

What Doth It Count?
The tide goes out and the tide comes in...

The roses bloom and the roses fade...
We gather moss from the rolling waves...

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...

Speaking of the persecution of the religious orders, M. du Camp says with incisive and tactful precision...

THE FOLLOWING BEAUTIFUL PASSAGE, in the description of a certain hospital: "Sœur Marie! I recognize you..."

THE MOTHER OF THOSE THAT GRIEVE. The patience of the cloisters is on your face, which has lost nothing of its infantile calm...

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-Thirds of a Bottle Cures. Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—I have been taking your "Favorite Prescription" for "female weakness"...

elsewhere, for it is one of the most striking and cheering instances we know of the marvelous fecundity of the Church...

SACRED HOMES OF CHRISTIAN CHARITY.

There is a story of a man of whom it might be said as Sir Balaam, "his givings rare," going to hear a sermon on behalf of some good work...

INSPIRED BY DIVINE CHARITY is adequate to induce women, many of them gently born, tenderly nurtured, and highly accomplished...

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..."

Such are the Little Sisters of the Poor. But why does M. Maxime du Camp choose this time in particular to mention his countrymen who read the Revue des Deux Mondes acquainted with them? He tells us...

A Bishop's Blessing.

It seems but a simple thing to remember 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...

MONROE, MICH., Sept. 25, 1875. SIR—I have been taking your "Favorite Prescription" for "female weakness" before I had taken it two days I began to feel stronger...

A BRILLIANT IRISHWOMAN.

Cautious Comments on Irish Affairs.

A SCATHING LETTER TO THE LONDON STANDARD—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...

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..."

THE IRISH BOYS AND GIRLS Sold to the 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...

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...

THE ENDEAVOUR TO BRING IRELAND INTO THE PALACE OF PARLIAMENT. The Irish National Exhibition has been a great success, but no thanks to Englishmen. They sneered at it enough...

HOW THEY LOOK AT US. It is strange to notice how exercised our Protestant and non-Catholic friends continue to be over the progress of the Catholic Church...

NO IRISH NEED APPLY. Religious hatreds are fully kept alive by such men as Lord Emukilled, aided and abetted by English statesmen, who found it too useful a lever to be neglected in the government of Ireland...

THE STORY OF IRELAND'S "INGRATITUDE" is a long one, with too many details to be given here. It is a story of wrongs and wrongdoings, of blood and tears...

MONROE, MICH., Sept. 25, 1875. SIR—I have been taking your "Favorite Prescription" for "female weakness" before I had taken it two days I began to feel stronger...

W. L. CARTER. Throat, Bronchial, and Lung Diseases a specialty. Send two stamps for large treatise giving self treatment. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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 clamor for justice; growing louder, Ireland got the bounty for five years, and then it was stopped to both countries...

THE HATE WHICH AN IGNORANT NATURE FEELS FOR THE ONE IT HAS INJURED SPURS ON THESE BRITISH "CIVILIZERS" TO "FRESH FIELDS AND PASTURES NEW" where they hope their position may still be maintained.

THE ADVOCATE, like all false exaltations, here 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...

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of a Mexican poor, would Riley break bread with the Methodist Episcopal brethren, nor with the Baptists, nor with any other of his associates in religion...

Now, in matters of this sort, and there is abundant of such, one would imagine that our Protestant friends would find call for all their spare attention, instead of keeping a sharp lookout on the Pope and his doings...

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ECHOES OF THE HEART.

From the French of Able J. Courvolster—by Thyre.

The first mourner that entered into the darkness of the Valley of Humanity was the tear of an orphan, fatherless, motherless, homeless...

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Why They... One of the... The first mourner... Blessed are the souls... Higher, still higher, till we reach Thee... I looked upon the vaulted canopy of heaven... I heard the voice again: "No, no, Augustine, we are not happiness; seek higher!"... Dr. J. Corlis, St. Thomas, writes: "During ten years' active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites... The Diamond Dyes always do more than they claim to do... FLEES, roaches, ants, bed-bugs, rats, mice, crabs, chipmunks, cleared out by "Rough on Rats." 15c.

HEART.

er into the... the de-... the deari-... prospering form... left me on

Dear Hands.

BY SUSAN MARIE SPALDING. Roughened and worn with ceaseless toil and... They earned for whiter hands a jeweled case.

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 Bertas and the Bars and the Garibaldi and the 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.

country who abandon the Catholic Church and openly enter another one worse than the Gambettas, and should stand lower in the esteem of Catholics. In the ages of faith, when men were willing to lay down their lives for the Church; when men did lay down their lives for her, fighting against Mohammedanism, the renegade was the object not only of the hatred but of the contempt of Christians.

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 the most contemptible kind of moral coward.—Catholic Chronicle.

A REMINISCENCE OF PAREPA ROSA.

New York World.

The season of music was closing. Skated 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 to save the annoyance of hearing a beggar's plea.

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

"Mi ladi, I hid under the stair. 'Twas yesterday I heard the voice. Oh, mi ladi, 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, Oh, 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. 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 rang 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 voice thrilled softly, like the faint sound of bugles in the early morn; again its sweetness stole over you like the distant chiming of vesper bells. Encore after encore followed. The curtain rolled up for the last time, and as simply as possible the manager told the audience of last night's incident, and announced that Parepa Rosa's farewell to them would be the simple ballad warbled many a bitter day through the city streets by little Elfin, the Italian musician.

Long and prolonged was the applause; and at the first pause, sweeping, as if by 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 song 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 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."

ENGLISH DEMOCRACY.

THE HOUSE OF LORDS MUST GO.

The House of Lords is a creature who collectively own 14,255,527 acres of land, and whose collective incomes are about £15, 000,000. 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 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) £21, 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 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 is expected 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 organized, the treasury having been expelled from the camp, and a legislative assembly having been elected which would be the direct reflex of the national will, we may anticipate that no time 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 that will 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 academic one. To De la Rivecourt, the monumental figure-head of the State be a living human being, a piece of painted canvas, or a gilt clock, is a matter of exceedingly small importance in their eyes. Moreover, they recognize 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 £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 for diamonds, were it, instead of an individual, our figure-head.

WHAT IS COMING INSTEAD.

That Conservatives, that Whigs, that great landowners, and that millionaires should regret the advent of all this is conceivable. They have drawn a prize in a life lottery; like Doctor Pangloss, they consider that all is for the best in the best of worlds; they are convinced that legislation by them and for them is in accordance with the fitness of things. It has ever been so. An individual can seldom free himself from the illusion that a system is sound and good for all if it suits him. But between regretting what is and believing that it will not be, there is a wide difference. Democrats are told 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 use it, not to secure what they consider their interests, but to serve those of others? Did the landowners of 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 which a democracy acted with such astounding abnegation? Is it imagined that artists in our great manufacturing towns, so satisfied with their present condition, 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, besotted beast of burden. He makes; 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, 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 demand 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 use it.

The Editor of the Grand River Sachem says:—"We are usually sparing in our encomiums 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 vermin, mice, fleas, lice, bed-bugs, ants, rats, chipmunks, 15c.

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.

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 throughout 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, Ontario. She was a wayward little thing, quite without culture, discipline, or any idea of obedience; then she was all shaken up with the age; 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 happy. 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 most patient, industrious and well-disciplined children in the world. All by kindness, 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 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 it. But holding with the eminent Englishman—and knowing in my heart that religion is as strong an element for good and 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 she was in the convent and reflection she was in the convent, she was so far from 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 nominal 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 good. 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 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.

How an Act of Kindness was Remembered.

John Winslow, of Boston, was fond of telling the following incident of his mercantile life: During the financial crisis and crash of 1857, when solid men were sinking all around us, and banks were tottering, our house became alarmed in view of the condition of its own affairs. The partners—three of us, of whom I was the senior—met in our private office for consultation. Our junior had made a careful inventory of everything—of bills receivable and bills payable—and his report was, that \$200,000 of ready money, to be held through 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 despair. I sat at my desk, expecting every moment to hear our junior sound the terrible words, "Our paper is protested!"—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 situated. "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 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-clad 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 rich and fortunate parents, and pass me by. But it was not as I thought. In the end you passed all the others and came to me. You laid your hand on my head, and told me I did very well, and remarked I could do better still if I would try. You said the way to honor and renown was open to all alike; no one had a free pass; all I had to do was to be diligent and push on. That, sir, was the turning-point in my life. From that hour my soul was inspired, and I have never reached a great good without blessing you in my heart. I have prospered, and am wealthy; and now I offer you but a poor return for what you gave me in that by-gone time."

The Bravery of the Catholic Church.

After an individual has wandered for years in the wilderness of Protestant doubt and unrest and at last found 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 she secures strength and harmony; and by her heroism she secures invincibility. Authority, obedience, unity, strength, harmony, heroism and invincibility,—the several 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 cringing 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 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 peculiar treasure.

She tenderly takes the place of father and mother, hangs up the little one's stockings at the glad Christmas time, and fills the hearts of the parents these precious darlings have gone away to "the everlasting holidays of his mercy;" but God, in the plenitude of His mercy, has loaded His Church with heavenly charity, to supply their wants and meet their necessities. The truth of the old saying that "the adoption of an orphan brings good luck," is here verified thousands and thousands of times. In her way of thinking, "Thistles in its place the loveliest bird should sing aright to God the loveliest word. That which a scorpion 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.

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 Christian, or a gentleman, indulging in the burlesque of the old-time prediction of a 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 brains as of moral feeling. I would say with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested 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 reverence in the air of our social life, and its neglect will polity our piety.

A Lesson For Girls.

Girls who aspire to and cultivate side-walk flirtations with "mashers," they know little or nothing about, can learn a valuable lesson from a divorce suit now pending in a district court, that of Annie L. Savage versus William Savage. Six or seven years ago Annie was a gay, handsome, equitish, ripe little girl of 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 studied her so full of nonsense about his wealth, position, 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 murder.

He became acquainted with the penitentiaries of Michigan, Illinois, Missouri and so forth; and his 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 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 acquainted with yourself; and see what kind of a fellow you are. Ask yourself hard questions about yourself. Ascertain from original sources if you are really the manner of man people say you are; find out if you are always honest; if you always tell the square perfect truth in business deals; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as sound a temperance man on a fishing excursion as you are at a Sunday school picnic; if you are as good a boy when you go to Chicago as you are at home; if, in short, you really are the 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 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 do you good.—Burlington Hawkeye.

HALF HOURS WITH THE SAINTS.

Saint Mathias.

THE WILL OF GOD.—When the architect 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 thought 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 lot fell upon Mathias, who therefor 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 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 Thy will be done."—(Matt. vi. 9.)

Saint Tarasius.

SIMPLICITY AND FRANKNESS.—St. Tarasius, 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 iconoclast heresy. Such an undertaking, perseveringly carried out, would of itself have immortalized him; but this was one of the least difficulties which he encountered. 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 Tarasius. The latter, without ever failing in respect to the emperor, was not wanting in firmness towards a Christian thus forgetful of his duties. Tarasius died in 806, after a protracted 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. 1.)

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 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; and he 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 Calvary. The patriarchs, edified by his piety and great learning, made him bishop of Gaza, a town then filled with unbelievers. 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 Christianity, in all pagan countries, women officiated at the sacred altar.

Comment.—Yes, Strabo relates that there was a temple of Venus at Corinth so rich that it maintained above a thousand heralds, 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 children.

When you hear 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' Electric Oil his pain and lameness disappeared, and although three months had elapsed, he 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 excess, and there is grave and serious disturbance of the entire system. Check the threatened danger at the outset with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the medicine that drives every impurity from the blood. Sold by Harkness & Co., Druggists, Dundas St.

The Catholic Record

Published every Friday morning at 46 Richmond Street. Rev. JOHN F. COFFEY, Editor. THOMAS COFFEY, Publisher & Proprietor.

Annual subscription..... \$2 00 Six months..... 1 00 Advertisers must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879. DEAR MR. COFFEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its character or principles, that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests.

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 19th Nov., 1882. DEAR SIR—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting material for Sunday readings, and help the young to acquire a taste for pure literature.

MR. DONAT CROWE, Agent for the CATHOLIC 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 shown such unbroken constancy in its adherence to the rock of Peter? 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 solicitude for Ireland and Ireland's fidelity 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 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 the government of Britain, which of all governments is the deadliest and most implacable foe, not only of Ireland but of the Apostolic See. Do we want testimony of England's undying hostility to the Roman Pontiffs? We have it in abundance. Which is the nation that subsidized assassins and conspirators to rob the Holy See of its patrimony? England. Which is the nation that aided and abetted the House of Savoy in all its deeds of shameful spoliation and in its violations of international law? England.

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 is 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, Garibaldi and Victor Emmanuel almost deified by the English people. Who does not recall with shame 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 ravings of the Times been lost in oblivion? Has its fierce shout of exultation, when the Eternal City lay 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 because most unscrupulous and implacable, foe of the Papacy. To alienate the Irish from their attachment to the Roman Pontiff has ever been a cherished object with British statesmen. To bring about misunderstanding 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 adherence 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 other, can sever the connection between the faithful Irish and the Holy Apostolic See. Too long have the Irish in Ireland and America left the 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 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 people should have in Rome some trusted and respected representatives of their just views 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 clear and firm but respectful statement of their case as well as vindication of their course in resistance to tyranny more galling and injustice more crying that the world has ever yet witnessed. We earnestly trust that action will be at once taken in this matter, and that soon the Irish race will be ably and successfully represented in the Eternal City.

A writer in the London Truth says: "Having for centuries treated Ireland as an English colony, we are amazed that at the moment we desire she rises, not to her knees, to thank us for mercy, but to her feet, to demand a separation."

THE CONGO. No sooner does any Catholic nation assert its rights abroad than Britain's innate jealousy at once forces her government into an attitude of offensive interference. According to British theory it would indeed seem that no people but the English have any right to establish colonies or possess dependencies abroad. When France insisted on its just rights in northern 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 any solid benefit from the victories of her troops. But the justice of its course was so easily shown by the French government, that no interference was permitted with its regulation in its own interests of the Tunisian difficulty. But besides its claims in Tunis, France has claims to maintain in other parts of Africa, notably 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 protestations of admiration over these distinguished men, that Catholic religious bodies have produced multitudes of men 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 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 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 expression. The British minister demanded explanations of the Portuguese government as to its purposes in that portion of Africa, but failed 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 Portuguese 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 negotiations 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 to Lord Fitzmaurice the idea that Portugal meant to take no active steps to assert its rights in the portion of Africa in question. The declaration of the minister of foreign affairs completely satisfied the Portuguese deputies that the statements of the British press in reference to the Congo question were wholly at

variance with the actual facts. In reassuming his seat the minister declared his purpose of awaiting the conclusion of the negotiations actually pending before saying anything further, but pledged himself to lay before the deputies at the termination of these negotiations all documents relative to the matter, and to give such verbal explanations as might be required. There is little doubt that at the close of the negotiations 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 the Congo, which now attracts the attention and excites the jealousy of so many European governments. Portugal has already had a glorious part in the Christianizing 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 has lately had prepared statistical titles of the secular clergy of that country. The total number of these ecclesiastics is 55,385 divided as follows: 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, chaplains 2,686; superiors, directors, 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 seminaries.

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 holy 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 hand. But the Hanoverian Catholics are troubled with anxiety as to the future. When we have churches, say they, will we have priests to minister in them? This anxiety on their part, legitimate, indeed, under the circumstances, demonstrates the

necessity of religious peace in Germany, which, however, can only be achieved when the pacific intentions 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 to 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 unwhipped 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 Universel* 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 seven and eight hundred thousand people visited the Parisian churches 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 Friday, we may begin to fear for the future. Meantime we have faith in the destinies of a country which after all remains so profoundly attached to its religious faith. From every portion of the French capital the faithful came to adore Christ and pray to Him. It is not a vain surmise we indulge in when we express the belief that among these 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 the government, to do its sinister work in the Spanish peninsula. At Arcos four men have been arrested for intimidating a comrade who refused to join the conspiracy. In the same place several of the conspirators 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 cast 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 parties, but stood so much in fear of the conspirators as to be unwilling to impart his knowledge of their criminal doings to the authorities. In the commons of Rogilan, near Xeres, the dead body of a man was also recently

found, and the deceased was supposed to have fallen at the hands of some secret junto.

At Linca, 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 insidious 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 indispensable 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. The Roumanian agitation is of Pan Slavist 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, is to expose itself to be wiped off the map of Europe as an independent state.

THE FRENCH SCHOOL LAWS.

The true character of the French school laws may be apprehended from a circular addressed to the teachers of the department of Tarn, by the inspector, M. Roger, evidently a "stalwart" secularist. This worthy says: "From information received from all parts, I learn that the *cures* and *disservants* acting on a pastoral letter of the Archbishop of Albi, indulge in violent attacks on the law of March 23, 1882, and 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 duties the children whom the country has confided to you for the purpose of making them good citizens. Be the faithful executors of the law of March 23, 1882, a law of progress, disenfranchisement, liberty and toleration. Observe scrupulously 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 not yet had time to realize all its generous intentions in your regard. You need not fear the anger of those who by threats seek to divert you from the fulfilment of your mission, for I assume all responsibility for your course, and can further

MAY 25, 1883. assure you shares the I have exp not abandon Admittin writer, that not aban be the cons abandon MGR. From the pire comes trians and Diakovar, issued a cor joinder to a Russian lang Father's en Strossmayer styled the recently an ing himself evangelizati govina, coul face of a sch authority a Holy Father On Sunday Father Coffey Record, addres St. Patrick's ject of "Cathol The rev. ge my dear br the kind requ to make a few than which the viz., Cathol to re-affirm in which you so a mighty pow less to declar people that it his holy desig used solely fo the will of G design that in the furthertion and entir we have regret the press is not on the contrary a medium for Wicked men ention of wicked of pernicious p in every count the corrupting Christian press nothing too sa and blasphem however essenti happiness of me merciless onslam Incalculable ino accomplished in worlds. These so grievous and of the bishops of their voices, not them, but of the In a Pastoral February last, I Ottawa, in sole places on record of the press and its regard: "In modern so Lordship, "is an ant of all that ta publish all it kn swiftness of lig and the wealthy into the proud h the humble cot power is fragil should always b in view to enli rights and dutie them in the pri ity. It is truly God and the C valiantly defend and courageous the weak. Alar ren, all do not mission of the some who fulfil devotedness, th a direction dia whose pens disti and immorality, compared to bigh them, coming ofa light among u that respect fo from father to s 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 ar Lordship adds v to the faithful w ren, have already "Be prudent," choice of the m to come under y soever they may teach error, fo brilliant; fo truth, and the falsehood; if the they cannot be sometimes clothe veil, it is often which they end know, is worse itself. For us C every one poss

assure you that the Prefect of Tarn 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 not abandon 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.

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.

In a Pastoral letter dated the 2nd of February last, His Lordship the Bishop of Ottawa, in solemn and impressive terms places on record his views on the influence of the press and the duties of Catholics in its regard.

"In modern society the Press," says His Lordship, "is an immense power. Cognizant of all that takes place, and prompt to publish all it knows, it reaches, with the swiftness 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."

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 demoralizing influence of the anti-Christian press.

"Be prudent," says the bishop, "in the choice of the newspapers that you allow 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 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

only true science is the science that bows before the cross, the only happiness is that which virtue 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 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 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 practice, and 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 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 high literary character, to inflict the gravest injury on the conscientious feelings of the people.

These men rarely deal in open assertion; they seek the accomplishment of their nefarious purpose by insinuation and misrepresentation. The duty of the Catholic press is to hold up such journalists to public reprobation and their works to condemnation. The truly Catholic journal has a noble mission to fulfill. Its mission is not to teach but to set forth and defend Catholic doctrine. To the Church alone belong its chief pastors belongs the right of teaching, and it is from the lips of their chief pastors that Catholic journalists must learn those sound principles of doctrine and morality which it is their duty to place before their readers. It is only by showing himself possessed of true Christian submission that the journalist can hope for success in the field he has entered. In that field he must have difficulties to overcome, but by fidelity to duty these 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 journalists professing to be Catholic and using that sacred name to further purposes of which no good Christian can approve.

Under pretence of respect for the wise good and respectable of the world, they purpose very often in the interests of religion. Of such journals the Bishop of Ottawa treats in his pastoral letter.

"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 scrupulous as they should be, do not wish to be too severe, but we must point out to you some abuses that are very serious and too 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, certain newspapers, otherwise good and respectable, do not give a becoming prominence to Catholic questions. Entirely devoted to politics they seem to take no interest themselves, and not to wish others to take any interest, in matters relating to the Church. As far as they and their readers are concerned, the Vatican, is a stranger; and that the interests of religion are of no importance. Catholics as we are, our hearts should beat in unison with those of Catholics all over the world, and we should desire to know all that concerns them. Silence is sometimes a fault; want of discretion is another and at least as great a one. Under pretence of giving, as some infidel or simply non-Catholic papers do, the greatest possible amount of news, it happens often, and too often, that these newspapers contain many most pernicious sensational despatches; or else, present all that concerns Catholic nations or prominent persons amongst them, in a false, or very doubtful, light. Others, carried away by a restless zeal, rush without waiting for the word of command from the chiefs that God has given to lead them, 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 condition of union and concord was submission and obedience to the Bishops. Why should we not profit by this fatherly advice? Especially, why should not those who write for the public, conform thereto in 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 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 ought to be more prudent, and they would not endanger the sacred interests of religion 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 in dealing with journalists 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 says, "alike cowardly and ungrateful, 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 ridiculous facts, the perusal of which far from tending to improve the present generation, by wise rule of criticism and with what good faith they proceed, in that, to them, pleasing enumeration of private crimes, it is not our object to examine here, but certainly the effect produced is most injurious and 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 be named among you, as becometh saints: Or obscenity, or foolish talking, or scurrility, which is no purpose.' (Ephes. V, 3, 4.)

"Let us, Dearly Beloved Brethren, keep in mind this warning, full of wisdom, which is 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 Jesus Christ and His Church?"

The number of genuine and truly devoted Catholic journals is, indeed, as I think you will all agree with me in saying, very unfortunately limited. One of the causes of this unfortunate fewness in the number of Catholic papers, is the lack of support extended to such enterprises by a generous and steady support. Catholics are to be every day found, and in private life and in public, who support and encourage to Catholic journals, and honestly devoted to the furtherance of Catholic interests, the defence of Catholic rights and the sound exposition of Catholic teaching. These same Catholics who thus act hesitate not to extend their patronage and their influence to the maintenance of journals, which, if not avowedly anti-Catholic, are dangerous to the faith, both in public and in private, the columns of their journals, and out of them, principles hostile to Catholic doctrine and inimical to Catholic practice. Is this, I ask, as it should be? By no means. Catholics should be ready to make sacrifices wherever sacrifices are called for to maintain the steady support of 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 to take a lesson from their zeal in the furtherance of what we know to be righteous principles, and stir up within ourselves a promptness to forward the sacred cause of truth? If we do not, we cannot fail of accomplishing great good. The number of Catholic journals in Canada, especially as far as the English language is concerned, is quite small, but there is ample room for increase and there will be increase if the Catholics of the country encourage the existing Catholic 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 surpassing interest in the neighboring Republic but of an engaging and serious consideration of the best minds of Canada. We cannot tell the moment when this question will once more absorb public attention in this country. That moment may be at hand; there are some who discern its near approach. How necessary then that Catholics should fully and clearly understand the nature and extent of the rights and prerogatives of the Church of the best minds of Canada. There are Catholics who hold views on this matter so regretfully unsound that they stand in absolute need of enlightenment. That enlightenment can not be effected by any better mode than through the medium of the Catholic Press. Here, too, I may, my dear brethren, be permitted to observe that of which you are all too painfully aware, that in matters concerning the Irish race little or no reliance can be placed on the secular journals of the day. These journals seem happy to embrace every occasion to belittle and defame the Irish people. This belittlement and defamation are attributable to one cause, the unwavering adhesion of the Irish people to the Catholic faith. It is sought to malign them, to decry their national efforts, to make them of dastardly crimes because they have rejected apostasy and scorned apostates.

What nobler purposes could any Catholic journal devote itself to than the defence 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 no purpose many Catholic journals have ever in view and in every available form 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 support. 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 interests. With your encouragement and endorsement it 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 people whose interests it professes to have at heart. Without offence to any it has affirmed and maintained Catholic principles, and in its attitude towards the Irish people, it has pursued a course recommended as well by justice as by humanity. Its course in the future will 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 wanting, and which will enable us to pursue our mission with more security and greater success.

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

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 REV. 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 time, the tempests of human passion, and the fierce attacks of the world and the devil. If, therefore, dear Rev. 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 delivers 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 when spring time comes, he opens a free passage for air and light and heat to act upon them for the strengthening of their vitality and the development of their nature in the form ordained by the great Creator. Now, the nursery of the universal household of faith is the family household, and as its careful sheltering and seasonable cultivation depends the future of the church in growth of holiness and fecundity 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 these seeds 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," upon the laws and discipline of Christian life; now gravely exhorting, now kindly encouraging, and, when occasion requires, reproving, entreating, rebuking, with all patience and doctrine." (2 Tim. 4th chap.)

DUTY OF PARENTS TOWARDS THEIR CHILDREN. 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, has 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 binds the parent with grace in urging parents to fulfill this duty. Their own happiness is bound up with it. The prosperity of their families, even in this life, depends upon it. "Piety," says the Scripture, "is profitable to all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4th chap.) On the other hand God's grievous displeasure is drawn upon the family by neglect of piety in the domestic home. He who gives life, can take it. He who builds up families, can pull them down. He gathers health, sickness, sorrow and calamity are equally in the power of His will. And if there be one crime more sure than another to provoke the wrath of God upon whole families, it is that of parents who withhold from their children the knowledge of God and His law, and the nourishment of virtue, leaving them to nature and to the corruption, to gradually enslave them, and exact the life-long service of their 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 glorious inheritance prepared for the children of grace on condition of their perseverance in virtue, can have to die in God's peace and meet a favorable judgment after having raised their offspring in ignorance of the truth of salvation and neglect of 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.)

PRIESTLY 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 Christendom to keep a vigilant eye upon the children, to know them by name, to love

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 pastor's zeal shall opportunely inspire. From the church to their homes, from their homes to the schools, and through all the ways of youthful life, the pastor's warnings should follow the children, and his paternal vigilance safeguard them, so far, at least, as to assure himself that no evil example shall lie in their path, and that no sin be laid for their innocece. 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 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 unfit for intercourse with the Teacher of Heavenly Wisdom, and an interruption of better work. But when Jesus saw it," says the Evangelist, "He was much displeas'd, 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, he laying His hand upon them, He blessed them." (Mark 10th chap.) What a lovely picture this is! The Lord of Majesty, who rules over heaven and earth; the Sage of Sages, Eternal Wisdom who dwells in light inaccessible" (1 Tim. 6th chap.) does not deem it beneath His dignity to converse familiarly with hisping children, to hear with thoughtfulness, its giddiness, its obtuseness, its dullness, 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 employed in teaching the first rudiments of grammar to Alexander, son of Philip of Macedonia, because his pupil was the heir of an empire, and his future career would much depend upon the first lessons of the little ones, dear rev. fathers, are children of the King of Kings and Lord of Lords" (1 Tim. 6th chap.) heirs of a royalty infinitely superior to that of Alexander, and the rudimentary lessons of faith and piety will exercise a powerful influence on their future, for time and for eternity. Jesus Christ would be "much displeas'd" did we fail to interest ourselves in their instruction at all seasons of their lives. Our Divine Master "embraced them," says the Evangelist. He did this for our example, that we may open our many hearts to the little innocents and receive them in the spirit of affection. And this we know you do, dear rev. fathers, and we thank our good God for the zeal you display in the fulfillment of this duty of the ministry, under conditions of great hardship at times, and edifying disregard of the fatigue and discomfort consequent on long journeying and late celebration of mass on the Lord's Day. You shall have your "reward exceeding great." (Gen. 15 c. 1 v.) from the Pastor of Pastors, whose eyes are upon you in your work for approval and sustenance, and whose promise is recorded, "Amen, I say unto you, as long as you did it to one of these my little ones, you did it to Me" (Matt. 25 chap.) Bear with us, if we exhort you to persevere in your laborious efforts and, if possible, to proceed with redoubled zeal in behalf of our growing youth, for whose welfare we are becoming more anxious as we learn of the dangers that beset the ways of innocence around us. The pastoral office is manifold, it deals with 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 preservation of their life in grace and innocence. This is the grand characteristic of the Divine model of pastors, proclaimed by the prophet Isaiah, "He shall feed His flock like a shepherd; He shall gather together the lambs with His arm, and shall take them up in His bosom." (Isaiah, chap. 40.)

USEFULNESS OF CONFRATERNITIES.

The word "Confraternity" signifies an association of persons united by special bonds of charity and the practice of the same pious exercises for their personal sanctification and the promotion of some definite work of religion. The value of association is well known to the wise men of the world. It is the order of the day in political, commercial and professional circles. Confraternities are the application of this principle to the spiritual order for the accomplishment of some great religious purpose by the united efforts of many, aiding each other's insufficiency and mutually inspiring confidence. The general purposes of all Confraternities are, 1st, the honor and glory of God; 2nd, the sanctification and spiritual advancement of the individual composing it; 3rd, the assistance rendered by the members to one another through life and at death and after death; 4th, good example and edification to their co-religionists and society; in addition to which, there is a definite and special object proposed for each association, and the attainment of which its rules and discipline are framed. The Catholic Church, the divinely commissioned guardian of the whole law of Christian faith and morals, with whom Jesus Christ has promised to co-operate in maintaining its belief and practice "all days, even to the consummation of the world" (Matt. 28c.), has never failed to encourage the method of association for religious ends. The Pontiffs who have successively occupied St. Peter's chair have favored the Confraternities with innumerable privileges 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 writings bear eloquent testimony to the benefits derived from them in averting the scourge of God's anger, recalling sinners to the paths of virtue, exciting the lukewarm to religious fervour, counteracting the pernicious maxims and fashions, the impiety and selfishness of the world, and showing forth a bright example of Catholic life in the virtuous and orderly demeanour of multitudes of the Church's women combining strict fidelity to the duties of their secular state with earnest 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.).

BLESSING OF THE NEW ALTAR.

ST. JOHN'S CATHOLIC CHURCH, AMHERSTBURG.

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 Sandwich College, officiated; the Altar was 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 language 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 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., assisted by several who volunteered for the occasion. 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 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 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 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 panel work, carving, and pinnacles and tastefully gilded heading. 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 expense of considerable labor and energy. The work on the altar also reflects the highest credit on the designer and builder.

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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 Devotion 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.

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An Irish Humorist and Duellist.

Pat Power, of Darlagh, was a fat, robust man, much distinguished by his temperance, 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 shot off his whisker as part of his salute.

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. Their representative of Irish manners at this time on the English stage was a tissue of ignorance, blunders and absurdities; and when an Irishman appeared of the stage he was always supposed to have the characteristics of his class, and to be a fair butt for ridicule.

Power rang the bell for his servant and directed him to bring his watch. The watch 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 watch. The watch came to him with a gold watch with a gentleman's compliments, and a request to know what o'clock it was by it.

On another occasion he ordered supper; and while waiting for it, he read the newspaper. After supper, the waiter laid 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 seized his servant, attended him, and directing him in Irish what to do, and when Power covered 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 took up his 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 man inquired was rushed out quietly waiting for a second invitation, and with them several persons in the adjoining box. As they were all in too great a hurry to play their reckoning, Power paid it for them along with his own.

How to Make a Telephone. To make a good and serviceable telephone good from one farm house to another, only requires enough wire and two 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 connect 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 wall with slats nailed across the window, and your telephone is complete.

Princess Louise Irons the "Old Man's" Shirt. On the day before the reception tendered here at St. George's, 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 "old man" to wear at the reception. The Princess asked for a drink. "It's no time to bodder getting water for you," was the reply; "I'm feaf'ul busy, for I'm bound to see the Queen's chile to-morrow."

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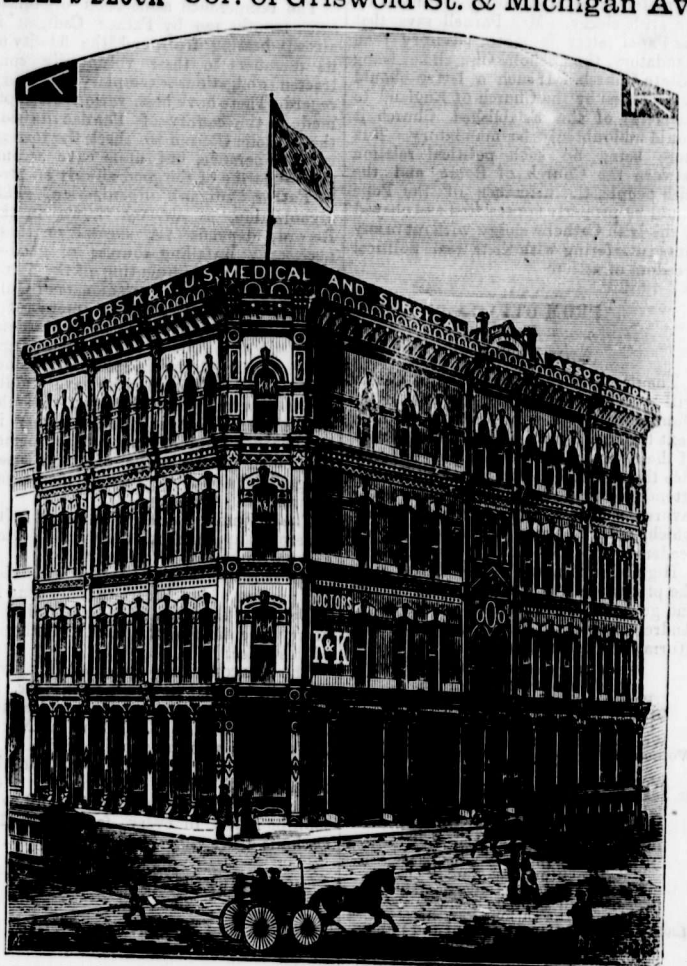
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LATEST CABLE NEWS.

LONDON, May 17, 1883. 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 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 outbreak of rage.

VICTORY NEARING. 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 IS NOW DOING SPENDIDLY. At a meeting last week, the amount announced as received was £620, of which £214 was from Father Walsh. Mr. Redmond, M.P., who has already sent £2,000 from Australia, promises £1,000 monthly during the campaign.

THE TRIUMPH OF PARNELL. The Parnell Testimonial Fund now 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 victims."

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 prisoners, except O'Connell, James Dalton, whom the Crown was unable to connect with the others, were committed for trial on the charge of treason-felony. O'Connell, alias Norman, the informer, was committed on a charge of misdemeanor. O'Connell, 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 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 apprehended 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 of Commons. The policemen also stated 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 conspiracy, 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 development of evidence.

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: "Whatever 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 to join and promote movements inconsistent with them. Collections 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 hatred and dissension are aroused, or disunited persons incited, or crimes and murders go uncondemned, 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 assume its name. It assures the clergy that they are certainly not forbidden to assist in raising collections to relieve

distress. It is stated that Archbishop Crooke, 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 health will permit him to undertake the journey.

Archbishop Crooke is said to have sent a 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 in 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 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. Christian Brothers' Pupils. Pupils of the Grey Nuns' Schools. Girls of the Immaculate Conception. Congregations, Irish and English. Women and Girls of St. Ann's Parish. Women of the St. Ann's Congregations Irish and French. Women of the various Congregations. St. Jean Baptiste Society gentlemen of St. Ann's Parish. Members of Union St. Thomas. Members of the Holy Family. Ladies of the Holy Family. St. Patrick's Literary Association. Ladies of the Holy Family. St. John's Society. Men of the various Parishes. Members of Temperance Society. St. John's Society. Men of the various Parishes. Ladies of Notre Dame Convent and Pupils. Grey Nuns and Pupils. Sexton, Cross and Acolytes. Choirs of St. Ann's Parishes. Choirs of St. Andrew's Cathedral. Cross and Acolytes. Clergy.

BLESSING OF THE GRAVEYARDS. Ministers of the Crown. Deputy Ministers. Barristers, Physicians. Members of the Council. Employees of the Civil Service. Congregations of the various Churches. ST. PATRICK'S CHURCH. His Lordship Bishop Duhamel held on Sunday last, in St. Patrick's Church, 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 auspicious 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, cum pontificis, was then celebrated by one of the young priests ordained the day before. The occasion was one of special solemnity 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 be its modest and simple, but tasteful decorations were 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 turret will be visible the magnificent Chaudiere Falls, and the Laurentian mountains appear in bold and pleasing relief.

There was a large attendance at the ceremony, the discourse of the day being pronounced by the Rev. Father Fillard, O. M. I. The new chapel will be connected with the mother house of the grey nuns of Bolton Street and St. Joseph's Orphan Asylum, on Cathcart—between both of which institutions their foundations have been laid.

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 congregation of the Oblates of Mary Immaculate. They are Rev. Fathers Leyden, Legault, Beaulieu, Maron, Blais, and Laporte. We tender them our best wishes for many years of happiness and usefulness in the holy ministry of God.

Where the Money Goes.

From the Christian Register. In a certain manufacturing town, an employer on Saturday paid to his workmen \$700 in crisp new bills that had been secretly marked. On Monday \$450 of those identical bills were deposited in the bank by the saloon-keepers. When the fact was made known, the workmen were so startled by it that they helped to make the place a no-license town. The times would not be so "hard" for the workmen if the saloon-keepers did not take in so much of their wages.

FROM ONTARIO.

The Bazaar organized by the Rev. Father Cadigan, the zealous and indefatigable pastor of Onslow, in aid of his church of St. Catharine. 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 that 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 rarely attempted 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 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 intemperance, but none have accomplished a tithe of the good already effected by Father Cadigan's organization. This organization, as already shown in the record, is a successful one, and is thus necessarily an unfailing source of good—prayer and the frequenting of the Sacraments. 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 Messrs. James 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 gave 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 parish on his Vicariate some time in June. His Lordship will be accorded a hearty reception by the faithful Catholics of the 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 town of Onslow. 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 new organ fund, was a magnificent success financially. In an artistic sense it was one of the best ever given in that city. The place taken 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 represented. Everything went off with a dash and vim that spoke well for the capacity of the Rev. manager, Rev. Dr. Speck. C. R. The music, which was rendered in a most artistic manner, was of the highest order, being selections from such masters as Mozart, Rossini, Haydn, Mercadante, etc. No much cannot be said in praise of the Guelph choir, which sang in a magnificent manner in which they gave their part in the programme (and it was no small part either). The general verdict was that Guelph possesses one of the finest and best trained choirs in Ontario. The chorus is really magnificent, and they sing together in a manner that is admirable. To mention each individual member in so large an organization would occupy too much time and space, but of Miss Hayes, the principal soprano, it is but just to say that she has a voice of rare sweetness and purity, and which she uses with great skill. Her singing in the "Inflammatus" from Rossini's Stabat Mater, for instance, was 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 a matter of no small degree to the efficiency and musical training of their conductor, Rev. Father Fleck, S. J. This gentleman is a finished conductor, a grand musician, and wields the baton in a manner that carries everything along with him. He is now here, now there, encouraging, sustaining, in fact he led the singers through in a manner that allowed of their 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 easily one of the best tenors in the province. Miss Dornier 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 by her singing in the "Agnus Dei" by Bollmann; she proved that she is the happy possessor of a remarkably sweet soprano voice. The Berlin Orchestra Society added their share to the evening's amusement by the rendition of some beautiful music; and by their efforts they highly pleased. The star of the evening was master George 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 enrapture his audience. Those who heard this child genius will not soon forget it, for such mastery playing is not often heard. Prof. Franz A. Appel, of Detroit, Mich., fully sustained the enviable reputation that preceded him here. His interpretation and rendering of the different 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 perfect. The most difficult passages seemed but child's play for him. The new

organ, which was used for the first time on this occasion, is a fine instrument built by Mr. George Vogt, of Elmira, Ont. This gentleman has also constructed other splendid organs in this province. It is a double rank, pipe 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 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 execute the most delicate crescendo and decrescendo 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 great taste in furnishing and decorating this new 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.

FAITHFUL UNTO DEATH.

Within the walls of Christ Church Cathedral, in the city of Dublin, but a few weeks ago a scene worthy of a painter was enacted. That ancient pile, with buttressed and encasement and solemn Gothic arches transfixed to stone, as though by 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."

Chalice and pyx and ciborium and monstrance, that were spared from Cromwell's robbers and William's pillagers, are there, unused, unreverenced and midwived, the testimonies of transmitted robbery. They are testimonies against the creed-masters whose descendants control and defile the sacred old temple, and they mutely tell how they once shone on the altar before which, for hundreds of years, has hung no lamp or knee as without play of rust and the dew and time consume them. What a mockery for a Protestant synod to gather to-day in that old church of a Catholic nation and a Catholic people! The dead in their tombs beneath the slabs of aisle and chancel and transept, from whose tombs are without play of rust and the dew and time consume them. What a mockery for a Protestant synod to gather to-day in that old church of a Catholic nation and a Catholic people! The dead in their tombs beneath the slabs of aisle and chancel and transept, from whose tombs are without play of rust and the dew and time consume them. What a mockery for a Protestant synod to gather to-day in that old church of a Catholic nation and a Catholic people! The dead in their tombs beneath the slabs of aisle and chancel and transept, from whose tombs are without play of rust and the dew and time consume them.

At that old altar, carved centuries ago, there was a strange episode when Sarsfield sailed away from Limerick forever with the gallant army that fought with him at his walls. The Protestant Bishop of the time, who was without play of rust and the dew and time consume them. What a mockery for a Protestant synod to gather to-day in that old church of a Catholic nation and a Catholic people! The dead in their tombs beneath the slabs of aisle and chancel and transept, from whose tombs are without play of rust and the dew and time consume them.

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 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 where to lay their heads, not even Lord Lynhurst said one hundred and fifty years after, "he supposed to breathe the vital air." An Irish Catholic was to have no rights of manhood, none of pity, none of compassion, none of justice, according to the doctrine promulgated there as the gospel of a triumphant sect and the doctrines became law—law, stern, triumphant and resistless. Ireland's day 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 a lion would hunt a gazelle and a hunter a fox. 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, travelled through his diocese day after day, and yet he never saw a priest, and he never saw a Catholic 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 country he was hunted, and under their inspiration the people remained loyal to their country and their God. If the echoes of Christ Church could be awakened again to the old voices that rang through the mazes of its arches, this is the story that would ring in the ears of the Protestant synod to-day the official story of Catholic piety, Catholic suffering, Catholic valor and heroism, "Faithful unto death"—Baltimore Mirror.

In a lecture on total abstinence at Chicago, Father Haagan said he was not afraid to enter the chamber about which death hovered, no matter in what guise it came. Pestilence and contagion had no terrors for him when his priestly duty called, but he shuddered before death when it came to end the earthly sufferings of a man in delirium tremens. He had attended the dying bed of a victim of alcohol, and saw his soul go forth with 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 saloon-keeper's hold on the people, which might shorten King Alcohol's reign would have his support. The Christian should know no fear. God being with him, victory is certain in every conflict.

LOCAL NOTICES.

Under the present management of the International Throat and Lung Institute, those who unfortunately are suffering from Consumption, Asthma, Bronchitis, Catarrh, Croup, Hoarseness, 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. Souville, of Paris, Ex-aside 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: International Throat & Lung Institute, 173 Church Street, Toronto, or 13 Philip's Square, Montreal.

Pride of the Valley again to the front. T. T. Burdick, of Highgate, town of Oxford, Erie Co., says, after suffering with dyspepsia five years he tried the medicine of Dr. J. W. Allen, and found a positive cure in three weeks. He says he has never since had the same result, and all that have used it join in saying it is the best Blood Purifier in the world. It not only removes all surplus bile, when all other medicines fail. For sale by all druggists.

TEACHER WANTED.

APPLICATIONS will be received by the Trustees of the R. C. Separate School Board of Merrifield, Ont., for a R. C. male school teacher, holding a second class certificate of qualification. Duties to commence on WEDNESDAY, 21st of MAY, 1883. Merrifield, May 21st, 1883. 211 tr

BLYMERMFGCO BELLS. Church Bells, Fire-alarm, Pipe-organ, low priced, warranted. Catalogue with illustrations, sent free on application to Blymer Manufacturing Co., Cincinnati, O. No duty on Church Bells.

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Scotch Tweed Suits, \$15 00
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Farm Property and detached residences in cities, towns and villages insured at lowest safe rates. Parties will be called on by P. J. Quinn, our agent for City and Suburbs, or Jas. McLeod, London, East, by leaving word at Head Office, 425, Richmond Street. D. C. McDONALD, MANAGER.

NOTICE

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

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 31st year of Her Majesty's reign intituled "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, Clerk.

WANTED TENDERS FOR DEBENTURES.

TENDERS will be received addressed to the undersigned up to FRIDAY, the 1st day of June, 1883, for the purchase of the whole or any part of \$175,000

of Thirty-year Debentures of the City of London, bearing Five Per Centum interest, payable half-yearly. Debentures will be issued in either currency or sterling, to suit parties tendering. Tenders will only be received in forms, which with all requisite information, will be furnished on application to John Pope, Treasurer of the City of London.

Chairman of Finance Committee, City of London. THE MODEL PRESS. Print Cards, Circulars, Labels, Business Cards, etc. Every thing printed in the most elegant and durable style. Estimates sent free on application. 177 Queen Street West, Toronto.

LACHINE CANAL.

NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Formation of Lachine Canal, Montreal," will be received at this office until the arrival of the Eastern and Western mails on WEDNESDAY, 27th DAY OF MAY next, for the formation of TWO SLIPS or DAMS, on the north side of the Lachine Canal, at Montreal.

A plan and specification of the work to be done can be seen at the office of the undersigned, at the Lachine Canal Office, Montreal, on and after FRIDAY, the 2nd 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 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 order submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted or tendered. 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. 238-6w

DIAMOND DYES.

Best Dyes Ever Made. FOR SILK, WOOL, COTTON, ETC. DRESSER COATS, SCARFS, HOODS, YARN, STOCKINGS, CARPET RAGS, RIBBONS, FEATHERS, or any fabric or fancy article easily and perfectly colored any shade. Black, Brown, Green, Blue, Scarlet, Cardinal Red, Navy Blue, Seal Brown, Olive Green, Terra Cotta 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 ones. They are so delightful. Sold by druggists, at 10 cents and any color wanted sent post-paid. 24 colored samples and a set of fancy cards sent for 5c. stamp. WELLS, RICHARDSON & CO., BOSTON, U.S.A.

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Bronze Paint, Artists' Lamp. For gilding Penny Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10c a package. At the druggists, or post-paid from WELLS, RICHARDSON & CO., BOSTON, U.S.A.

It is only a fact all people should know—All who, desiring their Teeth to look white, brush with "ZEPHES' each morning, each night. Each speck of Tartar will yield to its power. It removes instantly all substances sour; it cures toothache, and it is a very great preservative of the teeth from decay and discoloration.

ZEPHES' CURE FOR COLIC, DIARRHOEA, AND ALL THE LIVER AFFECTIONS.

ZEPHES' CURE FOR COLIC, DIARRHOEA, AND ALL THE LIVER AFFECTIONS. It cures indigestion. It cures constipation. It cures sick headache permanently. It cures depression of spirits. It stimulates the appetite. It gives strength to the weak and assimilates the food. It is a panacea for all Liver and Biliary troubles. It is especially adapted to the Liver and stomach.

IT LEADS ALL.

No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurking taint in the system, Sarsaparilla will remove it. For constitutional or scrofulous Catarrh, AYER'S SARSAPARILLA is the only medicine that cures it. It stops the nauseous catarrhal discharge, and removes the sickening odor of the breath, which are indications of scrofulous origin.

ULCEROUS. "Hutto, Tex., Sept. 25, 1882. My children was two years one of the most complete and permanently effected cures depression of spirits. It stimulates the appetite. It gives strength to the weak and assimilates the food. It is a panacea for all Liver and Biliary troubles. It is especially adapted to the Liver and stomach.

SORES EYES. Physicians told us that a powerful alternative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies, and no treatment of any disorder was ever attempted, more prompt or effectual results. Yours truly, B. F. JOHNSON.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5. \$5 to \$20 per day at home. Samples worth 5¢ free. Address Sisson & Co., Portland, Me.

VOL. is the time Suits from the most the city. Our assortment cannot be compared favorably in the city. Also the late furnishings. 136

COLL. Friday last day in the Ottawa. On Hall was students and honor to the Montreal Centre, whose name in a very When Mr. Curran, whose name in a very When Mr. Curran, whose name in a very

Montreal, by to represent Canada, his companions I anticipation to carry for the Centre. The amongst them to see all the realized in this session just closed the fact. Mr. of life. He was the Montreal College of Ottawa B. C. I called to the March, 1883, ran was created had the year of the year. The member amidst his pro occupations free to the press of the like that of his orate an im extensive marked intel deals with exhausive and a criminal law held, a forensic bec. He was the last election upon one occas had so far friends as to be lativators. he unsuccessfully Mr. Huntington. He made tremendous od throughout the Such in brief gentleman from Ottawa on Friday time could be the reception the for Montreal O the evening we precisely the g ranked by his f Hall. He was the by the students He was once by Very Rev. of the College besides Mr. Cur platform from Ottawa, Rev. McCabe, Fath O'Doherty, barr man, barrister, advocate, Aylm ford, J. Foley a The address students, which to give in this Evans. The French Hurteau, as follow

Sir,—It was of enthusiasm students of the the news of you saw not only a situation, whose credit on h also a firm a very great inous. They for as had been the allied with ano the capital Magistrate, you raised in favor love and cheris ever, without re to those measur sure the true These hopes of fully realized, you placing yours that have so oft ing the strengt have pleaded I many of your of the Province of Montreal, B Canadians of the to this delic which they can most painful an