for his friends. In the incarnation and redemption, God's purpose was to lift up and enlighten and prove the contrary and that the Church was the dominant principle of the century in which we live. On seeing a panorama one is taken from the world around and carried through the past. He would just task to take his hearers back a short distance which was all that would be neces-There are four entrances in front, two in the large tower, one in the smaller, and a centre one through the porch. Through the porch. Through the porch is probably one of the finest stained glass windows in Ontario.

The whole interior is handsomely daded with capped and moulded base. The whole interior is handsomely daded with capped and moulded base. The handel and sanctuary is panelled with moulded base eight feet high, finished with quatrefoil, cut tracery and moulded. The nave is 50 feet in height and the seed so feelings supported upon handsome pillars with heavily carvel and moulded capitals and bases, are decorated with foliated carving, corresponding with the pendants, corbels, and other embellshments in the form of elegant cut tracery and handsomely ing the whole interior of the church. The moulded ribs and arches defining and sustaining the ceiling are richly decorated, elegant pendants drooping from the intersections of the ribs, and the whole embell. The moulded ribs and arches defining and sustaining the ceiling are richly decorated, elegant pendants drooping from the intersections of the ribs, and the whole embel. The moulded ribs and beautify in the heart of the correct of the rest of the correct of t member of Parliament, the same in 1829

—to-day there are 55. There are three nature—as may be said to its very circum-ference. The Eucharist is both a sacramember of Parliament, the same in 1829—to-day there are 55. There are three English cardinals to-day, and scarcely a noble family in the land but has one convert to the Catholic Church. There are now 1347 churches and 237 schools, and a ment and a sacrifice, no religion is perfect without a sacrifice, which shall be offered from the rising of the sun to the going down of the same—a sacrifice contains in itself the suggestion of an altar, and an altar a temple to God where sacrifice shall be offered, and with God's now 1347 churches and 237 schools, and a powerful Catholic press sending out volumes of instruction to the people. Looking at the United States he said that eighty-three years ago there were but one bishopand thrty priests, in 1840 there were altar, and an altar a temple to God where sacrifice shall be offered, and with God's temple we are dealing to-day. A temple to the worship of God is the mark of gratitude from man for the great favors he has received. Gratitude or love will and should manifest itself in words and acts. The edifice erected in Brantford spoke of the efforts of a people who would coin their hearts' blood that they might erect a fitting place of worship to the Most High. His Lordship declared that he was not prepared to see so grand an edifice in bishopand thirty priests, in 1840 there were
400 priests, and to-day there are upwards
of 7000. At the Revolution the
Catholic population was a little
over one hundred, now they count
one-sixth of the population. In Canada
fifty years ago there was only one bishop
west of Quebec, and eighteen priests west
of Kingston, one of these the Rev. Father
Mills of St. Basil's, of Brantford. He told
of the self-sacrificing labors of the pion Brown Bros. in an exceedingly manner, and adds very materially to the sexternal appearance. The carpenters and joiners work has been performed by Mess. Schultz Bros., under Mr. James Sinon's contract, and the plastering by Mr. Patrick Griffin, who has also the credit his contract, and which has given entire satisfaction to the architect.

L. No accident or unpleasantness has occurred during the performance of the dangerous and particular work, and great praise is due Rev. Father P. Lennon, to whose zeal the early completion of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the horizont property of the work is due. The expenditure upon the display of their love and gratitude in the erection of worthy temples to the service of God. The church was connected with every stage of Christians' lives. In infancy they were brought to it to be cleansed in baptism. Later they were changing Catholic Church had been property of the work of the work of Kingston, one of these time was of Kingston, one of these time was of Kingston, one of the was of Kingston, one of these time was of Kingston, one of the was of Kingston, o

principle of the nineteenth century.

But the most meagre sketch has been given above of one of the most instructive Catholic lectures ever listened to in

The altar was most beautifully decora ted with natural flowers and hundreds of wax candles, and the new carpet purchased by the young ladies of the sodality had been laid during the week.

Prof. Zinger presided at the organ with his usual ability, and Prof. Boumann acthis usual ability, and Froi. Bouldain acted as leader of orchestra. Everything passed off most pleasantly and without the slightest incident to mar the sacred occasion, and Rev. Father Lennon is to be congratulated on the success attending

OBITUARY.

The Very Rev. Father Dowling, Admin-

We deeply regret to announce the death this week of Miss Lizzie Murray, daughter of Mr. Robert Murray, of West daughter of Mr. Robert Murray, of West-minster, in the 14th year of her age. De-ceased was a general favorite among her companions. We offer our heartfelt sympathy to her parents in the sad afflic-tion that has taken from the household a bright, promising and affectionate mem

The tide goes out and the tide comes in, And the gulls hang whitely about the Our ears grow used to the water's din, And we heed the birds' quaint flight

The roses bloom and the roses fade, The green leaves wither and brown and fall,
The brook from it's old-time course has
strayed;
And what does it matter, after all?

graves, We lay these by with a careless care.

And so with friends that are dear and true— We love them, ay! with a love-like flame But when they pass from our daily view, 'Tis near—ah me, is it quite?—the same.

We put the thought of their love away— A picture, a flower, a ring, a book; We breathe a prayer that they used to pray, And shine in our hearts a tender look.

But redder roses shall come with spring, Sweeter and larger than these by far; And new. bright mosses the waves wil bring, A fresh lace shine for our beacon star.

So what does it count that the sun goes down That waves roll out, and the roses fall, That eyelids close over smile or frown? Ay! what doth it count us, after all.

SISTERS OF THE POOR.

The Testimony of a Non-Believer To Their Heroic Worth.

Of the numerous orders of holy religious which enrich the Church none perhaps is less known or misunderstood than that of heroic Community of the Little Sisters of the Poor. Self-sacrificing, humble, full of zeal and charity in their mission, they appear to the eyes of the world abject mendicants, whose silent importunity is oftener met with insult and contempt than rewarded with alms. Individual sensitive-ness is lost sight of in their heaven-like work, and only the hundreds of aged, helpless, poor dependent upon there work, and only the hundreds of aged, helpless, poor, dependent upon them, stand between them and the rebuff which greets their appeal.

The Revue des Deux Mondes, of a recent

issue, publishes an interesting article from the pen of M. Maxime Du Camp, on the private charities of Paris, in which he gives an admirable history of this exemplary Order of the Little Sisters of the Poor, against whom a godless movement is a foot for their expulsion. The writer is a non-believer, and for that reason the testimony he bears to the worth of the charitable in-stitution of the French capital is all the more valuable

Speaking of the persecution of the relig-Speaking of the persecution of the religious orders, M. Du Camp says with incisiveness and tact: "The inquisition has become 'lay and obligatory,' like education, which, while invoking the principle of liberty, shows that it does not like competition." Again he qualifies the persecution as "bloodless, but cruel, for it has struck men's souls, which remain without guidance; it has dispersed men who loved to live together; driven far from the hospitals the consolation which mitigated sufpitals the consolation which mitigated suf-fering; taken away from the schools the image of the Just One unjustly con-demned; and has been carried out with useless brutality. Contemplative and teaching Congregations have been expelled; these charitable congregations still remain; let us hasten to make them known, before they are dispersed in their turn, and obliged to abandon the social waifs and strays they have gathered together, and before whose number the public assistance will feel itself powerless." Fur-

THE FOLLOWING BEAUTIFUL PASSAGE, in the description of a certain hospital: "Sœur Marie! I recognize you. When the superioress mentioned my name before you, you started and bent your head, as though you wished to disappear beneath the wings of your starched head-dress. Your maternal grandfather, General—was my near relative. When a child, I often played with your mother, for we were about the same age. I saw you when were about the same age. I saw you when very little; I saw you as a girl. Do you very little; I saw you as a girl. Do you remember that one evening you sang me schubert's "Adieu ?" You had a charming neck, and I used to like to admire it. Your brother is a Count and follows his paths in life. Existence had many attraction of the contemplative and teaching like the contemplative and teaching lorders. "Let me then," says the gifted writer in the Revue des Deux Mondes, "hasten where charactel Congregations tions for you. When you came of age you were told: It is time for you to marry. You answered: I shall be the mystic spouse of Him who is, and I will take care of His poor.' You put on a heavy dress, His poor.' You put on a heavy dress you cut your blonde tresses—have they grown grey? I could not see them. You have become

THE MOTHER OF THOSE THAT GROAN The paleness of the cloisters is on your face, which has lost nothing of its infantile calm. Your delicate hand, which had such almond-shaped nails, has grown hard and wrinkled with turning mattresses, dressing ulcers, and fingering your ebony rosary. The poor patients watch you with tender affection as you pass through the ward and address kindly words to them. One thing which I noticed surprised me. When you were young, with your mother, in the house which looked into a big garden, you were sad and dreary, as though you had borne the weariness of days too long; when I met you more than twenty years after, in your infirmary, you appeared to me lively, gay, ready to laugh, and seeking to cheer up your patients. Is it true, then, that calm is to be found where you Sœur Marie, my cousin and my sister! these lines will never fall under your eyes, and that allows me to say to you: You are a Saint!"

The London Tablet, commenting on this article, says of the Little Sisters of the Poor: Most of our readers doubtless know

how, not half a century ago, Jeanne Jugan, a poor servant woman in middle life, laid at Saint-Servan

THE HUMBLE FOUNDATIONS OF THE WORK. and now, as years went on, it has grown from more to more until it has attained its present proportion in the Catholic Church. Two hundred and seventeen houses, sheltering twenty-five thousand inmates, and served by three thousand four hundred religious—such are its latest statistics. Well may M. du Camp liken it to the grain of mustard seed, the least of all seeds, which by the blessings heaven becomes a great tree, so that the birds of the air rest in the branches thereof. Most of our readers, as we have said doubtless know the story of the Little Sisters of the Poor. To those who do not we say make acquaintance with it as soon as possible, in M. du Camp's paper or

elsewhere, for it is one of the most striking and cheering instances we know of the marvelous fecundity of the Church. But, we would add, do not rest content with mere second hand knowledge, with the account given in books. Visit for yourself one of the houses of the Little Sisters, and see there for yourself what we may truly call magnalia Dei—the wonder-ful works of God. We shall never forget he occasion when we first went over on

SACRED HOMES OF CHRISTIAN CHARITY. SACRED HOMES OF CHRISTIAN CHARITY.
There is a story of a man of whom it
might be said as of Sir Balaam, "his givings rare," going to hear a sermon on behalf of some good work. It was his intention to contribute "the unmentionably
small coin"—as the preacher described it
—which was his habitual tribute to pro-

Priety on such occasions.

But, as the eloquent pleader for the poor went on from one pathetic descrippoor went on from one pathetic descrip-tion to another, the parsimonious heart was touched by his passionate appeal, and the generous thought arose, "I will give five shillings," which was chased out by the still more bountiful resolve, "I will give ten," until in the end the man threw calculations aside and poured into the alms-dish all the money he had. Our own experience upon our first visit to the Little Sisters of the Poor was something Little Sisters of the Poor was something like this. We proposed when we entered their door to aid them by some modest donation. As we went from room to room and saw their good work we felt that it was an unspeakable privilege to aid as much as we could in it. We left with our pocket empty and our heart full of venerating admiration. What motive save that all compelling self-devotion. save that all compelling self-devotion, INSPIRED BY DIVINE CHARITY

INSPIRED BY DIVINE CHARITY
is adequate to induce women, many of
them gently born, tenderly nurtured, and
highly accomplished, to undertake such
tasks as those which the Little Sisters of the Poor fulfill, and find their happiness in fulfilling. Yes, every one who knows the Sisters will recognize the truth of M. Maxime du Camp's description, that what, Maxime du Camp's description, that what, above all, strikes you about them is their gaiety. "The smile expands upon their lips, as if it were part of their rule. The soul is serene, and the consciousness of accomplished duty gives to their whole being a sort of satisfied placidity, manifesting itself in an interior expansion by which the face is illuminated." Such is M du the face is illuminated." Such is M. du the face is illuminated." Such is M. du Camp's explanation of the gaiety of the Sisters. We could perhaps suggest a fitter one. We give his for what it is worth. But, as he truly adds, "nothing troubles the Sisters, and even if the noise of the world did not die away at the threshold of their retreat their occupations are so number. their retreat, their occupations are so numerous and succeed each other so regularly that they have no time to give a thought to the things of Babel." They are
THE SERVANTS OF THEIR POOR OLD INFIRM

FAMILY,
for which it is their business to provide.
"That is the problem which each day
renews itself and each day must be solved;
and when it is solved they offer thanks to
God and are at rest. The old people have had their food; they have a fire to warm themselves by; good beds await them. Providence has done its part. What is there to be disquieted about? And the Little Sisters are disquieted about nothing. Their homes are without endowment, without any source of income but the inexhaustible source of Christian charity, and to that they trust, confident in Him "who providently caters for the sparrow."
Such are the Little Sisters of the Poor.

But why does M. Maxime du Camp choose this time in particular to make his countrymen who read the Revue des Deux Mondes acquainted with them? He tells us. The Great Lay Inquisition, as he well calls it, is in full working order. Men whose sole offence was that they chose to live in religious community have been dispersed; the supreme acceptation of dispersed; the supreme consolations of religion have been banished from the hospit ls; the image of the Just One unjustly condemned, has been removed from the schools; brutalities as useless as insulting have be en perpetrated everywhere. And to make those charitable Congregations known, before they too fall before the persecution which has already overtaken Jesuits, Oblates and Dominicans.

A Bishop's Blessing.

It seems but a simple thing to remem-ber how gladly we kneel for a bishop's blessing. But yet it is no light privilege, for the blessing of a bishop is a blessing of the God he represents. A blessing given by a priest is something sacred and unearthly, consecrating in some sort and dedicating to God that upon which it falls. Even the simplest exercise of the priestly power of blessing, perhaps the only act that a newly-ordained priest can perform without the need of any permission, is yet one that the Church ranks among the sacra-mentals, and holy water becomes the means of increasing sanctifying grace. The blessing of the priest at the end of the Mass reminds us of our Lord lifting up his hands and blessing his apostles before He left them. The priest's blessing brings peace and sanctification, yet the priestly power of benediction comes forth from the power of the bishop as a stream flows from its fountain. In the bishop it resides in a plentitude that is surpassed on earth only by the still completer fullness of the apos-tolic blessing. Whenever we meet our by the still completer fullness of the apos-tolic blessing. Whenever we meet our bishop, we throng about him and kneel till he has blessed us; and in the church, as he passes to and fro, he scatters his benediction around him, or still more sol-emnly chants it from the altar. Our hearts are soothed and strengthened, we scarcely know how: but we sh we depart with the hallowing influence upon us of a benediction that specially dedicates all upon which it falls to the acred service of God.

Two. Thirds of a Bottle Cures,

Dr. R. V. PIERCE, Buffalo, N. Y. Dear Sir—I have been taking your "Favorite Prescription" for "female weakness." Before I had taken it two days I began to feel stronger. I have but two-thirds of a bottle and believe I am cured. Gratefully, Mrs. H. C. Lovett, Watsek, Ill.

A BRILLIANT IRISHWOMAN.

Caustic Comments on Irish Affairs SCATHING LETTER TO THE LONDON STAN DARD-ENGLAND'S POLICY FEARFULLY

EXPOSED.

The following letter to the London Standard, from a lady who signs herself "A Mere Irishwoman," contains an amount of information and irony combined that we have seldom seen equalled, and both add materially in the manufacture of an indictment against England, for her and materially in the manufacture of an indictment against England, for her cruelty to Ireland, that should make even the most ultra Englishman in the world blush at such a red handed record:

To the Editor of the Standard: Sir—Of

course I do not expect you to publish this letter, but if you will take time to read my remarks some faint idea of why you
Englishmen have not yet won "the
affection of your Celtic fellow-subjects,"
(I quote from your leading article in the
Standard of to-day) may dawn upon

As you say, this is far too "grave question" for anything but serious treat ment. Were it not so there are certainly elements in the present state of affairs to excite "inextinguishable laughter." You say "There is scarcely anything Englishmen were not prepared to do to win the affections of their Celtic fellow-subjects." Well, let us throw a veil of forgetfulnes over the penal laws; blot out the memory of the hangings, drawings and quarterings

THE IRISH BOYS AND GIRLS
Sold to West Indian planters by the British Government! Let us make a clean sweep of the English and German pensioners paid out of the revenues of Ireland soners paid out of the revenues of Ireland, because for very shame English statesmen dare not put them on the Civil List of England. Let us start fair from the "Union," remembering, however, Mr. Lecky's words, that "whatever may be thought of the abstract merits of the arrangement, the Union, as it was carried, was a gripe of the decreat turnitation.

was a crime of the deepest turpitude."
Since the "Union," what have Englishmen done to "win the affections of Issmen done to "win the affections of their Celtic fellow-subjects?" What "sacrifices" have been made? What "concession and conciliation" have been tried upon us? It is a curious fact that the Irish people, "warm hearted to a proverb," should have only ingratitude for the favors which you imply have been the favors which you imply have been heaped upon them? It took, after the "Union," more than forty years of hard work, ruined fortunes, and breaking hearts, to win for Irishmen Catholic nearis, to win for Irisamen Cathone emancipation and a slight measure of municipal reform, all of which was only granted, as the Duke of Wellington confessed, "from fear" of the consequences of the no-concession policy. Where, then, sir, could same men find room for continued of the state of the consequences.

gratitude? In 1843, while
THE BILL FOR DISARMING IRELAND Was being discussed, Napier in India, with his Irish troops, saved the honor of England by winning a great victory against such odds that in his wild delight the brave General shouted: "Magnificent Tipperary!" but in Tipperary a black-smith had to take out a license (as if for arms) that it might be well known who was likely to be making weapons for Irish hands at home. Here, you see, was scope for gratitude, but—on which side?

side?
Then came the great Irish famine, when (as John Mitcheil points out) the Birming ham hardware merchants did a good trade -in shovels!

—In snoveis:

The Encumbered Estates Act must also be acknowledged. Often asked for, never granted, it was at last given too late, for it only came to ruin many an old Irish facility which he like it. family who had lived amongst and loved and been beloved by their tenants; it brought in a horde of narrow-minded, cold blooded manufacturing people, who wished to hear no more of their English

workshops, but get up a little gentility.

The island was then indeed devoured by strangers, the great English landlords drew their revenues from Ireland, and the people sent their tribute, not only of corn swell the pride and power of England; for whenever an Irishman will drop his nationality and become, as we call it, a "West Briton," then he is received by you all with open arms. But for the leal and true there is but one answer, whether written, or spoken, or implied, it matters not, the result is the same—
"No IRISH NEED APPLY."

Religious hatred was carefully kept alive by such men as Lord Enniskillen, aided and abetted by English statesmen, who found it too useful a lever to be neglected in the government of Ireland: for notwithstanding their large army, and poor houses (built like fortresses) all over the country, the mass of the people were still wanting in proper "affection" for the kingdom that calls itself "Sister." Oh, blasphemy! to use that sacred name after such a tragedy of fiendish spite and cun-

"Ireland." said Thomas Carlyle, "is a starved rat that crosses the path of an ele-phant. What is the elephant to do? Squelch it; by heaven, squelch it.'

After 1848 came more writing from the pen of Lord Macaulay—"not a history, but political pamphlets." In those volumes he performed that "manly" exercise known as "hitting a man when he is down." He endeavored to turn away all sympathy from the Irish people. He told more falsehoods about them than any man has ever told and accordingly he was has ever told, and, accordingly, he was raised to the peerage; and encouragement was thus given to the whole tribe of insulters of the Irish race.

To-day his biographer—whose mind we

may suppose is a sort of saturated solution of his relative's opinions and prejudices—holds in his hands the liberty, the life, and often the death of like hyperstanding the saturation of the holds of the saturation o often the death of Irish men and women; while another of this Celt-hater's relatives is closeted at the castle (that sink of iniquity), and directs every arrest and re-wards every informer. The very fact that a man was an informer would make most honorable people doubt the truth of his information. STORY OF IRELAND'S "INGRATITUDE"

Is a long one, with too many details to Monroe, Mich., Sept. 25, 1875.
Sirs—I have been taking Hop Bitters for inflammation of kidneys and bladder. It has done for me what four doctors failed to do. The effect of Hop Bitters seemed like magic to me.

failed to do. The check seemed like magic to me.

W. L. CARTER.

give to-day. It may be as well to recall one which bears upon the famine of to-day along the west coast. I refer to the bounty given to Scotch fisheries for fifteen years; and then the troublesome fifteen years; and then the troublesome Iri-h clamor for justice; growing louder, Ireland got it (the bounty) for five years, and then it was stopped to both countries. Scotland, with her twenty years' start went ahead beautifully. Handicapped Ireland did not do so well; sneers were applied ad hibitum. "Look at Scotland, you laye Celts!" Oh the instince of the applied ad libitum. "Look at Scotland, you lazy Celts!" Oh, the justice of this "great English nation," this "greedy hyena of the seas," which stamped out Irish trade and manufactures (except the linen, which Ireland could not then make herself), and now say to be "group disartified tundents."

Ireland could not then make herself), and now says to us: "you dissatisfied, turbulent people, there's no pleasing you."

Well, we come down to to-day(the last few years, I mean). You have Froude and Freeman, and Goldwin Smith, not content with writing their falsehoods, like Carlyle and Lord Macaulay, but full of venom, crossing the seas to America, that "glorious birthright of the free, where so many a grand, pure Irish heart—smarting under the cruelties of this sanctimonious England—has found rest and peace, or a England—has found rest and peace, or a new and fuller life work.

The hate which an ignoble nature feels

for the one it has injured spurs on these British "civilizers" to "fresh fields and pastures new," where they hope their poi-RUIN TO THE IRISH BACE

That God will yet exalt far above every nation of shopkeepers.

The Standard has, at rare intervals, and

The Standard has, at rare intervals, and in guarded language, been kind enough to acknowledge the cleverness and the cloquence of many of the Irish Parliamentary Party. Have you Englishmen ever asked yourselves what inspires these men—what makes them eloquent? It is the love of their wronged country, their "undying hatred for her foes, their fierce indignation against the traitors to be indignation against the traitors to her cause." This is why they "fight against authority," for, as your own English writer, George Eliot, has said, "there is no great religion and no great freedom that has not done it in the beginning." For thus striving to save some shred of freedom to Ireland, these men were only last summer expelled from the English House of Commons. Conservatives and "Liberals" joined in congratulations, and having the House to themselves, passed the selves, passed the
MOST SEVERE AND UNJUST COERCION BILL

Most Severe and United Coercion Bill.
That has ever been brought in by any
English minister. Thus they again tried
to "win the affections of their Celtic fellow-subjects."

Never, never, while the world lasts, will true Irish men and women cease to lament the crimes, whether committed by the landlord or tenant, that have sullied the fair fame of Ireland; neither will they ever forget the crimes and the scenes that have disgraced England. But let Ireland get Home Rule, and we may forgive them.

The Irish National Exhibition has been

a great success, but no thanks to Englishmen. They sneered at it enough; and Government offices and commercial men over here tried in every way to injure it.
One of the last items to be thankful
for is your blow at another Irish work—
the Dublin company for the Holyhead
mail service. This last act of a "Liberal"

mail service. This last act of a "Liberal" Government has, I am thankful to say, turned many good Irish Conservatives into ardent Home Rulers.

Your leading article concludes with the words that "Nothing Irishmen can do will induce England to give Ireland Home Rule." Sir, I thank you for these words; they are the bright streaks of dawn for the Irish day that is to be!

alone, but all the world over. If they are content, as they profess to be, with themselves and their own progress, why bother about us? Why not confine their attention to their own business and attend to their own affairs? Catholics never attempt to interfere with the internal workings of the Protestant denominations; nor do they touch them in any way whatsoever, save when, as sometime happens, they are interfered with. I instance, it is very natural for Catholics in Catholic lands, such as Italy, Spain, Mexico, to raise a voice of warning against Protestant proselytism. It is not only natural; it is right and obligatory. Pro testantism is heresy, by its very profession of faith, and to allow heresy to be spread broadcast in a Catholic land without opposition on the part of Catholics of every kind and class, is to expect that Catholics are traitors to their faith, its teaching and its practice. Happily, however, beyond the local disturbances that such prosely-tism sometimes calls forth, the Protestant gospel in Catholic lands carries its own refutation with it, and dies of its own virus. It has inherent in it the vice of al dissension. The same condemns it to the heathen; so that Protestant mis sions have come to be a by-word of scorn and opprobrium, and only injure the Christian name in the eyes of the heathen. Here are the Baptist foreign missionaries sending home complaints for several years past that they have been systematic-ally defrauded of a portion—ten per cent. about—of their salaries. When was ever such a complaint heard from Catholic missionaries? Intelligent Protestants write with shame of the dissensions among the various Protestant denominations in Mexico, which are patent to all the people All these hot-gospellers among the be-All these hot-gospellers among the benighted Mexicans are themselves at daggers drawn, and all of them put together amount, comparatively to the people they profess themselves eager to convert to their divided "Christianity," to a merc handful. There is a man of the name of Riley down there, who claims to be, and probably is, a bishop of the Protestant sect called Protestant Episcopal. But for the life of him, not even to save the soul

Throat, Bronchial, and Lung Diseases a specialty. Send two stamps for large treatise giving self treatment. Address World's Dispensary Medical Associa-tion, Buffalo, N. Y. of a Mexican peon, would Riley break bread with his Methodist Episcopal breth-ren, nor with the Baptists, nor with any other of his cosociates in religion. And of such is the kingdom of the Protestant heaven and the moral regenerators of the

Now, in matters of this sort, and there is abundance of such, one would imagine that our Protestant friends would find that our Protestant friends would find call for all their spare attention, instead of keeping a sharp lookout on the Pope and his doings. Bless their timid hearts! the Pope never thinks of them save as outside the pale of the one true Church, nor would he have them enter that Church unless they came in of their own accord and by God's grace. Yet they are and always seem haunted by the idea that the Pope and the Catholics are animated by the deepest and darkest designs against their peace and comfort. So they keep counting us to see how we are getting on, whether we are growing or decreasing. Now they are jubilant because we, as they imagine, are falling off. Again their heart is filled with foreboding because the Catholic tide is rising, swelling, and spreading abroad over the land.

There is that resolute foe of ours, the Methodist Christian Advocate, that can see no good in us at all, moralizing on the two hundred and fiftieth anniversary of the foundation of the Jesuit mission in Maryland. Filling its hands with sand

the foundation of the Jesuit mission in Maryland. Filling its hands with sand the Advocate dusts its eyes carefully and then proceeds to look at things and com-pare results. It discovers that though the Jesuits had "about 35 years the start of the Methodists," Maryland is to-day one of the "Methodist States," and that "Romanists of American lineage are probably less numerous, relatively, in Mary-land than they were a hundred years ago." That is one way of putting things; but we that is one way of putting times; out we let it pass, as we come to more important considerations presently, and which will embrace this point in their scope. The Advocate proceeds to reflect in this ecstatic

manner:
"We hear much of the power of Jesuitism, but in this, the only country where it had enjoyed liberty for two hundred and fifty years, it has not accomplished a one hundredth part as much as Methodist circuit-riders have. Romanism lives and grows, of course, because it is abundantly fed by immigration; but it is chiefly a religion of foreigners, whose grandchildren forsake it. And yet what a start it had! And what claims it makes! Will it ever e recognized as an American denomina-The Advocate, like all false extatics,

nere jumbles up matters in wild confusion.

The Jesuits are not the Catholic Church, but one, of its strong agents. Were the

Jesuits blotted out to morrow forever, the Catholic Church would continue and be the same. The Catholic Church in America, as in all lands where they have lived and worked, owes a deep debt to the galand worked, owes a deep debt to the gal-lant and great Company of Jesus. But it owes equally deep debts to all who have taken strong and active part in the plant-ing of the faith here: the unnumbered army of confessors who have gone down into nameless graves, but whose lives were full of goodness; the toilers in the forests and the clearings, the laborers along the canals and railroads tracks, the thou-sands and thousands of secular priests, as well as those whose names and memory have been better preserved in the annals Government has, I am thankful to say, turned many good Irish Conservatives into ardent Home Rulers.

Your leading article concludes with the words that "Nothing Irishmen can do will induce England to give Ireland Home Rule." Sir, I thank you for these words; they are the bright streaks of dawn for the Irish day that is to be!

You said those words about Catholic Emancipation; you said those words only a few years ago about "The Three F's." Oh, sir, repeat them often; they cheer us, they do us good. I remain, sir, your obedient servant, A Mere Irishwoman.

It is strange to notice how exercised our Protestant and non-Catholic friends and shand thousands of secular priests, as well as those whose names and memory have been better preserved in the annals of the regular orders to which they belonged. The "religion of foreigners" is the religion of Christ. It was owing to the regular orders to which they belonged. The "religion of foreigners" is of the regular orders to which they belonged. The "religion of foreigners" is of the regular orders to which they belonged. The "religion of foreigners" is of the regular orders to which they belonged. The "religion of foreigners" is of the regular orders to which they belonged. The "religion of foreigners" is of the regular orders to which they belonged. The "religion of foreigners" is of the regular orders to which they belonged. The "religion of foreigners" is of the religion of foreigners. The was owing to the was discovered as discovered as the religion of the "leave, and god is our goal. "One evening," says St. Angustine, "I had retired into the solitude and silence of the wastic vone of the "freigners" is of the religion of foreigners" is one of the "frei army of foes and of proselytizers. Look to your own grandchildren, Advocate. Nay, look to your children and see what becomes of them. Why do all Protestant becomes of them. Why do all Protestant denominations bewail their emptying pews? This is a complaint that never comes from Catholics, though Catholic churches multiply every year. Will Catholicity be "recognized as the American denomination?" Whata question! Does America give religion, or getit? Is "America" to be the new god? The Catholic Church here, as everywhere, will continue to be what it always has been, the one to be what it always has been, the one Church of Christ, founded by Christ on Peter, the chief of the Apostles, and transmitted through the same succession and hierarchy down through the ages and all time, commissioned to teach the truth to all nations and baptise them, with the abiding promise of the neverfailing presence of Christ.—Catholic Review.

Thomas Meyers, Bracebridge, writes: "Dr. Thomas' Eclectric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by those who use it."

Mental depression, headache, and nervous debility, are speedily remedied by that excellent blood-purifying tonic, Burdock Blood Bitters. The Editor of the Mitchell Recorder states, that he was cured of biliousness, liver derangement, and sick headache, by the use of this medicine.

Mr. Parpetus Boileau, Ottawa, says: "I was radically cured of piles, from which I had been suffering for over two months by the use of Thomas' Eclectric Oil. I used it both internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life." believe it saved my life.

Baldness may be avoided by the use of Hall's Hair Renewer, which prevents the falling out of the hair, and stimulates it

FLIES, roaches, ants, bed-bugs, rats, mice, crows, chipmunks, cleared out by "Rough on Rats." 15c.

ECHOES OF THE HEART.

From the French of Able J. Courvolsier-by Thyre.

The first mourner that entered into the darkness of the Valley of Humanity was the tear of an orphan, fatherless, motherless, homeless. Next came the wail of a deserted woman; and then, the sigh of old age, poor, forsaken. These three sorrows seem the greatest despect in old age, poor, forsaken. These three sorrows seem the greatest, deepest in the realm of woe; but they are not the most hopeless: wrecks of misfortune drift into the haven; aching, broken, blighted hearts turn to God!

turn to God!

Better far the crust of poverty, the decrepitude and weariness of age, the decrepitude and weariness of age, the dreariness of isolation, than that despairing form of human misery—satiety of prosperity, bitterness of defeated pride.

Listen to the voice of worldly felicity:
"I have lost strength and life, friends and happiness; the only blessing left me on earth is, that I have wept."

earth is, that I have wept."

The baffled scientist exclaims on concluding a book:

"Oh, how wild the throbbings of my heart! All chafes my spirits, all is constraint. My heart is burden!

I have breathed my very soul into these pages written with a quill wrenched from the wing of my dreams and dipped in the tears of my despair."

tears of my despair."

Sorrow is the voice of God urging us to go to him.

go to him.

O ye who weep, seek God—He weeps;
O ye who saffer, seek God—He heals;
O ye who pass, seek God—He smiles;
O ye who pass, seek God—He stays.

—Edgard Quinte.

And thus, too, the happy and the

And thus, too, the happy and the learned must weep.

Ah me, no matter what we be at morn—soon the battle of life is fought; our day is spent; the shades of night gather round us: a grave is the end of all.

Death levels all differences; the prince, born in state and rocked in the arms of burner, and love and the waif whose

luxury and love, and the waif, whose cradle was the hard, bare stone of the street, alike sleep their last sleep on the cold bosom of our common mother— earth. Beyond this there is no truth;

hence, no true happiness on earth.

O reader, when thy heart will be crushed by long years of suffering, when thy fond dreams of greatness and happiness, mo-mentary as a sound, have dissolved into mothingness, from the depths of thy misery a cry will rise: O God, I can bear no more; let me die! Then, like the bird of the sea, rest thy weariness on the tide of thy sorrow, and soon its waves will

tide of thy sorrow, and soon its waves will bear thee to heaven.

Blessed are the souls whose cravings no earthly boon can satisfy, whose divine motto is, "Excelsior."

Higher, still higher, till we reach Thee, O Lord. Without Thee our years are like a drop of water in the ocean; our loves as a fragile, faded leaf; our joys but an echoless sound in the boundless realms of immensity.

an echoless sound in the boundless realms of immensity.

O God, Fhou art the science, harmony, beauty, infinite glory, end of our souls; without Thee we are doomed to bear in our hearts a wound that nothing here below can heal, nay, not even a mother's kiss; earth is powerless to gratify the longings of our souls—earth is but the way to heaven, and God is our goal.

"One evening," says St. Augustine, "I had retired into the solitude and silence of one of my favorite haunts on the borders

gustine, we are not happiness; seek higher!"

I looked upon the vaulted canopy of heaven, studded with so many bright, sparkling gems, and asked: "Can you give me peace?"

But the moon and stars behind a cloud

But the moon and stars behind a cloud withdraw in awe, and the voice sighed: "No, no; seek higher?"

Then I comprehended the vanity of this world—my heart's problem was solved, and, falling upon my knees, I cried: "O God, my happiness and eternal rest! blessed be Thy name forever!" Thrice happy is the solitary soul That shuns the world's most glitt'ring, daz-

That shuns the world's most gutt ring, daz-zling pomps, And flings aside alluring Pleasure's cup. The soul that near God dreams a higher life, In this dark vale of bitterness and woe; And wrapt in ecstacy of love divine Amid earth's strife already is "at rest."

Let the enemies of truth worship at the attar of passions: false, pitiless gods that never soothed a suffering heart, never revived a withered hope. Away, away, I fear the contamination of your poisoned

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

Diphtheria—that terrible scourge of the present day—attacks chiefly those whose vitality is low and blood impure. The timely use of Burdock Blood Bitters forestalls the evils of impure blood, and saves days with the Samula battles 10 central kills. Samula battles 10 central kills.

falling out of the hair, and stimulates it to renewed growth and luxuriance. It also restores faded or gray hair to its original dark color, and radically cures nearly every disease of the scalp.

The Diamond Dyes always do more than they claim to do. Color over that old dress. It will look like new. Only 10 cents for any color.

FLIES, roaches, ants, bed-bugs, rats, mice, crows, chipmunks, cleared out by "Rough on Rate." 150.

doctor's bills. Sample bottles 10 cents.

The manufacturers of the "Myrtle Navy" tobacco invite the very closest scrutiny of its quality. The expert whose trained senses teach him to recognize the exact quality of tobacco, and the smoker who judges by his experience in smoking it, will both come to the same conclusion that it is of the very highest quality anywhere to be found. It is made of the very finest of Virginia leaf and is manufactured with the greatest possible care. with the greatest possible care.

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Dear Hands.

The whole world's burdens, but no power to seize to seize the sign of life, the gifts that please, The gold and gems that others find so fair. Dear hands, where bridal jewel never shone, Whereon no lover's kiss was ever pressed, Crossed in unwonted quiet on the breast, I see, through tears, your glory newly won. The golden circlet of life's work well done, Set with the shining pearl of perfect rest.

—Atlantic Monthly.

RENEGADE CATHOLICS. Why They Abandon the Faith for

Transitory Honor.

One of the strange things of the present age is the tendency of Catholic public men to become indifferent to their religion. In Europe, the Gambettas and the Berts and the Baras and the Garibaldis and the Cavours were at one time Catholics. They listened to the instructions of the Church Cavours were at one time Catholics. They listened to the instructions of the Church, and were taught that she is the one and only true Church; that there can be no other; and this they believed during the years before their rise to the position of recognized public men. But as they grew to prominence, and were passing through the preparatory school of what is now called statesmanship, they gradually yielded up their faith, forgot or ignored their early instructions and became enemies of the Church. These men seem to 'think it inconsistent with nolitical promi. think it inconsistent with political promi-nence and public position to be faithful Catholics, or indeed, Catholics at all. Here in our own country, though promi-nent Catholic laymen seldom become per-

Here in our own country, though prominent Catholic laymen seldom become persecutors of the Church, many of them become very indifferent to its teachings; many of them become what are called "liberal" Catholics, and some of them desert the Church altogether. We say this is one of the strange things of the present age. Is it necessary, in order to become a popular favorite, a prominent public man, a "statesman," that a Catholic shall abandon his religion and turn his back on the Church of his fathers, and of his own Church of his fathers, and of his own early years? Is it necessary, even, that he shall become that anomalous sort of being called a "liberal" Catholic?

We admit that there are influences in

this country which operate on Catholics who seek popularity or public office to become negligent, or indifferent, and even to desert the Church. The total indifference of most Protestant politicians to the distinctions between churches enables them. to make canvasses and "run campaigns" without falling foul of any of the difficulties that arise in the path of the man who has, and is known to have, fixed and clear religious principles. The candidate for office, or the sceker after political prominence who is least religious, so long as he is not openly irreligious, is likely to be most successful. Even the Protestant, who is a strict and steadfast adherent of the creed and practices of his denomination, is to some extent handicapped in a race against a man who is known to have no creed attachments and hails from no par-ticular church. But comparatively few of those whom the Protestant church going people would call "good" church members seek public office, or ambition public prominence. They seem to have come to the belief that politics and religion are in nature opposed to each other; and so the political Protestants are, generally speak-ing, men who care little or nothing for the differences between church creeds, though they are still, in their prejudices, clearly-pronounced Protestants. But such at all, or if they do, must join in such a manner as not to offend the "good fellow" who must not be offended.

Now, Catholics in this country have as much right to be politicians and promin-ent men as any other people, and it must be conceded—not at all to their discredit -that they are as fond of public prominence as any others of our citizens. But their right to be politicians, and their fondness for public prominence and public office necessarily bring them into intimate connection and association with the kind of non-Catholic politicians and public men we have above referred to. As we have said, to allude to religion—except, perhaps, to sneer at it—in the society of these men "wouldn't do;" it might, possibly, make one look narrow-minded, illiberal, unfit one look narrow-minded, illiberal, unfit for this post or that—it might, in fact, ruin one's political prospects. And thus, it will be easily seen, the Catholic politician or public man—the holder of, or the seeker after, public office—is subjected to the influences that are constantly operating in this country to induce him to become

negligent or indifferent to his faith—even to abandon it altogether. But we have failed to find the Catholic but we have latted to find the Catholic that could keep his conscience in any kind of peace who abandoned his faith—or, even, become a "liberal" Catholic—for such reasons. We have heard men say—and Catholics, too, (may God enlighten them | that a man can change from being them)—that a man can change from being a Catholic to being a Protestant, and yet be conscientious. We say no; no man can, and no man ever did, so change. No man ever abandoned the Catholic Church from motives of conscience. This may appear to non-Catholics a bold statement, but we make it with the greatest confidence. The man who has been reared and instructed in the Catholic Church until manhood, and then abandons it does so from motives unworthy of respect ;-nay, from the motives of a moral coward, a moral poltroon, worthy of nothing but contempt. The Gambettas et al. never apostatized. They may have done as bad acts as Julian the Apostate, and they will be indeed as expected. be judged as severely (if not more severely) for them; but they never openly recognized the equality, much less the superiority of another church. The men in this Sold by Harkness & Co., Dundas St.

country who abandon the Catholic Church

BY SUSAN MARR SPALDING.

Roughened and worn with ceaseless toil and care.

No perfumed grace, no dainty skill, had these;
They earned for whiter hands a jeweled ease.
And kept the scars unlovely for their share. Pattent and slow, they had the will to bear The whole world's burdens, but no power to seize

The flying joys of life, the gifts that please, Christians. The man who deserted from only of the natred but of the contempt of Christians. The man who deserted from the Christian ranks to those of the Mussul-mans was not only looked upon as one who renounced the faith of his fathers, but also as one who deserted because of re-wards or benefits offered him by the enemy wards or benefits offered him by the enemy of the Cross. Renegades of the present day, those who desert the Church for Protestantism, are renegades still, and are unworthy of anything but contempt, as were the renegades of the middle ages. They do not, as the old renegades did, go over to the Turkish enemy on promises of Turkish gold, but they go over to the Church's Protestant enemy in search of rank and name and wealth. Such men worthy of respect!

rank and name and wealth. Such men worthy of respect!

Every man should be estimated for his individual worth. The moral coward is worth nothing but contempt. And the man who has lived until manhood in the faith of the Catholic Church, and then deserts her and becomes a Protestant, is deserts her and becomes a Protestant, is the most contemptible kind of moral coward.—Catholic Chronicle.

A REMINISCENCE OF PAREPA

New York World.

New York World.

The season of music was closing. Satiated with praise, Parepa Rosa drew her fur wrap around her shoulders, and, stepping from the private entrance of the "Grand," was about to enter her carriage when "Please, mi ladi," in low, pleading accents, arrested her attention. It was only the shrunken, misshapen form of little Elfin, the Italian street-singer, with his old violin under his arm; but the face upturned in the gas-light, though pale and pinched, was as delicately cut as a cameo, while the eager, wistful light in the great, brilliant eyes, the quiver of entreaty in the soft Italian voice held her for a moment against her escort's endeavor for a moment against her escort's endeavor to save the annoyance of hearing a beggar's plea. "Well?" said the great singer, half im-

"Well?" said the great singer, half impatient, yet full of pity.
"Would mi ladi please?" in sweet, broken English, and the slender brown hands of the dwarf held up a fragrant white lily, with a crystal drop in its golden

"Do you mean this lovely flower for me?" A passionate gesture was his answer. Taking the flower, Parepa Rosa bent her stately head. "You heard me

sing?"
"Mi ladi, I hid under the stair. 'Twas
"Oh mi ladi, yesterday I heard the voice. Oh, mi ladi, mi ladi, I could die!" The words came mi ladi, I could die!" The words came brokenly from quivering lips passionately in earnest. The loud voice of the world she had just left had never shown Parepa Rosa the power of her grand voice as she saw it now in those soft, dark eyes aflame, and in the sobbing, broken words, "Mi ladi, O mi ladi, I could die!"

"Child"—and her voice trembled—"meet me here to-morrow at 5." And, holding the lily caressingly to her cheek, she stepped into her carriage and was driven away.

driven away.

It was Parepa Rosa's last night. In a It was Parepa Rosa's last night. In a box near the stage sat little Elfin, like one entranced. Grandly the clear voice swelled its triumphant chords, and rung amid the arches with unearthly power and sweetness. The slight frame of the boy swayed and shook, and a look so rapt, so intense, came on his face, you knew his very heart was stilled. Then the wondrous voice trilled softly, like the faint sound of bureles in the early morn: again its sweet-

Italian musician.

Long and prolonged was the applause; and at the first pause, sweeping with royal grace, came our queen of song. At her breast was the fragrant lily. Queen, too, by right of her beautiful, unstained womanhood as well as by the power of her sublime voice, she stood a moment, then sang clearly and softly the ballad, with its refrain of "Farewell, sweet land." Accompanying her came the low, sweet Accompanying her came the low, sweet wail of little Elfin's violin. There was silence in the great house at the close, then a shout went out that shook the weighty

a shout went out that shook the weighty pillars.

A whisper being heard that Parepa Rosa meant to educate the boy musically, the generous hearts of a few opened the gates of fortune for little Elfin. To-day he is great and famous, "the boy violinist," and they call him to play before princes.

Parepa Rosa! God called thee in thy perfect womanhood, but thy voice lives in our hearts; and at the last great day it shall be written in shining letters on thy name: "Inasmuch as ye did it unto the least of these, ye did it unto Me."

Sick and bilious headache, and all de-rangements of stomach and bowels, cured rangements of stomach and bowels, cured by Dr. Pierce's "Pellets"—or antibilious granuels, 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

SILVER CREEK, N. Y., Feb. 6, 1880. GENTS—I have been very low, and have tried everything, to no advantage. I heard your Hop Bitters recommended by so many, I concluded to give them a trial. I did, and now am around, and constantly improving, and am nearly as strong as ever.

Western W. H. Weller.

A Wonderful Change.

Rev. W. E. Gifford, while pastor of M. E. Church, Bothwell, suffered from chronic dyspepsia so badly as to render his life almost a burden. Three bottles of Burdock Blood Bitters cured him.

What Toronto's well-known Good Sama ritan says: "I have been troubled with Dyspepsia and Liver Complaint for 20 years, and have tried many remedies, but never found an article that has done me as much good as Northrop & Lyman's Vege-table Discovery and Dyspeptic Cure."

CLARA E. PORTER.

ENGLISH DEMOCRACY.

THE HOUSE OF LORD MUST GO.

This branch of the legislature is composed of hereditary landowners who collectively own 14,258,527 acres of land, and whose collective incomes are about £15, 300,000. They have persistently opposed, so far as they dared, every measure of reform brought forward during the present century, and more especially every measure that has militated against their own class that has militated against their own class interests. Not only are they Conservative in the real sense of the word, but in the party sense. When a Conservative Ministry is in power they are useless, when a Liberal Ministry is in power they are actively pernicious. Notwithstanding their wealth they are not independent. They are place hunters; they are clamorous for decorations, and they dip heavily into the public exchequer. In pay, pensions, and salaries, they annually divide amongst themselves (including the salaries of the Bishops) £621, 336 per annum. It may be an open question whether the system of one or two chambers is the more desirable. No sensible person, however, can able. No sensible person, however, can advocate a chamber, destined to act with advocate a chamber, destined to act with controlling impartiality, composed of enormously wealthy men, draining vast incomes from land, absorbing large amounts of public money in pay and pensions, and perpetually intriguing to secure the triumph of the party to which the great majority of them permanently belong. It is surprising that so astounding a legislative assembly as our House of Lords can have existed so long in a country inhabited by sane human beings, and its existence in any country where the paramount assembly is elected by a numerical majority would of course be out of the question. "THE FIGURE HEAD" WILL PROBABLY FOLLOW,

The forces of Democracy being thus The forces of Democracy being thus organized, the traitors having been expelled from the camp, and a legislative assembly having been elected which would be the direct reflex of the national will, we the direct reflex of the national will be lost in bringing the country into line with the spirit of the age. What will follow, however, is too wide a subject to enter into in this article, although a few of the political and social problems to the solution of which it will devote its energies may be briefly alluded to. It is doubtful whether even amongst Democrats the majority regard the issue between a monarchy and a republic to be within the realm of practical politics. So long as a monarch reigns, but does not rule, the question is an academical one. To Democrats, whether the ornamental figurehead of the State be a living human being, a piece of painted canvas, or a gilt club, is a matter of exceedingly small importance in their eyes. Moreover, they recognize that the human figure-head has its nize that the human figure-head has its advantages in a state such as ours, where the tie that unites the metropolis with its colonies is of the slightest. What they object to is the needless and foolish expenditure which is arbitrarily connected with the institution of monarchy in this country. The monarch and the monarch's family now cost about 1.800 000 per annument. now cost about £800,000 per annum; and without any impeachment of the personal respect that is felt for the Queen, this expenditure is regarded not only as excessive, but as one for which there is no more inherent necessity than there would be to encircle the mace with strings of diamonds,—were it, instead of an individual, our figure-head.

WHAT IS COMING INSTEAD.

That Conservatives, that Whigs, that great landowners, and that millionaries should regret the advent of all this is conceivable. They have drawn a prize in a life's lottery like Doctor Pangloss, they consider that all is for the best in the best worlds, they are convinced that legislation, but them, and for them is in though they are still, in their prejudices though they are still, in their early pronounced Protestants. But such Protestants are the very worst kind of Protestants for Catholics to associate with. Their easy indifference to the requirements of creeds enables them to move about among men of all denominations and be "hail fellow well met" with all of them. To allude to religion among such men would be, if not to offend them, to make them feel uncomfortable, and to lessen the welcome at the next meeting, lessen the welcome at the next meeting. They may allude to religion,—and they their allustically their allustically and the anticipation and they the anticipation and they are dreamers. And why? Because they assert if power be placed in the hands of the many, the many through the city streets by little Elfin, the Italian musician.

They may allude to religion,—and they the anticipation and they the anticipation and they are allustically and the corrected that they are dreamers. And why? Because they assert if power be placed in the hands of the many the many will exercise it for their benefit. Is it not a still wilder dream to suppose that the many will in future possess power and bull the anticipation and they are the protection and the power be a thing with the anticipation and and good for all if it as ystem is sound and good for all if it as ystem is sound and good for all it is a system is sound and good for all it is a system is many will in future possess power and use it, not to secure what they consider to be their interests, but to serve those of to be their interests, but to serve those of others? Did the landowners act thus in England as long as they were the possessors of power? Can any instance be shown in history—except in Rome when votes were bought (and we are seeking in every way to render bribery impossible)—in were bought (and we are seeking in every way to render bribery impossible)—in which a democracy acted with such astounding abnegation? Is it imagined that artisans in our great manufacturing towns are so satisfied with their present position, that they will hurry to the polls to register their votes in favor of a system which divides us socially, politically, and economically, into classes, and places them at the bottom, with hardly a possibility of rising? The schoolmaster has been abroad. The artisan no longer is an ignorant beset The artisan no longer is an ignorant, besotted beast of burden. He thinks; he reasons; he aspires. The poor village slave, too, the hewer of wood and the drawer of water, no longer regards his squire and his parson as beneficent beings, whose will is forever to be his law. For the moment, forever to be his law. For the moment, we demand the equalization of the franchise; we regard this as a step on the democratic path from which there is no turning back. Our next demands will be electoral districts, cheap election, payment of members, and abolition of hereditary legislators. When our demands have been complied with we shall be thankful but we shall not rest. On the contrary, having forged an instrument suitable for democratic legislation we shall not rest.

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

JOAQUIN MILLER'S OPINION OF CONVENT SCHOOLS.

I want to call the attention of parents to those plain but simple schools of the Loretto Order. I do not know that they are better than those of the Sacred Heart to be found all through the United States, but they seem to be much cheaper and simpler, more severe and old-fashioned: Perhaps, I should say, that I like them better. And I think many a poor man, like myself, who cannot afford high-priced schools, will thank me for the bit of information I can crowd in this paragraph Four years ago I took a little girl of mine from Oregon, and put her in the Loretto Convent School at Guelph, Onta-

Loretto Convent School at Guelph, Ontario. She was a wayward little thing, quite without culture, discipline, or any idea of obedience; then she was all shaken up with the ague; and the long journey made her quite ill, too. But the place is so high and dry and entirely healthy that the child soon became strong and healthy and hardy. In the whole four years I have not paid over \$10 of doctor's bills. And this girl who so liked the freedom of the hills and was so lawless, soon became one of the was so lawless, soon became one of the most patient, industrious and well-discip-lined children in the world. All by kindness too; not one hard word was ever spoken to her, as far as I know. And she from the first was in love with these gentle teachers all, from the Mother Superior down. As to the dread some Protestants have of their children becoming Catholics, I can only give my experience horse for the have of their children becoming Catholics, I can only give my experience here for the information and guidance of others. I am not myself a Catholic, nor do I profess any particular creed; although I think I see some good in all. But holding with that eminent Englishman—that "man is a religious animal"—and knowing in my own heart that religion is as strong an element for good and is as necessary to the perfection of a soul as is the element of love, I desired that my daughter should be religious. And I desired, too, that, after some years of reflection, she should choose her own religion. After a year or so of obseryears of renection, she should choose her own religion. After a year or so of obser-vation and reflection she chose to be a Catholic. But so far from her being persuaded or influenced to this, she was put on a probation. And even then I had to give my written permission before she could be accepted. Pardon this detail, but it is important for all to know these facts.

And now I come to the practical part and the purpose of this item—the cost. Briefly then, in round numbers, it is \$100 a year for board and tuition! This nom-inal sum seems startling. And it is because it is so cheap, so good and perfect in all respects, that I publish it to the world. You see these gentle Sisters seek no commercial advantage or profit at all. They only want to make expenses. And They only want to make expenses. And as they pay out nothing to speak of for rent or for clothes, and dress plain, live plain and simple, their expenses are very light, indeed; and so it is that they can afford to take a girl and keep her at school for \$50 the half year.

Of course there are other incidental expenses, such as washing and so on. And then a young lady, as she advances in years and culture, will require higher instructions in music and the like than is given in the general course. So that the

structions in music and the like than is given in the general course. So that the bill can be easily swelled to \$200 a year, but not well above that.

There is another one of these remarkable schools still nearer to us. It overlooks Niagara Falls, and is just across the river on the Canada side. I am acquainted with the Mother Superior here also; and I know that she, like the Superior of the Loretto School at Guelph, is a mother indeed to any girl given in her charge. indeed to any girl given in her charge.

How an Act of Kindness was Remem-

the pressure, would save us. Without that, we must go by the board,—the result was inevitable. I went out upon the street and among my friends, but in vain. Two whole days I strove, and begged, and then returned to the counting-house in decaying I sat at my dash expective. in despair. I sat at my desk, expecting every moment to hear our junior sounding the terrible words, "Our paper is ested!"—when a gentleman entered my apartment unannounced.

"Mr. Winslow," he said, taking a seat at the end of my desk, "I hear you are in need of money." The very face of the man inspired me with confidence, and I told him how I was

"Make your individual note for one

"Make your individual note for one year, without interest, for \$20,000, and I will give you a check, payable in gold, for that amount."

While I sat gazing upon him in speechless astonishment, he continued: "You do

less astonishment, he continued: "You do not remember me, but I remember you. I remember when you were a member of the school committee of Bradford. I was a boy in the village school. My father was dead; my mother was poor; and I was but a shabbily-elad child, though clean. When our class came out on examination day, you asked the questions. I fancied you would praise and pet the children of

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

Never Allow It.

Never allow the bowels to remain in a torpid condition, as it leads to serious results, and ill health is sure to follow. Burdock Blood Bitters is the most perfect regulator of the bowels, and the best blood purifier known.

have prospered, and am wealthy; and now I offer you but a poor return for what you gave me in that by-gone time."

"I took the check," said Mr. Winslow, "and our house was saved. And where, at the end of the year," he added, "do you suppose I found my note? In possession of my little orphaned granddaughter! Oh, hearts like that man's bring earth and heaven nearer together!"

After an individual has wandered for years in the wilderness of Protestant doubt and unrest and at last finds a sweet, doubt and unrest and at last finds a sweet, restful home in Catholicity, his attention is attracted at once to certain salient points, certain prominent characteristics of the Catholic Church. Amongst the first of these is her heroism. As a recent convert, please allow me to ask you to look for a moment at this conspicuous quality which makes her the wonder of men and of angels as a positive, aggressive, missionary power. Behold her method and its divine philosophy. By her authority she secures obedience; by her unity ity she secures obedience; by her unity she secures strength and harmony; and by her heroism she secures invincibility. Au thority, obedience, unity, strength, har-mony, heroism and invincibility,—the seven strands of her mighty cord with which she binds the world to the throne of God and lifts it aloft to the skies.

She is brave enough to carry the gospel to the poor. She fulfills the sweet words of Jesus to John in prison: "The poor have the gospel preached unto them." No curling the lip of scorn, nor scanning of dresses, nor looking for the man with a gold ring on his finger, when the poor in this world's goods approach her sacred altars. Thank heaven, the sunbonnet is as welcome in her temples as the latest confaltars. Thank heaven, the sunbonnet is as welcome in her temples as the latest coiffure of fashion. At her holy communion rail, we see meekly kneeling side by side the denizens of the garret and cellar along with the lords and ladies of the palace, realizing the old-time prediction of the prophet king: "The rich and the poor meet together, for the Lord is the maker of them all." The little orphans are her neculiar treasure.

peculiar treasure.

She tenderly takes the place of father She tenderly takes the place of father and mother, hangs up the little one's stockings at the glad Christmas time, and fills them, too. The parents of these precious darlings have gone away to "the everlasting holidays on high;" but God, in the plenitude of His mercy, has loaded His Church with heavenly charity, to supply their wants and most their necessities. their wants and meet their necessiti The truth of the old saying that "the adoption of an orphan brings good luck," she has verified thousands and thousands of

'Tis better in its place the loveliest bird Should sing aright to God the loveliest song. Than that a scraph strayed should take the

word, And sing his glory wrong." Oh, it seems to me that her disinterested love of the poor should endear her forever to all noble, philanthropic hearts! "Inasmuch as ye have done it unto the least of these my brethren," says the Saviour, "ye have done it unto me."— Church Progress.

The Danger of Irreverence.

Church Progress.

Unbelief comes oftener from irreverent association than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, is to take the name of God in vain, as truly as the vulgar oath; and when I hear him who calls himself a and when I hear him who calls himself a Christian, or a gentleman, indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect, without reverence, is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of prains as of moral feeling. I would see brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.

A Lesson For Girls.

Girls who aspire to and cultivate sidewalk flirtations with "mashers" they know little or nothing about, can learn a valuable lesson from a divorce suit now pend-

Savage versus William Savage.

Six or seven years ago Annie was a gay, handsome, coquettish, ripe little girl of sweet sixteen, the daughter of a prominent sweet sixteen, the daughter of a prominent merchant of Detroit, named Manning. She was giddy enough to engage in a street flirtation with a fellow who gave his name as Wm. Savage, and he stuffed her so full of nonsense, about his wealth, posi-tion, and so forth, that she agreed to an elopement and they were married. In three days he was in jail for burglary, for he was a professional burglar, thief and -murderer, if the occasion called for

He became acquainted with the penitentiaries of Michigan, Illinois, Missouri and so forth; and her married life had been a

so forth; and her married life had been a round of misery, particularly when he was at liberty and in a position to make her heart and pocket book bleed.

Had Annie Manning taken her mother's advice, she would be the mistress of a happy home, or she might be happy beside her father's stove, helping her mother run. her father's stove, helping her mother run the house.

Advice to a Boy.

Get away from the crowd a little while every day, my dear boy. Stand one side and let the world run by while you get complied with we shall be thankful but we shall not rest. On the contrary, having forged an instrument suitable for democratic legislation, we shall use it.

The Editor of the Grand River Sachem says:—"We are usually sparing in our enconiums toward patent medicines, but observation and enquiry has satisfied us that the preparation of Messrs. T. Milburn & Co., styled Burdock Blood Bitters,' as a blood purifying tonic is worthy of the high reputation it has established among the people."

"ROUGH ON RATS." Clears out rats, mice, flies, roaches, bed-bugs, ants, vermin," sort of young man your father hopes you are, your mother says you are, and your sweetheart believes you are. Get on intimate terms with yourself my boy, and the threatened danger at the outset with believe me, every time you come out from one of these private interviews you will be a stronger, better, purer man. Don't forget this, Telamachus, and it will Sold by Harkness & Co., Druggists, Dundas do you good .- Burlington Hawkeye.

The Bravery of the Catholic Church. HALF HOURS WITH THE SAINTS

Saint Mathias.

Saint Mathias.

The Will of God.—When the archtraitor Judas had put an end to his days by self-inflicted death, and while the apostles were awaiting the Holy Ghost on the Day of Pentecost, they bethought themselves of replacing him who had accounted himself unworthy to live, to the end that the mysterious and hallowed number established by the Saviour might remain undiminished. But might they arrogate to themselves the right of making an apostle? They could not bring themselves to think so, and hence reserved to God this high prerogative. They selected, then, from among the disciples the two most worthy, and, after having besought the Lord to mark out His own choice, they drew lots: the lct fell upon Mathias, who thenceforth took the rank of apostle. St. Mathias is believed to have preached the faith in Palestine and Ethiopia. According to the unvarying traditions of the Church, his apostolic career was crowned by martyrdom. The Greek Church holds his festival on the 9th of August, and the Latin Church on the 24th of February.

Moral Reflection.—From this example let us learn to expect (200, in 24) and

MORAL REFLECTION. - From this example let us learn to consult God in all our undertakings. Our own will may lead astray and deceive us; but God will give us this light if we utter, with a perfect heart, "Our Father, who art in Heaven... may Tby will be done."—(Matt. vi.

Saint Taraisius.

SIMPLICITY AND FRANKNESS.—St. Taraisius, elected patriarch of Constantinople towards the middle of the eighth century, succeeded in establishing among his clergy a simplicity of manners and life whereof he himself, brought up though he was in the lap of affluence, and accustomed to the pomp of worldly dignities, afforded the true example. Not content with banishing luxurious living, he shared in his own person the humblest functions of the sacred ministry. He restored the purity of the faith and the practices of the Church in all that regards the veneration paid to the images of saints, which had been so grievously changed, in consequence of the leonoclast heresy. Such an undertaking, perseveringly carried out, would of itself have immortalized him; but this was one of the least difficulties which he had to encounter. The Emperor Constantine V. SIMPLICITY AND FRANKNESS .- St. Taraencounter. The Emperor Constantine V. raised up a thousand obstacles in his path; and, after having repudiated his legitimate wife, the Empress Maria, in order to espouse a concubine, indulged in the most violent persecution of Taraisius. The latter, without ever failing in respect to latter, without ever failing in respect to the emperor, was not wanting in firmness towards a Christian thus forgetful of his duties. Taraisius died in 806, after a pro-tracted and arduous ministry.

MORAL REFLECTION.—The highest praise

which Scripture pronounces on the holy man Job, is comprised in these words:— "He was simple and upright."—(Job. i.

Saint Porphyrius.

PILGRIMAGE TO THE HOLY PLACES.—St. Porphyrius, born at Thessalonica, of an opulent family, quitted his own land at the age of twenty-five, in order to retire to the monastery of Scete, in Egypt, where he passed the five succeeding years in pious practices and the discipline of a monastic life. He then went to visit the holy places in Palestine, and fixed his abode in a cavern on the borders of the Jordan, so as never more to separate himabode in a cavern on the borders of the Jordan, so as never more to separate himself from a land which our Lord had hallowed by His presence. His austerities weakened him to such a degree, that it was necessary to lend him a helping hand to enable him to walk; but they failed to slacken his earnestness in continuing his pious pilgrimages. He was supported to Jerusalem, where God miraculously cured him in a vision on the very mount of him in a vision on the very mount of Calvary. The patriarchs, edified by his piety and great learning, made him bishop of Gaza, a town then filled with unof Gaza, a town then filled with un-believers. The ministry of the holy bishop was not barren, for, at the time of his death, which happened in 420, Gaza was almost populated by Christians.

MORAL REFLECTION.—The soul dilates and piety expands on contact with places especially sanctified: God there confers more abundant graces, as seeming to say, even as He did of the Temple of Jerusalem : "I have chosen this place to myself for a house of sacrifice."—(2 Paral. vii. 12.)

A Clever Shot.

Ingersoll-At the advent of Christian-

Ingersoil—At the advent of Christianity, in all pagan countries, women officiated at the sacred altar.

Comment—Yes, Strabo relates that there was a temple of Venus at Corinth sorch that it maintained above a thousand harlots, sacred to her service. That is the way they "officiated." It was high time for the advent of Christianity.

Ingersoll—They guarded the eternal fire.

Comment—And they will probably continue to do so.—Father Lambert's "Notes on Ingersoll."

Wickedness cannot find a resting place in the heart that is filled with love for little

When you bear a person boast of the number of his admirers, it is only a sign that he is thoroughly in love with himself. He himself is both rank and file of the imaginary host.

John Hays, Credit P. O. says: "My shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Dr. Thomas' Eclectric Oil his pain and lameness disappeared, and although three months had clapsed, he has not had an attack of it sines? has not had an attack of it since.

MALADIES MULTIPLY ONE ANOTHER. A simple fit of indigestion may—especially if the constitution is not naturally vigorous—throw the entire mechanism of the liver and bowels out of gear. Sick headache follows, poisoning of the blood by bile ensues, and there is grave and serious disturbance of the entire system. Check the threatened danger at the outset with Northrop & Lyman's Vegetable Discovery.

JOHN F. COFFEY, Editor. COFFEY, Publisher & Proprietor.

LETTER PROM HIS LORDSHIP BISHOP

LETTER FROM HIS LORDSHIP BISEOF

WALEE.

LONDON, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC BEOORD, 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 one can be considered by the consecutive of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am condient that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commendit to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,

Yours very sincerely,

+ JOHN WALER,

Bishop of London.

MT. TEOMAS COFFEY

Office of the "Catholic Record."

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

I shall be pleased if my Rev. Clergy will countenance your mission for the diffusion

of the Record among their congregations.
Yours faithfully,
†JAMES VINCENT CLEARY,
Bishop of Kingston.
LIC RECORD.

Catholic Record

LONDON, FRIDAY, MAY 25, 1883.

IRELAND AND THE VATICAN.

To Rome the Irish nation has ever been the object of the deepest and heartiest solicitude. In the worst days of persecution, when none other of the sovereigns of Europe could be found to lend the Irish sympathy or assistance, when the Irish appeared the abandoned of all nations, the Supreme Pontiffs were their fearless protectors and wisest counsellors. On the other hand, when heresy in its diabolical rage sought to destroy the Papacy, not only in those countries whose wicked rulers had cast off the yoke of truth, but even in countries that yet held to the dogmas of Catholicity; when Britain, especially, with all its perfidiousness and all those contaminating influences it knows so well how to employ, bent its every energy to the effacement of Papal authority throughout the world-Ireland, through every privation, every trial and every vicissitude of fortune, remained unalterably true to the See of Peter. If there be to-day flourishing churches in happy communion with Rome in England, Scotland, the American Republic, Canada and Australia, this fortunate state of things is attributable to Irish faith and Irish devotedness to the teachings and counsels of the Roman Pontiffs. What nation, we may with truth and with pertinence ask, what nation on the face of the earth has between the faithful Irish and the guese government as to its purposes shown such unbroken constancy in Holy Apostolic See. Too long have in that portion of Africa, but failed its adhesion to the rock of Peter? the Irish in Ireland and America left All other peoples have at some one period or another in the course of their national lives given way to either the gross errors of heresy or the specious fallacies of radical and revolutionary innovation.

Hence, on account of Rome's soliciity to Rome, the ties binding the one to the other have ever been of the closest character. And we venture to assert, fearless of contradiction, that the very closeness of these ties, of paternal solicitude on the one people should have in Rome some hand and filial submission on the other, have tended to promote the highest interests of Ireland, while materially, nay, marvellously assisting in the propagation of holy faith throughout the world. Efforts have been, especially of late years, ceaselessly made to weaken, with the view of finally severing, the connection between the Vatican and the faithful Irish. These efforts have been taken in hand and promoted by a clear and firm but respectful statethe government of Britain, which of ment of their case as well as vindicaall governments is the deadliest and most implacable foe, not only of tyranny more galling and injustice Ireland but of the Apostolic See. more crying that the world has ever Do we want testimony of England's yet witnessed. We earnestly trust undying hostility to the Roman that action will be at once taken in Pontiffs? We have it in abund- this matter, and that soon the Irish ance. Which is the nation race will be ably and successfully Portugal meant to take no active that subsidized assassins and represented in the Eternal City. conspirators to rob the Holy See of its patrimony? England. Which of its patrimony? England. Which is the nation that aided and abetted "Having for centuries treated Ireland as an English navy treats his wife—kicked the House of Savoy in all its deeds of her almost to death—we are amazed that

Which is the government that refused the request of thousands of its loyal subjects to intervene for the protection of the legitimate rights of sovereignty in the case of the Supreme Pontiff? The British government. Who forgets Lord Palmerston's criminal connivance at the machinations of the sworn enemies of the Papacy and of religion? Who s it that does not know that this powerful British minister consorted with, counselled and assisted the foes of Christianity to accomplish the destruction of the Papal sovereignty. Who does not remember Mr. Gladstone's fierce and fiery onslaughts on the government of the Papal states, and his later declaration that the faithful Catholic cannot be a good citizen or a loyal subject? What people received with open arms and glad acclaim the enemies of order, authority and religion? The British people. Mazzini and Orsini were accorded a sympathetic welcome. Garbaldi and Victor Emmanuel Who does not recall with shane and sorrow the brutal frenzy of the British people, fomented and fanned into flame by the government itself at the time of the restoration of the English hierarchy? Have the ravngs of the Times been lost in oblivion? Has its fierce shout of exultation, when the Eternal Cityat length fell before Piedmontese treachery and strength of numbers, been forgotten by devoted Catholics throughout the world? No, these are matters of history that cannot and ought not to be forgotten. They clearly prove and establish that which we maintain, viz., that Britain is the worst beable, foe of the Papacy. To alienate

cause most unscrupulous and implacthe Irish from their attachment to the Roman Pontiff has ever been a cherished object with British statesmen. To bring about misunderstandng between the Holy Father and his faithful Irish children they have recourse to every form of deception and misrepresentation. Sad indeed would that day be for Ireland and for the holy cause of truth throughout the world were such efforts to prevail. Already the enemies of religion rejoice because of a seeming triumph of British malignity and misrepresentation at Rome. They rejoice because of their anticipation of trouble between the Irish and the Vatican. But these anticipations of trouble will be doomed to bitterest disappointment. The Irish are a faithful, a forbearing race, they are essentially Catholic, and, therefore, so resolute in adhesion to the Holy See that neither British misrepresentation on the one hand, nor the machinations of a few designing foes of religion in their own midst on the expression. The British minister other, can sever the connection demanded explanations of the Portuthe Holy See without means of accurate information on topics of closest and most intimate connection with their welfare. Too long the "sneaking and scented popinjays" so well described by Mr. Leamy, M. P., have been permitted to belie and tude for Ireland and Ireland's fidel- belittle the Irish race before the Roman court. We have long thought and are now convinced, that the exigencies of the times, the interests of religion and the true advancement of Ireland all require that the Irish trusted and respected representatives of their just yiews and claims. The older Ireland at home and the newer and greater Ireland in America should both be properly represented at the Vatican. The Holy Father is the arbiter of the nations. He is the friend and protector of the weak and the oppressed. The Irish people may safely approach him, nay, it is their bounden duty to do so, to make

A writer in the London Truth says shameless spoliation and in its violations of international law? England. her feet, to demand a separation."

tion of their course in resistance to

THE CONGO.

No sooner does any Catholic nation ssert its rights abroad than Britain's innate je lousy at once forces her ish theory it would indeed seem that right to establish colonies or possess dependencies abroad. When France Africa England spared no means to excite discontent throughout Europe. The purposes of the French government were so distorted and misrepresented that at one time it did appear impossible that France could reap French government, that no interfer- a glorious part in the Christianizing ence was permitted with its regulation in its own interests of the unis. ian difficulty. But besides its claims in Tunis, France has claims to maintain in other parts of Africa, notably almost deified by the English people. in the now famous Congo territory. This region, now known to be of incalculable value, was first explored by Portuguese and French discoverers. Amongst the first, if not the very first, European explorers who visited this portion of Africa were members of the Society of Jesus. Other missionaries of the Catholic Church have since penetrated the territory watered by the Congo and its tributaries. We have no desire to decry the labors of such men as Stanley and Livingstone, who displayed so much heroic intrepidity in their travels through the "dark continent," but we cannot help reminding those who indulge in such loud protesta- has lately had prepared statistical tions of admiration over these distinguished men, that Catholic religious country. The total number of these bodies have produced multitudes of ecclesiastics is 55,385 divided as tolmen with qualities of courage and endurance at least equal to theirs, and yet no one sounds their praises or belauds their virtues. France, no doubt, intends to claim possession of a portion of the Congo country, but chaplains 2,686; superiors, directors Portugal has also designs upon portions of that valuable territory and has taken active steps to assert its claims. The people are urging the government to activity in the matter, and there is little doubt that before the close of the year Portugal will aries. have taken some decisive steps to establish its just rights in that portion

of Africa. Notwithstanding its constant friendship for England and its fidelity to English interests, Portugal has, by its designs on the Congo, become an object of jealousy to that country. No sooner had the Portuguese administration ordered the preparation of an armed flotilla for the Congo than British jealousy at once found

to obtain a satisfactory reply. The whole question came a few weeks ago before the Chamber of Deputies at Lisbon, and gave rise to an animated discussion. A member of the Opposition rose to demand that light should be thrown on the projects of the government in relation to the Congo country. He showed that there was a decided contrast between recent declarations of the English minister, Lord Fitzmaurice, and those of the Portugal minister of Foreign Affairs, M. Serpa Pimentel. The aggressiveness of the speaker on the left produced a profound sensation in the Chamber. The minister replied with a frankness that did him credit. He declared the statements in the English papers concerning his interview with the British envoy wholly unfounded. What he had stated to the envoy of Britain was, that the Portuguese government did not propose to send, as it was affirmed, seven ships of war to the Congo, and that until the negociations then pending were terminated, Portugal would send no armament whatever to that country. This statement of an interview not bearing an official character, shows that the Portuguese minister by no means meant to convey toLord Fitzmaurice the idea that

varience with the actual facts. In reassuming his seat the minister declared his purpose of awaiting the conclusion of the negociations actu. ally pending before saying anything government into an attitude of offen- further, but pledged himself to lay besive interference. According to Brit- fore the deputies at the termination of these negociations all documents no people but the English have any relative to the matter, and to give such verbal explanations as might be required. There is little doubt that insisted on its just rights in northern at the close of the negociations a Portuguese armament will proceed to the Congo and that, with or without England's approval, the Portuguese nation will maintain its just claim in the great African territory watered by theCongo, which now any solid benefit from the victories attracts the attention and excites the of her troops. But the justice of its jealeusy of so many European govcourse was so easily shown by the ernments. Portugal has already had of Africa. We trust that what it has done in the past is but a guarantee of future triumphs and future glories of the same character.

INTERESTING FIGURES.

In the United States, during the last forty years, the number of Catholics has increased in a most extraordinary degree. There are now in the neighboring republic 5,606 churches; 614 colleges and convents; 6,057 priests, and a total Catholic population of 6,143,000. In Australia there are actually 16 bishops, 400 priests, 800 churches, 640 religious institutions and 600,000 Catholics. In India there are 1,318,000 Catholics as against 325,000 Protestants.

Turning our attention to France we find that the Minister of Worship titles of the secular clergy of that lows: Archbishops and bishops 87; vicars general 182; canons 751, episcopal secretaries 130, retired rectors 3,397, rectors in service 29,752, vicars 10,379, assistant priests 4,617 and professors of grand seminaries 703, superiors, directors and professors of minor ecclesiastical schools 3,101, making an aggregate of 55,385. There are besides 5,538 pupils in the minor and 2,134 in the grand semin-

THE MARQUIS OF RIPON.

It is stated that the Marquis of Ripon will soon be raised to the high dignity of a dukedom. This high honor will be nothing but a recompense for the eminent services rendered by the noble lord in his administration of affairs in India. It is affirmed in connection with Lord Ripon's promotion that it is to take effect through Her Majesty's special desire and pleasure to testify her regard for her distinguished servant. The Marquis has, since his appointment to the Indian vice-royalty, been made the subject of such severe and unjust criticisms on the part of the fanatical Protestant writers as to excite a deep feeling of indignation amongst the people of India, in whose affections he deservedly holds a very high place. At a public gathering, held in that country some time ago with an attendance of 25,000 persons, it was decided to publicly celebrate the anniversary of the viceroy's birth. The cause of Lord Ripon's popularity is that both in public and in private his every action is controlled by that spirit of justice and uprightness becoming a Christian gentleman.

GERMAN CATHOLICS. It is not alone in Alsace that Catholicism asserts itself with becoming energy in spite of every obstacle. Even in the midst of heretical bodies, and despite governmental persecution hely faith is making rapid progress in the city of Hanover. From that place come the good tidings that the population of the Catholic parish has grown so large that one church will not suffice for its accommodation. The necessity of further church accommodation has been for a long time felt, and now the means required for the construction of a new temple of God are on steps to assert its rights in the por- hand. But the Hanoverian Cathotion of Africa in question. The de- lies are troubled with anxiety as to ties, but stood so much in fear of the claration of the minister of foreign the future. When we have churches, conspirators as to be unwilling to imaffairs completely satisfied the Por- say they, will we have priests to tuguese deputies that the statements minister in them? This anxiety on doings to the authorities. In the you from the fulfilment of your mis-

necessity of religious peace in Ger- found, and the deceased was supposed many, which, however, can only be to have fallen at the hands of some achieved when the pacific in entions secret junto, of the Sovereign Pontiff are seconded by the German government.

THE EXECUTION OF BRADY.

The unfortunate man Brady, executed on the 14th inst., was the first to pay the penalty of an atrocious crime. We deplore and condemn crime in every form, but more especially when committed in the sacred names of patriotism and freedom. We hold, too, that all men should rejoice when criminals are brought to justice and made suffer for their misdeeds. But while deeply impressed with these convictions, we cannot, under the peculiar circumstances of the case, congratulate the government on the execution of Brady, nor look upon his death as a veritable triumph of justice. We shall speak not a word as to the selection of the judge or jury, though much might be said in regard of these very important factors of the trial. Were we to say anything at all thereunto pertaining, it would simply amount to this, that their selection was not calculated to enhance the respect of Irishmen at home or abroad for the administration of justice in their unfortunate motherland

What we desire to draw attention to is that the condemnation of Brady was brought about chiefly through the evidence of a man who, by his own testimony, is far more guilty than Brady or any of the unhappy men whom he, the base informer and sacrilegious hireling, seduced into a deed of appalling cruelty. The ends of justice can never be reached while this wretched being, Carey, is permitted to go unwhipt of chastisement. He planned, fomented and instigated crime, and after its commission, to save his own blackened and worthless life, betrays the men whom he had led from paths of virtue and truth into the dark and bloody path of murderous criminality.

One lesson that our fellow-countrymen everywhere may take from this whole shocking business is, that the sleek and shining "patriot" is often to be distrusted; another, that the man who, in disobedience to the commands of Holy Church, joins any secret society, however good its object may seem in his eyes, sins against God, his country and himself.

A CONTRAST.

The Moniteur Universal says that just fifteen days after the revolutionary manifestations in Paris another and a quite different spectacle was witnessed in that city. It was Good Friday, and pious Catholics crowded the various churches of the metropolis to kneel at the tomb of Christ begging of Him the gift of patience under affliction. This manifestation of Christian piety was far more imposing and more serious than any organized by the radicals. Between

on Good Friday last. When the radicals of the French metropolis will be able to bring out a multitude so large, so intelligent, and so disciplined as that which flocked to the churches on Good the destinies of a country which and pray to Him. It is not a vain solemn and fervent prayers were many for the deliverance of France from the infamous regime which has inflicted so much disgrace and such lasting injury on its people.

THE BLACK HAND.

The conspiracy known as the "Black Hand" continues, notwithstanding the repressive measures of duties the children whom the counthe government, to do its sinister try has confided to you for the purwork in the Spanish peninsula. At Arcos four men have been arrested for intimidating a comrade who refused law of March 28, 1882, a law of proto join the conspiracy. In the same place several of the conspirators toleration. Observe scrupulously combined to kill an individual whom they suspected of betraying their secrets. After having succeeded in poisoning this unfortunate man they attached a stone to his body which they east into the river. It is stated that the father of the luckless victim of Black Hand vengeance was aware of the proceedings of the guilty par- not yet had time to realize all its part his knowledge of their criminal those who by threats seek to divert of the British press in reference to their part, legitimate, indeed, under commons of Rogilan, near Xeres, the sion, for I assume all responsibility the Congo question were wholly at the circumstances, demonstrates the dead body of a man was also recently for your course, and can further

At Linea, near Gibraltar, there was also not long ago surprised a meeting of an international association. Twenty-seven persons were arrested and documents of a very grave character seized on by the authorities. From other points in the southern part of the Spanish peninsula the latest authenticated news is of a disquieting nature. Secret societies seem to have acquired a sad and inauspicious dominion over the population. These societies can be deprived of influence by the government in a very simple manner. Let the government be severe in the punishment of crime and in the repression of such atrocious conspiracies as the Black Hand, but let it also exhibit that vigor required by the necessities of the hour in giving the peasantry the immediate benefit of the reforms admitted on all hands as indispensible to the welfare and security of the nation.

PANSLAVISM AGAIN.

The newly erected kingdom of Roumania is disturbed by a movement similar to that known as the Irredenta in Italy. The Roumanian agitators are not overcome with modesty in their demands, for they ask from Austria a large part of Transylvania and of Cislithania. Austria did more than any other of the greater powers to bring the Roumanian kingdom into being, and is evidently rewarded with as much ingratitude at Jassy as it has experienced at Milan and Venice. Roumanian agitation is of Panslavist or, in plainer terms, Russian origin. The agitators have not, however, the slightest chance of succeeding in wresting the territory in question from Austria. The future of Roumania lies not in Russian protection nor in territorial aggrandizement at the expense of Austria. In the approaching redistribution of continental Europe the Danubian countries will of necessity fall either completely under the power or, at all events, under the protection of Austria. The safety, the education, the advancement, and good government of these territories naturally devolve on Austria, and cannot be undertaken by any other power. Roumania can have no good purpose to serve by placing itself in an attitude of hostility to Austria. For Roumania to assume such an attitude and to attempt to maintain it, seven and eight hundred thousand is to expose itself to be wiped off the people visited the Parisian churches map of Europe as an independent state.

THE FRENCH SCHOOL LAWS.

The true character of the French school laws may be from a circular addressed to the Friday, we may begin to fear for the teachers of the department of Tarn, future. Meantime we have faith in by the inspector, M. Roger, evidently after all remains so profoundly at- thy says: "From information rea "stalwart" secularist. This worceived from all parts, I learn that every portion of the French capital the cures and disservants acting on a the faithful came to adore Christ pastoral letter of the Archbishop of Albi, indulge in violent attacks on surmise we indulge in when we ex- the law of March 28, 1882, and press the belief that among these threaten with anathema parents and teachers who place, or permit to be placed in the hands of children, the manuals of moral and civic education condemned by the congregation of the Index. I beg of you to maintain firmly in your classes the usage of the books which you freely adopted in your municipal (cantonales) conferences and continue to instruct in the knowledge of their pose of making them good citizens. Be the faithful executors of the gress, disenthralment, liberty and the neutrality of the school room by abstaining from all attacks on the systems of religion recognized by the state. By resolutely following this course you will acquire a new title to the gratitude of the government of the republic, which has already done much for you but which has generous intentions in your regard, You need not fear the anger of

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MGR

MAY 2

From the pire comes trious and Diakovar, issued a con joinder to a Russian lan Father's er Strossmayer styled the recently and ing himself evangelizati govina, cou face of a sch authority a

CATH On Sunday Father Coffee

Record, addre

St. Patrick's ject of "Catho The rev. ge my dear bre the kind reque to make a few than which the viz., Catholic to re-affirm in which you so a mighty power less to declare people that it his holy design used solely fo the will of Goo design that the in the furthera tion and entir we have regre the press is not on the contrary a medium for Wicked men er tion of wicked of pernicious in every count the corrupting Christian press and blasphemo however essenti happiness of ma merciless onslar Incalculable in accomplished in worlds. These so grievous and of the bishops

their voices, no them, but of the In a Pastora February last, 1 Ottawa, in sole places on record of the press and its regard:

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Lordship, "is an ant of all that to publish all it k swiftness of lig and the wealthy into the proud the humble cot power is fraug should always h in view to enlig them in the prity. It is truly God and the Cvaliantly defend and courageous the weak. Ala mission of the some who fulfil devotedness, the a direction dia whose pens distilland immorality compared to bi , coming of alight among u that respect for from father to our ancestors b which has always our glory.
It was of such

Father Leo XIII. of February, 187 so just, in terms and moderation, the deleterious ences of the a Lordship adds to the faithful w ren, have already "Be prudent,"

to come under v soever they may teach error, they brilliant; for be truth, and they falsehood; if the they cannot be sometimes clothe veil, it is often which they end know, is worse itself. For us (as supposed

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LAWS.

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not aban ion the teachers, what will be the consequences if the scholars abandon schools and teachers?

MGR. STROSSMAYER.

From the Austro-Hungarian empire comes the news that the illustrious and indefatigable bishop of Diakovar, Mgr. Strossmayer, has issued a complete and crushing rejoinder to an attempted reply in the Russian language to one of the Holy Father's encyclical letters. Mgr. Strossmayer, who may be justly styled the apostle of the Provinces recently annexed to Austria, devoting himself with all ardor to the evangelization of Bosnia and Herzegovina, could not stand still in the face of a schismatical attack on the authority and prerogatives of the Holy Father.

CATHOLIC JOURNALISM.

On Sunday, the 13th inst., the Rev Father Coffey, editor of the Catholic Record, addressed a large congregation in St. Patrick's Church, Ottawa, on the subject of "Catholic Journalism "

The rev. gentleman said: I am here, my dear brethren, in compliance with the kind request of your esteemed pastor, to make a few observations on a subject than which there is none more important, viz., Catholic Journalism. Heedless it is to re-affirm in your presence the truth which you so well know, that the press is a mighty power for good or evil. Needless to declare before a devoted Catholic people that it is the will of God and in his holy design that this power should be used solely for good. Yet, though it is the will of God, though it is in his holy design that the press should be employed in the furtherance of good, in the restriction and entire removal of wickedness, we have regretfully to acknowledge that the press is not wholly so employed, that on the contrary it is in too many instances a medium for the dissemination of evil. Wicked men employ it for the promulgation of wicked theories and the affirmance of pernicious principles. On every side, in every country, amongst every people, the corrupting influence of the anti-Christian press is daily felt. There is nothing too sacred for its vituperation

swittness of lightning, the lowly village and the wealthy city and penetrates alike into the proud mansions of the rich and the humble cottages of the poor. This power is fraught with good, when, as should always be the case, the writer has in view to enlighten all classes on their rights and duties, and thus to encourage them in the practice of Christian moral-ity. It is truly an apostleship blessed by God and the Church, when the writer valigntly defends everything that it is valiantly defends everything that is sacred and courageously protects the poor and the weak. Alas, Dearly Beloved Brethren, all do not understand this sublime mission of the journalist. If there are some who fulfil this mission, with heroic devotedness, there are others who rush in devotedness, there are others who rush in a direction diametrically opposite and whose pens distil only calumny, impiety and immorality. They deserve to be compared to birds of prey, for like to them, coming oftentimes from afar, they slight among us only to teas to nieces them, coming oftentines from afar, they alight among us, only to tear to pieces that respect for authority handed down from father to son, that faith for which our ancestors bled, and that morality which has always been our safeguard and

which has always been our sateguard and our glory.

It was of such newspapers, Our Holy Father Leo XIII, spoke, when on the 22nd of February, 1879, after having in terms so just, in terms so replete, with firmness and moderation, pointed out to his flock the deleterious and demovalizing influences of the anti-Christian press, His Lordship, adds, words of solemn warning Lordship adds words of solemn warning

to the faithful which you, my dear breth-ren, have already taken deeply to heart. "Be prudent," says the bishop, "in the choice of the newspapers that you allow to come under your roof. How brilliant to come under your roof. How brilliant soever they may apparently be, if they teach error, they cannot properly be called brilliant; for beauty is the splendor of truth, and they contain only error and falsehood; if they do not exalt virtue, they cannot be good; for although they sometimes clothe themselves with a showy veil, it is often only a cloak for vices which they endorse; and vice, as you know, is worse than danger, it is evil itself. For us Catholics, and in fact for every one possessing common sense. the

assure you that the Prefect of Tarn only true science is the science that bows

shares the ideas and sentiments that I have expressed and that he will not abandon you."

Admitting, says a clever French writer, that the Prefect of Tarn will writer, that the Prefect of Tarn will writer, that the Prefect of Tarn will write gives and the only real joy is the peace of a good conscience. "Therefore, whenever there falls into your hands any publication preaching revolt against ecclesiastical authority, or making itself the echo of unhealthy or, what is still worse, immoral literature, we you have impressed on the minds and hearts of your children."

hearts of your children."

The class of papers spoken of by His Lordship the Bishop of Ottawa, and against the countenancing and approving of which he warns his people, is unfortunately but too numerous. With this class of journals we may reckon those journals which openly profess hostility to Catholic doctrine and practices, as also those which though not openly and directly opposed to Catholic interests are yet controlled by men hostile to Catholic teaching and practice, and who in their hostility to that teaching and practice lose no opportunity, whether by craftily designed productions of their own, bearing an irreligious character, or by admitting to their columns the productions of well-known foes of religion on the alleged ground of their bid lives his better the columns the productions of well-known foes of religion on the alleged ground of their bid lives. an irreligious character, or by admitting to their columns the productions of well-known foes of religion on the alleged ground of their high literary character, to inflict the gravest injury on the conscienting to their high literary character, to inflict the gravest injury on the conscienting to their high literary character, to inflict the gravest injury on the conscienting the ground of their high literary character, to inflict the gravest injury on the conscienting the ground of their high literary character, to inflict the gravest injury on the conscienting the ground of their high literary character, to inflict the gravest injury on the conscienting the ground of their high literary character, to the first the gravest injury on the conscienting the ground of their high literary character, to the first the gravest injury on the conscienting the ground of their high literary character, to the first the gravest injury on the conscienting the ground of their high literary character, to the first the gravest injury on the conscienting the ground of their high literary character, to the first the gravest injury on the conscienting the ground of their high literary character, to the first and His Church?"

The number of genuine and truly definitely over yunfortunately limited. One of think you will all agree with me in saying, very unfortunately limited. One of support extended to such enterprises by Catholic papers, is the lack of support extended to such enterprises by Catholic doctrines the support extended to such enterprises by Catholic doctrines to the full high extensive of Catholic journals, in the culture of Catholic papers, is the lack of support extended to such enterprises by Catholic support extended to such enterprises by Catholic stemselves. Catholic journals, in the causes of this unfortunate fewness in the number of Catholic papers, is the lack of support extended to such enterprises by Catholic support extended to such enterprises of support extended to such enterprises of catholic support ext ficulties to encounter and grave obstacles to overcome, but by fidelity to duty these difficulties he can surmount and these

scrupulous as they should be, when there is question of morality? We do not wish to be too severe, but we must point out to you some abuses that are very serious and toe frequent. Be convinced, that our only motive in giving you advice is to put you on your guard and to warn you against the errors of the day.

"First of all contain remaining the serious of the day."

and even against their order, into the very foremost line of the most delicate and difficult questions. Be careful lest by contact with such ideas, you might easily lose the spirit of obedience and of respect towards ecclesiastical dignitaries, or at least you might feel in your hearts that spirit growing weaker, whose sentiments are so wholesome, and at the same time,

obligatory. "On the 15th of last October, Our Holy Father, in an Allocution addressed to the French pilgrims, said: that the first con-dition of union and concord was submisdition of union and concord was submission and obedience to the Bishops. Whyshould we not profit by this fatherly advice? Especially, why should not those who write for the public, conform thereto their conduct and their writings. It was to St. Peter and to the Apostles, and through them, to the Pope and to the Bishops, that Our Lord entrusted the care of governing His Church. To there it of governing His Church. To them it of governing His Church. To them it belongs to teach, to arrange matters of discipline, and to interpret with authority, the decisions of this same Church. Journalists should keep this constantly in mind and be guided by it. They would then be more prudent, and they would not endanger the sacred interests of religion in their party quarrels or rival and the sacred interests. ion in their party quarrels or rivalry; and politics thereby would gain by being more free and less changeable. Let them read and ponder on the Encyclical of Leo XIII to the Bishops of the Spanish nation. They will there find that rule full of wisdom, that should be their guide, both in attacking error and in defending sound principles."

Further on His Lordship employs language of just and merited condemnation guage of last and interfect condensation in dealing with journals amongst whom there are unfortunately some reputedly Catholic papers that seek to belittle ecclesiastical persons and others worthy of deference and respect as well as religious communities and institutions that are eminently Catholic. "These writers," he know, is worse than danger, it is evil itself. For us Catholics, and in fact for says, "alike cowardly and ungrateful, every one possessing common sense, the wish, it would seem, to destroy, by one

stroke of the pen, the purest and most admirable works of charity, zeal and heroism. Therefore not satisfied with attacking the living, they assail even the memory of the dead. History in their hands is nothing but a series of scandalous or ridioulous facts the perusal of voit against ecclesiastical authority, or making itself the echo of unhealthy or, what is still worse, immoral literature, we beseech you, not to read it and not to permit it to be read by any member of your family. If you allow it to enter your house, its presence will be the cause of irreparable ruin, it will soon weaken those principles of faith and morals which you have impressed on the minds and hearts of your desired. deserves our fullest condemnation.

Therefore we remind such writers and those who read their works, of these rules of Christian conversation, framed by the Great Apostle: "But fornication and all uncleanness or covetousness, let it not so much as he named amount New 24 hours."

uncleanness or covetousness, let it not so much as be named among you, as becometh saints: Or obscenity, or foolish talking, or scurrility, which is to no purpose." (Ephes. V, 3, 4).

"Let us, Dearly Beloved Brethren, keep in mind this warning, full of wisdom, since it was inspired by the Holy Ghost; it is intended to secure not only our happiness in this life, but also, and above all, our happiness in eternity. How can a sincere Catholic take delight in either writing or reading what his conscience condemns? How can he have so little shame as to relish blasphemies against

Is this, I ask, as it should be? By no means. Catholics should be ready to means. Catholics should be ready to make sacrifices wherever sacrifices are called for to sustain journals published in the interest of holy faith. If we visit the homes of our separated brethren do we find that they receive and encourage Catholic papers? They rarely permit such journals even to enter their houses. difficulties he can surmount and these obstacles remove. One of the gravest of these difficulties is, as must at first sight appear, the unprincipled course of journals professing to be Catholic and using that sacred name to further purposes of which no good christian can approve. They are Catholic for a purpose, and that purpose very often inimical to the interest of holy faith. If we visit the homes of our separated brethren do we find that they receive and encourage Catholic papers? They rarely permit such journals even to enter their houses. Ought we not take a lesson from their zeal in the furtherance of what we know ought we not take a lesson from their zeal in the furtherance of what we know within ourselves a purpose to forward the sacred cause of truth? If we do so we cannot fail of accomplishing great good.

"Let us now speak," he says, "of newspapers that are Catholic or at least edited by Catholics. Have they always been entirely blameless? Whether by mistake or ignorance, do they never contain false or dangerous ideas? Are their editors as scrupulous as they should be, when there country encourage the existing Catholic press by a generous and steady support. There are many important questions press by a generous and steady support. There are many important questions vitally affecting our religious interests upon which both those inside the fold and those outside it need enlightenment. There is, for instance, the all-important question of education, a matter not only of surrassing interest in the neighboring

> tates.
> What nobler purposes could any Catho-What nobler purposes could any Catholic journal devote itself to than the defense of the Irish race against scandalous charges springing from the hatred and malevolence of its deadly foes? There can be no purpose more noble, and that purpose many Catholic journals have ever in view and in every available form sach to further. Among these journals seek to further. Among these journals there is one for which I can venture to speak, the Catholic Record, published in the city of London, Ontario, and which at the kind invitation of your respected and zealous pastor, I venture to-day to recommend to your encouragement and sup-port. The Record, founded in 1878, through the enlightened zeal of the Bishop of London, has within a limited sphere already accomplished some little good in its promotion of Catholic and Irish inter-With your encouragement and enests. With your encouragement and endorsation it will accomplish great good, for its sphere will be thereby widened and its capacity for good enlarged. It already counts many of you amongst its readers, and you who read it have not omitted to notice that the Record has never failed in duty towards the record. duty towards the people whose interests it professes to have at heart. Without offence to any it has affirmed and main offence to any it has anirmed and maintained Catholic principles, and in its attitude on the Irish question pursued a course recommended as well by justice as by humanity. Its course in the future will be dictated by the same considerawill be dictated by the same considerations that have guided and animated it in the past. I can therefore confidently appeal to you for that encouragement and support which will not, I know, be want-ing, and which will enable us to pursue our mission with more security and

lic faith. It is sought to malign them, to decry their national efforts, to impeach them of dastardly crimes because they

have rejected apostacy and scorned apos

Who would ask the boon of endless life here on earth with all its trials and ille?

DIOCESE OF KINGSTON

JAMES VINCENT CLEARY, S. T. D. BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF KINGSTON.

TO THE REV. CLERGY OF HIS DIOCESE.

DEAR REVD. FATHERS:—

The Church is an aggregate of dioceses governed by Bishops under direction of Christ's Vicar: the diocese is an aggregate of congregations governed by local Pastors under direction of the Bishop: the congregation is an aggregate of families governed by parents under the spiritual direction of the local Pastor. Thus the family is the basis of the edifice of faith, and from it, if well founded and cemented in the law and love of Christ, the congregation and the diocese and the whole superstructure of God's Church will derive firmness and stability against the decay of DEAR REVD. FATHERS :superstructure of God's Church will derive firmness and stability against the decay of time, the tempests of human passion, and the fierce attacks of the world and the devil. If, therefore, dear Revd. Fathers, we would build up religion throughout our Diocese, and fortify it against the assaults of our spiritual enemies, whose name is Legion, we must make sure of our foundations—we must devote special care to the good ordering of family life.

The husbandman is solicitous for the saplings in his nursery. He delves the

saplings in his nursery. He delves the hard earth around them, and supplies nourishment to their roots; he waters them in seasons of drought; he shelters them against the blasts of winter; and water water them. when spring time comes, he opens a free passage for air and light and heat to act passage for air and light and field to act upon them for the strengthening of their vitality and development of their nature in the form ordained by the great Creator in the form ordained by the great Creator In the form ordained by the great Creator.

Now, the nursery of the universal household of faith is the family household, and
on its careful sheltering and seasonable
cultivation depends the future of the church in growth of holiness and fecun-dity of virtue. The priests of the church are the husbandmen of God. One plants, another waters, and God gives the increase (Cor. 3rd chap.) Through your ministry theseeds of sanctification have been planted in the family. It is your office to protect and quicken into activity the sacramental grace of matrimony in the hearts of the parents, and the elements of regenerated life in the souls of the children. The local pastor's mission is not to his congregation in general; but to every household in his district, to parents and children, for vigilance over all, and instruction of all, "in season and out of season and ou "in season and out of season," upon the laws and discipline of Christian life; now gravely exhorting, now kindly encouraging, and, when occasion requires it, "reproving, entreating, rebuking, with all patience and doctrine." (2 Tim. 4th chap.)

In polithing too sacred for its vituperation and blasphemons invective, no principle, however essential to the solid and lasting happines of mankind, not exposed to its merciles on slangths and crued distortions. Incalculable indeed are the evils it has accomplished in both the old and new worlds. These evils have of late become to take no interest to politics they make the evils of the solid merciles of the bishops of the Church have raised their voices, not only in condemnation of them, but of their unhappy cause.

In a Pastoral letter dated the 2nd of Chatholics all their voices, not only in condemnation of Pebruary last, His Lordship the Bishop of Ottawa, in solemn and impressive terms places on record his views on the influence of Catholics all to return the product of all that takes place, and prompt to publish all it knows, it reaches, with the wife seriors of all that takes place, and prompt to publish all it knows, it reaches, with the wiffness of lightning, the lowly village and the wealth, cordening, "is a manner proof to deut." There is, for instance, the all-important question of education, a matter not only in the seriors of all that takes place, and prompt to publish all it knows, it reaches, with the wiffness of lightning, the lowly village and the wealth of the reaches with the wiffness of lightning, the lowly village and the wealth, cordship, "is an immense power. Cognizant of all that takes place, and prompt to publish all it knows, it reaches, with the wiffness of lightning, the lowly village and the wealth, cottages of the world of command from that heavy the promote and the wealth, cottages of the proof of the world of command from the world of the proof of hearts and minds, which should be rendered to the Almighty Lord alone—their Creator and Redeemer. "I am the Lord, thy God," said He, "mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation"
(Exodus 20th chap.) It is difficult to conceive how Catholic fathers and mothers, believing in the Church's doctrine about the priceless value of souls and the glori-ous inheritance prepared for the children ous inheritance prepared for the children of grace on condition of their perseverance in virtue, can hope to die in God's peace and meet a favorable judgment after having refred their offspring in ignorance of the truths of salvation and neglect of the truths and accaments and obserprayer and mass and sacraments an prayer and mass and sacraments and observance of Christian virtue, by which alone they can reach heaven. The Apostle St. Paul discredits the faith of such parents; he classes them with apostates and pronounces them more guilty than infidels. To the Bishop of Ephesus he writes, "If any man hath not a care of his

own, and especially of those of his house, he hath denied the faith and is worse than an infidel" (1 Tim. 5th chap.) PRISTLY CARE OF THE YOUNG.
When the pastor has admonished the
parents of their obligations, his whole duty
to the little ones is not thereby discharged.
The church has received from Christ a direct and special guardianship of children. It is she who brought them forth to the life of the spirit in grace through the sacrament of baptism. Here is a better and nobler maternity than that of flesh and blood. She is now their nursing-mother according to the spirit, for their rearing in the divine life of faith and grace "unto the perfect man, unto the measure of the age of the fulness of Christ" (Eph. 4th chap.) Even though the carnal mother should neglect them, the spiritual mother shall not. They are marked with the blood of her heavenly Spouse. Their names are written upon the palms of her hands. Her thoughts are ever busy about them; and she cries out unceasingly to the local pastor from the throne of the sovereign pontiffs and the sanctuary of every cathedral in Chris-

them and attract their love; to exhibit on all occasions a tender and paternal anxiety for their welfare; to gather them around him in the church, and in presence of their living Saviour, to feed them with the "milk" of doctrine, suitable to their age, and instil into their minds holy sentiments of virtue and holy abhorrence of vice by direct teaching, by examples and anecdotes and corrections and suggestions and all the countless methods that God's wisdom and the priest's zeal shall opport. dom and the priest's zeal shall oppor-tunely inspire. From the church to their homes, from their homes to the schools, homes, from their homes to the schools, from the schools to their play grounds, and, through all the ways of youthful life, the pastor's warnings should follow the children, and his paternal vigilance safe-guard them, so far, at least, as to assure himself that no evil example shall lie in their path nor any snare be laid for their innocence. There is no more imperative duty of the priesthood than this tender and assiduous care of the young. The good priest never tires of it. It is so like Jesus Christ, whose condescension to children is beautifully described in several episodes of the Gospel narrative. We are told that He loved to invite them to come Jesus Christ, whose condescension to children is beautifully described in several episodes of the Gospel narrative. We are told that He loved to invite them to come near Him with confidence, and that He used to lay His divine hand upon their heads, and bless them. One day the mothers brought their boys and girls to Him in large numbers, and some of His disciples objected to the intrusion. The little ones were probably noisy and somewhat troublesome. At all events it was the opinion of some good men they were unfitted for intercourse with the Teacher of Heavenly Wisdom, and their presence was treated as an interruption of better work. But "when Jesus saw it," says the Evangelist, "He was much displeased, and said to them, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And, embracing them, and laying His hand upon them, He blessed them." (Mark 10th chap.) What a lovely picture this is! The Lord of Majesty, who laying His hand upon them, He blessed them." (Mark 10th chap.) What a lovely picture this is! The Lord of Majesty, who laying His hand upon them, He blessed them." (Mark 10th chap.) What a lovely picture this is! The Lord of Majesty, who laying His hand upon them, He blessed them." (Mark 10th chap.) What a lovely picture this is! The Lord of Majesty, who laye sover heaven and earth; the Sage of Sages, Eternal Wisdom who "dwells in light inaccessible" (I Tim. 6th chap.) does not deem it beneath His dignity to converse familiarly with lisping child-hood, to bear with its thoughtlessness, its

example. God, the Father in heaven, who confided His little ones to their care; and, God, the Son, who redeemed them by His blood; and, God, the Holy Ghost, who consecrated them in grace, to be the temple of His dwelling, will demand a strict account of their most sacred trust. Nature concurs with grace in urging parents to war way one our may heave to their instructions and the same of their instruction at all seasonable times. Our Divine Master "embraced them," says the Evangelist. He did this for our example, that sinners and saints, with the weak and the strong, the wise and the unwise; it is charity towards all, solicitude for the wants of all. But in nothing does the charity of the pastor display itself more resplendently before God and men than in the tender care bestowed on the young for preservation of their life in grace and innocence. This is the grand characteristic of the Divine model of pastors, proclaimed by the prophet Isaias, "He shall feed His flock like a shepherd; He shall gather together the lambs with His arm gather together the lambs with His arm, and shall take them up in His bosom." (Isaias, chap. 40.) INSTITUTION OF THE CONFRATERNITY OF THE

INSTITUTION OF THE CONFRATERNITY OF THE
HOLF PAMILY IN KINGSTON.
To enable both pastors and parents
more effectively to discharge their duties
for the sanctification of the Christian
household and the proper rearing of the
children in the knowledge and love of
God, we have resolved to establish God, we have resolved to establish God, we have resolved to establish throughout our diocese the Confraternity of the Holy Family, having previously obtained faculties from the Sovereign Pontiff for that purpose. At the conclusion of a fortnight's spiritual exercises, recently held in our Episcopal City of Kingston, We instituted the Archeonfraternity in conceiled for minimum and the contract of th ternity in canonical form in St. Mary's Cathedral, to which the local branches of the several missionary districts shall be

We earnestly desire to propagate this plant of holiness in every Mission, and will personally assist at its inauguration in as many places as possible, to enlist in its behalf the lively interest of priests and people. It is desirable that spiritual exercises of a week or, at least, three days' duration, should precede the inaugural act, that so the faithful may be disposed by the Word of God and prayer and sacramental purification to enter the Holy Family in truly Catholic spirit and earnestly endeavour to profit of its blessings. To this end we have arranged with the Oblate Fathers to give the services of two priests to our diocese for a series of

them and attract their love; to exhibit on to inform us, through our Secretary, of to inform us, through our Secretary, of the time that will suit your people's convenience for attendance at those pious exercises in your respective districts. They may perhaps be made to concur with the Devetion of the Forty Hours. A rich harvest of benedictions, spiritual and temporal, may be expected through the agency of this confraternity. In our beloved city of Kingston we have had the happiness of enrolling over eight hundred in the female, and five hundred and twenty in the male, branches. We trust the membership will be proportionately numerous amongst you.

the membership will be proportionately numerous amongst you.

USEFULNESS OF CONFRATERNITIES.

The word "Confraternity" signifies an association of persons united by special bonds of charity and the practice of the same plous exercises for their personal sanctification and the promotion of some definite work of religion. definite work of religion. The value of association is well known to the wise ones of the world. It is the order of the day in political, commercial and professional circles. Confraternities are the application of the commercial and professional circles.

does not deem it beneath His dignity to converse familiarly with lisping child-hood, to bear with its thoughtlessness, its giddiness, its obtrusiveness, its dulness, perhaps, or its excessive vivacity. What a lesson for us, His representatives before men, the sharers of His eternal Priesthood for the salvation of His elect, not to disdain to give our time and earnest thought to the Christian formation of childhood's mind, as though it were an inferior office of the ministry, which should yield to the frequent pressure of high duties. Aristotle, one of the most learned philosophers of antiquity, thought his time best emorphism of the confraternities with inconvenience and indulgences. Ecclesiastical councils have recommended them as salutary aids for preserving and stimulating piety, purity of life and active charity in opposition to the scandals of the world's indifference and sensuality and egotism. The Bishops of the Church most illustrious for personal sanctity and pastoral zeal, such men of God as St. Charles Borromeo, St. Francis de Sales and St. Alphonsus Liguori, devoted their time and labor to the propagation and healthy growth of these institutions in the parishes of their dioceses; and in their kindly encouraging, and, when occasion requires it, "reproving, entreating, rebuking, with all patience and doctrine." (2 Tim. 4th chap.)

DUTY OF PARENTS TOWARDS THEIR CHILD-REN.

In enforcing upon parents the duty of sanctifying their lives in accordance with their state, you should insist with special emphasis upon the most important of all parental duties, which is the rearing of their children in holiness by precept and example. God, the Father in heaven, who confided His little ones to their care; and, God, the Son, who redeemed them by His pursuit of the "one thing necessary" (Luke 10c). Herein is summarized the whole economy of the Incarnation announced in the song of the Angels on the morning of the Saviour's Nativity, "Glory be to God on high and peace on earth to men of good will" (Luke 2c).

ST. JOHN'S CATHOLIC CHURCH, AMHERSTBURG.

TO BE CONTINUED

Blessing of the New Altar.

The handsome new altar in this church was dedicated to the service of the Most High on Trinity Sunday; the ceremonies were interesting and profitable. The Rev. Denis O'Connor, O. B., Superior of Sand-wich College, officiated to Alice Alice wich College, officiated; the Altar was blessed at the first mass at eight o'clock blessed at the first mass at eight o'clock a. m. and an English sermon preached by Rev. Father Ferguson, O. B. At the High Mass at 10 o'clock a. m., the dedication sermon was preached in the French lan-guage by the Rev. Father Girard, P. P. of Belle River; the St. Jean Baptist and temperance societies assisted in large numbers with their banners and regalia, having marched from their Hall in a body having marched from their Hall in a body in honor of the occasion. The Rev. Father Ferguson also delivered a second discourse at the Solemn Vespers celebrated at 3.30 o'clock p. m. The music was beautifully rendered under the leadership of P. Ouellette, Esq. assistad by several of P. Ouellette, Esq., assisted by several who volunteered especially for the occa-sion. The Rev. P. Ryan, O. B., the pastor sion. The Rev. P. Ryan, O. B., the pastor of St. John's, has long contemplated a number of desirable improvements in the interior decorations of the church, which he has just now happily succeeded in ache has just now happily succeeded in accomplishing, the principal of which is the elegant new altar; two new stained glass windows, one at the side of each of the altars, St. Mary's and St. Joseph's, a new sanctuary carpet of beautiful design, cocoa matting for the aisles; and five fine new statues for the niches on the altar. The funds for the altar were furnished by a very successful bazaar last winter, the stained glass windows costing about \$200 each, were furnished by the several societies in the congregation, that on the side of each, were furnished by the several societies in the congregation, that on the side of the Blessed Virgin's altar was put in by the Ladies Altar society and the children of Mary, the latter under the leadership of the Sisters in charge of the select and separate schools. That on the side of St. Joseph's by the St. Jean Baptist and the Catholic total abstinence association.

The altar was designed and constructed by Patrick Navin, Esq., is built of wood painted white, and ornamented with rich painted white, and ornamented with rich panel work, carving, and pinnacles and tastefully gilded beading. The main part of the altar is supported on delicate worked pillars with elaborately carved heads; the tabernacle is also finely ornamented and richly decorated inside. The Rev. Father Ryan deserves great praise for having so successfully accomplished such pleasing improvements, although at the pleasing improvements, although at the expense of considerable labor and energy. The work on the altar also reflects the highest credit on the designer and builder.

the sanctuary of every cathedral in Christendom to keep a vigilant eye upon the children, to know them by name, to love the sanctuary of every cathedral in Christendom to keep a vigilant eye upon the children, to know them by name, to love We will thank you, dear Revd. Fathers, by the coming tide. Some lives are like footprints in the

An Irish Humorist and Duelist.

Pat Power, of Daragle, was a fat, robust man, much distinguished for his intemperance, and generally seen with a glowing red face. He on one occasion fought with a fire-eating companion named Bill Brisco. When taking aim he said he still had a friendship for him, and would show it. So he only shot off his whisker and part of his ear.

When traveling in England Power had many encounters with persons who were attracted by his brogue and clumsy appearance. On one occasion a group of gentlemen were sitting in a box at one end of a coffee-room when he entered at the other. The representative of Irish manners at this time on the English stage was a tissue of ignorance, blunders and absurdities; and when an Irishman appeared off the stage he was always supposed to have the characteristics of his class. peared off the stage he was always supposed to have the characteristics of his class, and to be a fair butt for ridicule. When Power took his seat in one of the boxes the waiter came to him with a gold watch with a gentleman's compliments, and a request to know what o'clock it was by it. Power took the watch, and then directed the waiter to let him know the person who sent it. He pointed out one of the group. Power rang the bell for his servant and directed him to bring his pistols and follow him. He put them under his arm and with the watch in his hand walked up to the box; presenting the watch, he begged to know to whom it belonged. When no one was willing to own it, he drew his own silver one from his fob, and presenting it to his servant desired him to keep it; and putting up the gold one he gave his name and address, and assured the company he would keep it safe till called for. It was never claimed.

On another occasion he ordered supper; and while waiting for it, he read the newscame to him with a gold watch with a gen-

and while waiting for it, he read the news paper. After some time, the waiter laid two covered dishes on the table; and when two covered dishes on the table; and when Power examined their contents he found they were two dishes of smoking potatoes. He asked the waiter to whom was he indebted for such fare; and he pointed to two gentlemen in the opposite box. Power desired his servant to attend him, and directing him in Irish what to do, quietly made his supper of the potatoes, to the great amusement of the Englishmen. Presently his servant appeared with two more covered dishes, one of which he laid down before his master, and the other before the persons in the opposite box. before the persons in the opposite box.
When the covers were removed there was found in each a loaded pistol. Power took up his and cocked it, telling one of the others to take up the second, assuring him "they were at a very proper distance for a close shot, and if one fell he was ready to give satisfaction to the other.'
The parties immediately rushed out with out waiting for a second invitation, and with them several persons in the adjoin-ing box. As they were all in too great a hurry to pay their reckoming, Power paid it for them along with his own.

How to Make a Telephone.

To make a good and serviceable tele other, only requires enough wire and two cigar boxes. First select your boxes and make a hole about half an inch in diameter in the center of each, and then place one in each of the houses you wish to connect; then get five pounds of common iron stove-pipe wire, make a loop in one end and put it through the hole in your cigar box and fasten it with a nail; then draw it tight to the other box, supporting it, when necessary, with a stout cord. You can easily run your line into the house by boring a hole through the glass. Support your boxes at the ends with slats nailed across the window, and your telephone is complete. The writer has one that is two hundred yards long, and cost forty-five cents; that will carry music when the organ is played thirty feet away into another room.—American

Princess Louise Irons the "Old Man's"

On the day before the reception tendered her at St. George's, Bermuda, the Princess her at St. George's, Bermuda, the Princess Louise went on a sketching expedition along the shore, all alone, and after a time becoming thirsty, went for a drink to the cottage of a negro fisherman. No one was there but "auntie," and she was busy as could be ironing a shirt for her "ole man" to wear at the reception. The Princess asked for a drink. "I's no time Princess asked for a drink. "I's no time to bodder getting water fo' you," was the reply; "I'se fea'ful busy, for I'se bound to see the Queen's chile to-morrow." "But if you'll get me a drink, I'll iron while you do so," said the thirsty Princess. The offer was accepted, the Princess finished the shirt and got the drink, and then revealed her identity. "Ex." do then revealed her identity. "Fo' de Lo'd, honey!" exclaimed "auntie," when she recovered from her surprise, "old man no' no one else ever wear dat shirt again, nohow!"--Exchange.

Pen Portrait of a "Dude."

Take a young man, a tall young man, with a small hat, a long face, a lengthy neck, a short body, a pair of long slim legs, largest at the extremities; put him in a Seymour coat, encase his legs in eelskin pantaloons, with sufficient bow in the legs to give passing glimpses between them of the mashed and astonished world that lies ahead of him as he walks; group his flat ahead of him as he walks; cram his flat feet into pointed shoes; tie an eye-glass to his lapel; give him a delicate mustache and cane to play with—and if there be a grand-er sight under the canopy of heaven we haven't time to think it up.

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For the next three or four weeks wars, politics, speculations, railroad, grain, oil, real estate speculations, all give way in magnitude to the fact that some one will send ten dollars to M. A. Dauphin, New Orleans, La., and draw in the June 12th (Tuesday) Grand Semi-Annual Drawing of The Louisiana State Lottery the golden prize of \$150,600, enough to make any man succeed three times and open his eyes.

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will be paid for a case they will not cure or help.

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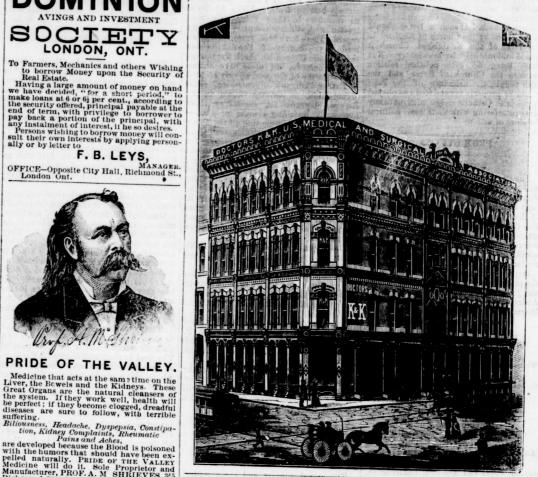
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New York, &c. (Thro Rage)	5 00	1 00	larg.	8 00	1 30	6 30
treal, Quebec and Maritime Provinces, Mon-		1 00	10 30	8 00	2 45	6 30
For Toronto	E 7 90	1 00	5 00	8 00		6 30
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G. W R. Going West-Main Line.	0, 1 00	1 00	10 30	8.00	1 3042 4	5630
For Hamilton G. W R. Going West—Main Line. ThroBags—Bothwell, Glencoe, Railway P. O. Mails for all places West of London.	5 00	1 15		8 00		2 45
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Thro Bags-Windsor, Manitoba, Detroit, W'rnStates Thro Bags-Chatham		1 15	10.30	8 00	2 45	
			10 30	8 00	2 45	****
Newbury	5 00	i 15			****	6130
	5 00	1 15				2,45
Thro Bags-Petrolia, Sarnia, Watford and Wyom			4777			30 100
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Glanworth. Wilton Grove. Canada Southern East of St. Thomas, and Pt. Bruce and Orwell.		361		000	2 10	
Wilton Grove	7 30				2 45	
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Bruce and Orwell	7 30		18 31			
		1 16			2 45	
C.S.R. West of St. Thomas, Essey Centre Dide-	00001 00	1 15			1304245	630
	7 30	1 15			2 45	
St. Clair Branch Railway P. O. Mails-Courtwright		1 10			2 45	
to St. Thomas, &c.,		1 15			2 45	
Port Stanley.	730	1 15		9 00	2 45	6 30
Port Dover & L. H. Mails	7 30	1 15			2 45	6 30
Port Stanley. Ort Dover & L. H. Mails. Jondon, Huron & Bruce-All places between London, Wingham, Hyde Park, Clinton, Seaforth, White Church, Ripley, Kingardine & 1	5 00			8 00		
don, Wingham, Hyde Park, Clinton, Seaforth						
White Church, Ripley, Kincardine & Lucknow.	7 00		- 1		0.00	
		12 15			6 30	
W. G. & B. South Extension	5 00			11 00	6 30	
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3. L. H. between Paris S. and Buffalo.		12 00				6 30
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t Mounta and Stanta Bile Division	7 15			11 30		6 30
		12 00	4 05	8 00		6 30
elton, Thorndale, (daily) Cherry Grove, St Ives,	7 15		4 05	11 30		6 30
in(Tuesday and Friday). he Grove, Clinton and Seaforth				110		- 00
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Halves, \$5. Fifths, \$2. Tenths, \$1.

I CAPITAL PRIZE OF \$150,000.
I GRAND PRIZE OF \$50,000.
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5 1,000 APPROXIMATION PRIZES.
100 Approximation Prizes of \$200... \$20,000
100 100 100 75... 7,500 2.279 Prizes, amounting to \$522,500
Application for rates to clubs should be made only to the office of the Company in New Orleans.
For information apply to M. A. DAUPHIN, New Orleans, La.

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BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN,

DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN. And every species of diseases arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

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Has now on sale one of the most magnificent stocks of

CARRIAGES & BUGGIES

IN THE DOMINION.

Special Cheap Sale During Exhibition Week.

Don't forget to call and see them before you purchase anywhere else.

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1.25. AMILY FON1

Combines the exhibite, durapp. For \$1.25, Holder, Pads, irections: only gic name.

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ROMOS.

LATEST CABLE NEWS.

LONDON, May 17, 1883. The four defeats inflicted on the Cabinet The four defeats inflicted on the Cabinet by Irish votes have thrown the Liberals into a wild state of anger. In speeches, articles, and resolutions the members of the Irish party are denounced as "Papists," "rebels," "an unscrupulous faction," and the like. The prospect of their holding the balance of power in the next Parliament is the real ground of this outburst of rage.

The Echo explains the position in these remarkable words: "The Irish people have the game in their own hands unless we disfranchise them. If they are ready to vote steady, and subscribe a third of the money they gave O'Connell for fifteen years they may be as free as Canada or Australia before the end of the century."

THE NATIONAL LEAGUE.

The National League is now doing spendidly. At a meeting last week, the amount announced as received was £620, of which £514 was from Father Walsh. Mr. Redmond, M.P., who has already sent £2,000 from Australia, promises £1,000 monthly during his star. monthly during his stay.

OPENING THE CAMPAIGN. The campaign of meetings was opened last Sunday by gatherings in Limerick, Wexford and the Queen's County. The Wexford and the Queen's County. The general tenor of the speeches and resolutions is indicated by the following, which was passed in the county last mentioned: "That we regard the present Government as the most anti-Irish and tyrannical since the days of Cromwell, combining the crafty, designing nature of the Saxon with the intolerable despotism of Russia."

THE TRIBUTE TO PARNELL.

The Parnell Testimonial Fund now amounts to seven thousand six hundred

amounts to seven thousand six hundred and eighty-eight pounds.

CRIMES ACT IN DUBLIN.

The trial of Fitzharris as an accessory to the murder of Lord Frederick Cavendish and Mr. Burke was begun on Tuesday in Dublin and was concluded on Wednesday morning. The jury returned a verdict of guilty against him and he was sentenced to penal servitude for life. Judge O'Brien, in passing the sentence on Fitzharris, said "The crime of which you are convicted is morally the same as that of murder. The deaths of Lord Frederick Cavendish and Mr. Burke were mainly owing to your act in inducing Smith to point out the vic-

Nearly all the tradesmen of Dublin have received a circular, which is termed "An Analysis of the Special Juries on Eighteen Trials under the Crimes Act." Enclosed with the circular was a slip containing the with the circular was a slip containing the words: "Woe to you if you have any of the goods of these jurors, for you and likewise they will have the blood and suffering of innocent people on your heads." The slip is signed "By hook or by crook." Patrick O'Brien, formerly secretary of the Liverpool Land League; Michael Hynes, a printer, and Patrick Slater, the forenan of Hynes, were arrested for printing and spreading the circu-

Slater, the foreman of Hynes, were arrested for printing and spreading the circulars. They were remanded for trial, and admitted to bail.

When Joseph Mullett was leaving the dock after receiving sentence on Thursday week, he said he would get justice elsewhere, the Irish would get justice for him.

THE DYNAMITE PRISONERS.

In the Bow Street Police Court on Friday week all the dynamite conspiracy pris-

day week all the dynamite conspiracy prisoners, except O'Connor, alias Dalton, whom the Crown was unable to connect with the others, were committed for trial on the charge of treason-felony. Lynch, alias Norman, the informer, was committed on a charge of misdemeaner. O'Con ted on a charge of misdemeanor. O'Connor, on leaving the dock, was re-arrested by detectives from London, to which city he was taken and arraigned in court next morning and formally remanded. The charges on which the prisoners were committed are treason-felony, conspiracy to damage public buildings and unlawful possession of nitro-glycerine. Mr. Doveton Smyth, solicitor, protested that the evidence failed to connect Ansburgh with the crimes charged against the prisoners. The crimes charged against the prisoners. The trial will be begun on the 28th of June at the Old Bailey. On the arraignment of the prisoners the policemen who arrested Curtin were called to the witness stand and stated that the prisoner when appre-hended said he had come from New York on February 2. His address in that city he gave as No. 301 East Forty-ninth street The officers who arrested Dr. Gallagher testified to having found in the prisoner's clothes orders for admission to the House The policemen also stated that although Curtin when arrested denied that although Curtin when arrested denied all acquaintance with the other prisoners he was greeted by Whitehead when they were brought face to face.

O'Herlihy and Kennedy, alias Featherstone, who were charged in Liverpool with having been engaged in the dynamite convince.

spiracy, were remanded for another week. Counsel for the Crown, in asking for their remand, stated that another arrest had been made in connection with the case, and more time was required for the de-THE POPE ON AGITATION.

A despatch from Rome says that the circular addressed by the Pope to the Irish bishops was sent on the 11th inst. The Pope, in the circular, says: "What a parally a chiert, ways he his fellows." ever Mr. Parnell's object may be his followers have often adopted a course openly against the rules of the Pope's letter to Cardinal McCabe and the instructions sent to the bishops which were accepted at their recent meeting in Dublin. While it is lawful for the Irish to seek redress for their grievances and to strive for their rights they should at the same time seek God's justice and remember the wickedness of illegal means in furthering even a just cause. It is the duty of the clergy to curb the excited feelings of the people and to urge justice and moderation. The clergy are not permitted to depart from these rules and join and promote movements inconsistent with them. Collection to relieve distress are permitted, but subscriptions to inflame popular passions are condemned. The clergy must hold aloof when it is plain that by such movements

distress. It is stated that Archbishop distress. It is stated that Archoisnop Croke, on his return from Rome to Ireland, will pay a visit to Cardinal McCabe, and that the latter will come to Rome to confer with the Pope as soon as his heal th will permit him to undertake the jour-

ney.

Archbishop Croke is said to have sent a communication to Cardinal Jacobini, the Papal Secretary of State, maintaining that

communication to Cardinal Jacobini, the Papal Secretary of State, maintaining that his conduct in relation to the agitation in Ireland had been perfectly regular, and that his object was not to stimulate revolt, but to obtain for the people right and justice. The explanation of the Archbishop, it is said, was not deemed satisfactory at the Vatican.

Mr. Parnell is reported to have expressed himself as satisfied that the Government party were endeavoring to produce a spirit of disorganization in the new National League, by making false use of the Pope's letter forbidding active political agitation against the government by the Irish clergy. Mr. Parnell says that the Papal letter is more advisory than mandatory, the Catholic Church not being a State Church. If such a letter should be addressed by the Church of England to the clergy of the Established Church it would undoubtedly be mandatory. But there being no such political relation between the Church of Rome and the Irish people, the utterance of the Pope would be properly appreciated and obeyed by the Irish Catholic clergy without in any would be properly appreciated and obeyed by the Irish Catholic clergy without in any sense interfering with their real political freedom of action.

FROM OTTAWA.

CORPUS CHRISTI

The great solemnity of Corpus Christi will be celebrated in the Capital of the Dominion by a procession on Sunday next through certain of the leading streets of the city. If the weather proves favorable there will be, as usual, an immense attendance of the faithful. We have been favored with a copy of the programme, which, with pleasure, we lay before our readers.

High Mass at nine o'clock. After Mass the procession will start from the Basilica and go down Sussex street as far as St. Andrew, thence to King, and return by Murray to the Basilica. ORDER OF PROCESSION.

ORDER OF PROCESSION.

Christian Brothers' Pupils.
Pupils of the Grey Nuns' Schools.
Girls of the Immaculate Conception.
Congregations, Irish and French.
Women and Girls of St. Ann's Parish.
Women of the St. Ann's Congregations. Irish
and French.
Women of the various Congregations. Irish
and French.
St. Jean Baptiste Society and gentlemen of
St. Ann's Parish.
Members of I'Union St. Thomas.
Members of I'Union St. Thomas.
Members of the Union St. Pierre.
L'Union St. Joseph.
St. Patrick's Literary Association.
Institut Canadien.
Members of Temperance Society.
St. Jean Baptiste Society.
Men of the various Parishes.
Ladies of Notre Dame Convent and Pupils.
Grey Nuns and Pupils.
Grey Nuns and Pupils.
Sexton, Cross and Acolytes, Choirs of St.
Ann's Parish.
Sexton of the Cathedral.
Cross and Acolytes.
Ciergy.

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BLESSED SACRAMENT. Ministers of the Crown.
Deputy Ministers.
Barristers, Physicians.
Members of City Council.
Employees of the Civil Service.
Congregation des Hommes.

ST. PATRICK'S CHURCH. His Lordship Bishop Duhamel held on Sunday last, in St. Patrick's Church, Ottawa, a solemn Confirmation service in Ottawa, a solemn Confirmation service in the presence of an immense congregation of the laity of the parish and a large concourse of the city clergy. Ninety children, who had for weeks been under the assiduous preparation of the worthy pastor of St. Patrick's Church, received the sacred rite of confirmation at the hands of the chief pastor of the diocese. High Mass. chief pastor of the diocese. High Mass, coram pontifice, was then celebrated by one of the young priests ordained the day before. The occasion was one of special solemnity and signal impressions olemnity and signal impressiveness and will not soon be forgotten by the faithful

Catholics of Ottawa. THE GREY NUNS' CHAPEL. On last Sunday afternoon, His Lordship Bishop Duhamel, Ottawa, solemnly blessed the corner-stone of the new chapel now in course of construction for the Grey Nuns, in that city. The new chapel, which when completed will in its modest and simple, but tasteful decorativeness be one of the ornaments of the Dominion Capital, will have a frontage on Sussex Street, facing Nepean Point, one of the most lively and picturesque spots on the Ottawa river. From its turrets will be Ottawa river. From its turies will be visible the magnificent Chaudiere Falls, and the Laurentian mountains appear in

bold but pleasing relief.

There was a large attendance at the ceremony, the discourse of the day being pronounced by the Rev. Father Fillatre,

The new chapel will be connected with the mother house of the grey nuns on Bolton Street and St. Josephs' Orphan Asylum, on Cathcart—between both of which institutions their foundations have been laid.

ORDINATION. ORDINATION.
On Saturday last, His Lordship the Bishop of Ottawa held an ordination in the College chapel, Ottawa. Six young levites were advanced to the order of priesthood. All are members of the con-

when it is plain that by such movements hatred and dissension are aroused or distinguished persons insulted, and when crimes and murders go uncensured, and when patriotism is measured by the amount subscribed, for the people are thereby intimidated. Therefore the Parnell fund is disapproved, and no clergyman should recommend subscriptions thereto or promote it." It assures the clergy that they are certainly not forbidden to assist in raising collections to relieve

FROM ONSLOW.

The Bazaar organized by the Rev. Father Cadigan, the zealous and indefatigable pastor of Onslow, in aid of his church fund, will not be held till the month of September. The purpose of its reverend promoter originally was to hold it in June, but the project has met with such ready, generous and widespread support that its postponement will admirably serve to give the many friends of the good priest of Onslow and of the excellent work he has in hand, full opportunity of doing all they wish to do in furtherance of the erection of a temple worthy the solemn rites of Catholic worship in the parish under his care. The prize list of the Bazaar is steadily on the increase and the tickets being disposed of with a success truly remarkable when the numbers of such undertakings is held in consideration.

The temperance association organized some months ago by Father Cadigan is already bearing fruit and the fidelity of

ome months ago by Father Cadigan is already bearing fruit, and the fidelity of its members to their voluntarily contracted obligations exemplary in every regard. There have been various attempts made in the county of Pontiac outside the Catholic Church to check the torrent of intemperature but now have every of intemperance, but none have accom-plished a tithe of the good already effected plished a tithe of the good already effected by Father Cadigan's organization. This organization, as already shown in the Record, depends for success on those necessarily unfailing sources of good— prayer and the frequenting of the Sacra-ments. Two of the parishioners of Quio mission have lately given testimony of a generosity alike creditable to their ardent faith and honorable to the parish at large. These worthy Catholics are Messra, James Kirwan and P. Clarke, who have kindly Kirwan and P. Clarke, who have kindly donated magnificent statues to fill the niches at each side of the Sanctuary in St. Mary's Church, Quio. The former gentleman gives a statue of the Blessed Virgin and the latter one of the Sacred

Heart.

The Parnell Fund is meeting with generous support from the warm-hearted and patriotic people of Onslow.

His Lordship Bishop Lorrain will visit this portion of his Vicariate some time in June. His Lordship will be accorded a hearty reception by the faithful Catholics of this place.

The Record has two earnest and energetic agents in this parish, Mr. P. Clarke in the village of Quio and South Onslow, and Mr. M. Dolan in North Onslow, and adjacent municipalities.

Mr. Stephen Smith is agent for the township of Bristol. By the efforts of these worthy Catholics, the Record will soon be found in every family of this Catholic district.

Occasional.

BERLIN LETTER.

Grand Sacred Concert. The sacred concert and organ recital given on Pentecost Monday (May 14th) by the Catholics of Berlin, in aid of the by the Catholics of Berlin, in aid of the rew'organ fund, was a magnificent success financially. In an artistic sense it was one of the finest musical events that has ever taken place in this vicinity. Although during the day and evening the weather was most disagreeable and depressing still a very large audience assembled to do honor to the occasion; the first families of the town and county being well representhe town and county being well represented. Everything went off with a dash and vim that spoke well for the business capacity of the Rev. manager, Rev. Dr. Spetz, C. R. The music, which was rendered in a most artistic manner, was of the highest order, being selections from such matter. order, being selections from such masters as Mozart, Rossini, Haydn, Mercadante, as Mozart, Rossini, Hayun, Microadance, etc. No much cannot be said in praise of the Guelph choir for the delightful manner in which they gave their part of the programme (and it was no small part either). The general verdict was that that Catholic. The rapine of the soldiers of Elizabeth and Cromwell and William was to be legalized and prosecuted until the Irish people should be without a spot whereon to lay their heads, nor even, as the control of the control in a manner altogether admirable

mention each individual member in so large an organization would occupy too much time and space, but of Miss Hayes, the vital air." An Irish Catholic was to the prising leaves of the prising leaves the principal soprano, it is but just to say that she has a voice of rare sweetness ar purity, and which she uses with great skill. Her singing in the "Inflammatus" from Rossini's Stabat Mater, was fervent and religious in feeling and sung in an artistic manner that reflects great credit on the ability of her Rev. tutor and upon her own appreciation of the beautiful score. The great success of the Guelph choir is due in no small degree to the efficiency and musical attainments of their director Rev. Father Fleck, S. J. This gentleman is a finished conductor, a grand musician and wields the baton in a manner tha carries everything along with him. He is now here, now there, encouraging, sustaining, in fact he led the singers through

traveled through his diocese day after day and year after year as a mendicant player of the Highland bag-pipes. In the cover of this occupation he ordained, baptized, gave the Sacraments and the Holy Sacrifice of the Mass to his people, and carried the Cross in triumph through the shadows of the baleful time. Everywhere in the in a manner that allowed of no failure The Berlin choir did excellent work in their two selections, the Ave Verum by Mercadante being especially well rendered. The tenor in this piece, Mr. Miller, possesses a voice phenomenal in range, clear in tone, beautiful in quality and showing the effects of careful training. He is cally coun ry analogous examples of devotion were to be found, and under their inspir-ation the people remained loyal to their country and their God. If the echoes of Christ Church could be awakened again effects of careful training. He is easily one of the best tenors in the province. Miss Dormer sang with great feeling and expression, displaying her pleasing voice to advantage; and Brother Alexander gave excellent assistance with a powerful baritone which he uses with exceeding taste. Miss Donahue surprised her friends would ring in the ears of the Protestant synod of to-day- the oft-told story of Catholic piety, Catholic suffering, Catho-lic valor and heroism, "Faithful unto levites were advanced.

In a remembers of the conpriesthood. All are members of the congregation of the Oblates of Mary Immaculate. They are Rev. Fathers Leydeu, Legault, Brault, Marion, Blais, and Laporte. We tender them one and all our posts wishes for many years of happiness best wishes for many years of happiness in the holy ministry of the star of the evening was master George and by their efforts they highly pleased. The star of the evening was master George death hovered, no matter in what guise it came. Pestilence and contagion had no terrors for him where his priestly duty the shuddered before death house of the shuddered before death and the shuddered before death by her singing in the Agnus Dei by Boll-Fox, of Walkerton, the wonderful child violinist. This little boy commands his bow with a master-hand and plays with

such passion and pathos as to fairly en-trance his audience. Those who heard this child genius will not soon forget it, when it came to end the earthly suffer ings of a man in delirium tremens. He had attended the dying bed of a victim of for such masterly playing is not often heard. Prof. Franz A. Apel, of Detroit, Mich., fully sustained the enviable reputation that preceded him here. His interpretation and rendering of the different alcohol, and saw his soul go forth while there was blasphemy on his lips, and from that hour forth he resolved to devote his life to the cause of temperance. Any measure, any cause which might lessen the saloonkeeper's hold on the people, which might shorten King Alcohol's reign works selected left nothing to be desired. His touch is firm and at the same time musical in the extreme; he never pounds the instrument and his technique is almost perfection. The most difficult passages seemed but child's play for him. The new overly conflict. would have his support.

The Christian should know no fear. God being with him, victory is certain in

organ, which was used for the first time on this occasion, is a fine instrument built by Mr. George Vogt, of Elmirs, Ont. This gentleman has also constructed other splendid organs in this province. It is a double bank, pedal organ, having fifteen full sets of pipes; in these sets are embraced about nine hundred pipes; there are some twenty-three stops, and the cost of all was two thousand dollars. All those who have seen the organ have Under the present management of the International Throat and Lung Institute, those who unfortunately are suffering from Consumption, Asthma, Bronchitis, Catarrh, Cata-rhal Deafness or any diseased condition of the air passages, can avail themselves of the advantage of receiving treatment by the Specialists of this Institute, which is acknowledged to be the best of the kind in America. In fact the only one where the above diseases alone are treated. Consultations free. Also a trial of the Spirometer, the wonderful invention of Dr. M. Souvielle of Paris, Ex-aide Surgeon of the French Army. Those unable to come to the Institute, or see our surgeons, who visit all the principal towns and cities of Canada, can be successfully treated by writing, enclosing a stamp for a copy of our International News, published monthly, which will give you full particulars and references, which are genuine. Address, those who have seen the organ have praised it highly for its richness and sweetness of tone, thorough workmanship and artistic finish. The excellence of the swell organ enables the performer to exeswell organ enables the performer to exe-cute the most delicate crescendo and de-crescendo with great ease.

The placing in position of their fine organ has now completed the interior of the church of "Our Lady of Sorrows."

Very Rev. Dr. Funcken, C.R., has displayed

very Rev. Dr. Funcken, C.R., has displayed great taste in furnishing and decorating this now beautiful little church; it is a perfect gem, and it would be difficult to find a more handsome little temple anywhere. With many hearty wishes for the continued success of your estimable and truly Catholic paper,

J. A. L. ine. Address,
International Throat & Lung Institute,
173 Church Street, Toronto,
or 13 Philip's Square, Montreal.

FAITHFUL UNTO DEATH.

Within the walls of Christ Church Cathedral, in the city of Dublin, but a few

vessels!"
Chalice and pyx and ciborium and mon-

robbers and William's pillagers, are there, unused, unreverenced and mildewed, the testimonies of transmitted robbery. They

whose tablets are blotted out the prayer to rest in peace, rebuke them. Old Strong-bow and his wife Eva, whose shattered effigies are there, and whose dust was commingled with blessed water and solemn prayers as it was laid in the vaults beneath,

seven hundred years ago, could they shake off their cerements and arise to the light

of day, would scowl upon the crowd of intruders. But the dead rest.

At that old altar, carved centuries ago, there was a strange episode when Sarsfield sailed away from Limerick forever

Ireland to all his Irish subjects."

arches above that altar rang loudly with the infuriate hissing of this evangelist of terror, and the flame of covetousness was

It was a terrible gospel to preach from a hallowed spot, but it had its effect.

The nation was to lose all if it remained

have no rights of manhood, none of pity,

none of compassion, none of justice, according to the doctrines promulgated there

as the gospel of a triumphant sect, and the doctrines became law—law, stern,

triumphant and resistless. Ireland's days became as one St. Bartholomew's Day

for a full century. The churches were despoiled. The priests were hunted down and slain as in newly populated countries noxious beasts of prey are hunted. One Bishop's example will show

the nature of the times. The Most Rev. Dr. McDonnell, Bishop of Kilmore, one

of the saintliest of men, and a Prelate of magnificent personal and mental gifts, traveled through his diocese day after day

to the old voices that rang through the mazes of its arches, this is the story that

Pride of the Valley again to the front,
J. T. Burdick, of Highgate, town of Oxford,
Elgin Co., says, after suffering with dyspepsia for five years he tried the PRIDE OF THE
VALLEY, and found a positive cure in three
months. Many of my neighbors have met
with the same result, and all that have used
it join in saying it is the best Blood Purifier
in the world. Positively removes all surplus bile, when all other medicines fail. For
sale by all druggists. Cathedral, in the city of Dublin, but a few weeks ago a scene worthy of a painter was enacted. That ancient pile, with buttress and escarpment and solemn Gothic arches transfixed in stone, as old as the days of the Norman invasion, seven hundred years ago, was tenanted by the members of the synod of the government Episcopal Protestant Church, and one of the questions before it was how to deal with an old oak box "falling to pieces," that contained what they called "the ancient silver vessels!"

TEACHER WANTED.

A PPLICATIONS will be received by the Trustees of the R. C. Separate School Board of Merritton, Ont, for a R. C. male school teacher holding a second class certificate of qualification. Duties to commence on August 1st, 1883.

HENRY HOREY, Sec. Merritton, May 21st, 1883.

241 tf

BLYMYER M.F.G.CO.

TO

Blue Serge Suits, - \$12 50

Scotch Tweed Suits, \$15 00

Scotch Tweed Suits, \$18 00

393 RICHMOND ST.

LOAN & DEBENTURE CO.

LONDON, - - ONTARIO

Reserve Fund, - - 226,000

with the gallant army that fought with him at its walls. The Protestant Bishop Dopping, of Meath, stood with his back against the lace that hung upon it, and de-nounced the idea of "keeping faith with Papists." On the parchment of the Treaty rapists." On the parchment of the Treaty of Limerick the ink was hardly dry where King William's hand had written, as an agreement with Sarsfield on behalf of the Irish people, that "the free exercise of the Catholic religion was guaranteed by the King and Parliament of Great Britain and Ireland to all his Irish subjects." The

ceiving large amounts of English Capital for investment, on good mortgage security, at Moderate Rates of Interest.

Interest allowed on deposits.

WM. F. BULLEN, Manager.

INSURE WITH THE

FIRE INSURANCE CO.

HE SUCCESSFUL PIONEER OF CHEAP AND SAFE FIRE IN-SURANCE IN CANADA.

Assets, 1st January, 1883: \$310,781.97.

Farm Property and detatched rescities, towns and villages insured

D. C. McDONALD, CALL AT

Boston Boot & Shoe House, For Ladies' & Gent's Ordered Boots and Shoes and Fine Goods of all kinds.

Is HEREBY GIVEN THAT A BY-LAW was passed by the Municipal Council of the Corporation of the city of London on the sixteenth day of April, A.D. 1883, providing for the issue of Debentures to the amount of

\$175,000

LOCAL NOTICES.



ORDER

Scotch Tweed Suits, \$16 00

PETHICK & McDONALD.

-THE

ONTARIO

Paid-up Capital, - \$1,000,000

TO PARTIES ABOUT TO BUILD.

This Company are again re-

Savings Bank Branch.

ST. AND MARKET LANE.

London Mutual

With 39,719 Policies in Force.

in cities, towns and villages insured as low-est safe rates.

Parties will be called on by P. J. Quinn, our agent for City and Suburbs, or Jas. Mc-Leod, London East, by leaving word at Head Office, 428 Richmond Street.

J. S. DEACON'S

138 DUNDAS ST. NOTICE

for the purpose of paying the floating and other debt of the said Corporation not covered by Debentures issued under the authority of the Act passed in the 35th year of Her Majesty's reign initialed "An Act respecting the debt of the City of London," and that such By-law was registered in the Registry Office of the City of London on the 14th day of May, A.D. 1883.

Any motion to quash or set aside the same, or any part thereof, must be made within three months from the date of registration, and cannot be made thereafter.

Dated the fourteenth day of May, 1883.

ALEX, S. ABBOTT,

WANTED TENDERS FOR DEBENTURES,

TENDERS will be received addressed to FRIDAY, the 1st day of June, 1883,

for the purchase of the whole or any part of \$175,000

Thirty-Year Debertures of the City of London, bearing Five Per Centum interest, papable half-yearly.

Debentures will be issued in either currency or sterling, to suit parties tendering.

Tenders will only be received on forms, which with all requisite information, will be furnished on application to John Pope, Treasurer of the City of London.

Chairman Finance Committee, City of London.





NOTICE TO CONTRACTORS. NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Formation of Basins near St. Gabriel Locks," will be received at this office until the arrival of the Eastern and Western mails on WEDNESDAY, THE 6TH DAY OF JUNE next, for the formation of TWO SLIPS or BASINS, on the north side of the Lachine Canal, at Montreal.

A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal office, Montreal, on and after T'ESDAY, the 22nd day of MAY next, at either of which places printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms.

An accented Bank cheeve for the sweet of

made strictly in accordance with the printed forms.

An accepted Bank cheque for the sum of \$2,000, must accompany each tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY,

Secretary.

Dept. of Railways and Canals, Ottawa, 21st April, 1883.



Best Dyes Ever Made.

29-FOR SILK, WOOL, OR COTTON.—62

DRESSES, COATS, SCARPS, HOODS,
YARN, STOCKINGS, CARPET RACS,
RIBBONS, FEATHERS, or any fabric or
fancy article easily and perfectly colored to any
shade. Black, Brown, Green, Blue, Sealler,
Cardinal Red, Navy Blue, Seal Brown, Gilve
Green, Terra Cetta and 20 other best colors.
Warranted Fast and Durable. Each package will
color one to four lbs. of goods. If you have never
used Dyes try these once. You will be deligated.
Sold by druggists, or send us 10 cents and any
color wanted sent post-paid. 24 colored samples
and a set of fancy cards sent for a 3c. stamp.
WELLS, RICHARDSON & CO., Burlington, Vt.

GOLD and SILVER PAINT. Bronze Paint. Artists' Black. For gilding Fancy Baskets, Frames, Lamps Chandeliers, and for all kinds of ornamental work Chandeliers, and for all kinds of ornamental work-Equal to any of the high priced kinds and only 10cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Va

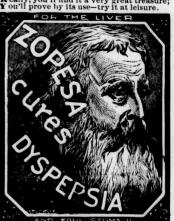
"T is only a fact all people should know— E verybody high, everybody low— A ll who, desiring their Teeth to look white, B rush with "TEABERRY" each morning, each night.

E ach speck of Tartar will yield to its power,

R emoves instantly all substances sour;

R eally, you'll find it a very great treasure;

Y ou'll prove by its use—try it at leisure.



WHAT IT IS FOR

OPESA cures Indigestion. cures constipation. cures sick headache permanently cures depression of spirits.

t cures depression of spirits.
t stimulates the appetite.
t gives strength to the organs to assimilate
the food. It is a panacea for all Liver and Bilious troubles.

It is specially adapted to the Liver and stomach.

IT, LEADS ALL No other blood-purifying medicine is made, has ever been prepared, which so com-letely meets the wants of physicians and be general public as

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurk-SCROFULA ing taint of Scrofula about you, and the scientific properties of the scientific properties of the scientific properties. Sarsaparilla, will dislodge it and expel it from your system. For constitutional or scrofulus Catarth, For constitutional or scrofulus Catarth, a true remedy. It has cured numberless cases. It will stop the nauseous catarrhal discharges, and remove the sickening oder of the breath, which are indications of scrofulous origin.

ULCEROUS "Hutto, Tex., Sept. 28, 1882.

WILCEROUS "At the age of two years one of SORES my children was terribly afflicted with the same time its eyes were swollen, much inflamed, and very sore. SORE EYES Physicians told us that a powber of the same time its eyes were swollen, much inflamed, and very sore. SORE EYES Physicians told us that a powber of the same time its eyes were swollen, and inflamed, and very sore. Some EYES Physicians told us that a powber of the same time its eyes were swollen. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a consistence of any same and the same time of the existence of any same discontinuation of the existence of the exi

Dr.J. C. Aver & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Me.

VOL.

is the time Suits from the most the city. Our assorts compare favo in the city.

Also the la furnishings. 136 COLL Friday last day in the Ottawa. On Hall was students and honor to the Montreal Cer

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When Mr. Cu

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