Catholic Record.

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

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FOR THE WEEK ENDING SATURDAY, JAN. 5, 1884.

NO. 273

CLERICAL

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Centuries Ago.

BY REV. A. J. RYAN. 'Twas night, a calm and silent night, Seven hundred years and fifty-three Had Rome been growing up to night, And now was queen of land and sea. Her banners waved in triumph high; In every clime—'neath every sky Her iron sceptre swayed alone The world, from Cesar's lofty throne. And Cæsar reigned with tyrant rod, Revered and worshiped as a god Centuries

'Twas night, a calm and silent night. The clash of arms was heard no more. Mild peace held undisputed sway From Parthian plains to Tiber's shore. The eagle ferce of ruthless Rome Was resting in her haughty home, And gloating o'er the bleeding prey of nations crushed beneath her sway; While watched she, with an eye of pride And wary look, her conquests wide.

'Twas night, a calm and silent night.
The princely halls of Rome were gay
With glare of gold and streaming light;
With festive sounds and grand display;
And all was revelry and mirth.
For Romans high, of honored birth
Were feasting, reckless of the toils
Of those that won their plunderod spoils.
And there were slaves from every land—
From Asia's soil, from Afric's sand—
Who, torn from country, hearth and home,
Stood there to serve the lords of Rome
Centuries ago.

Twas night, a caim and shent night. Triumphant Rome, in outline grand, Stood towering on her dizzy height Asif she were fore'er to stand. From her zigantic walls there shone. Her boasted name "the immortal one. Twas written on her temples high, Whose domes rose proudly to the sky. And every arch that spanned the way, And every monument that fame Had raised to grace a hero's name, Seemed destined by great Rome to be Her pledge of Immortality

Centuries

Twas night, a calm and silent night.
The conquered world in bondage lay
Beneath the rod of Roman might.
The slave of power, ambition's prey.
And tributes rich, and tributes rare,
And royal vessels came to pay
Their homage low to Cresar's sway.
He sat upon his lofty throne,
Without a rival, high—alone:
And Rome knelt down and kissed the hand
That swayed the seas and ruled the land,
And nations, with one loud acclaim,
Proclaimed his high immortal name
Centuries ago.

Twas night: that selfsame silent night. Twas night; that selfsame silent night. Far, far away from Crosar's home, Was born the rival of his might, The future king of lofty Rome. His palace was a stable cold, His throne was not of genns or gold; Within a crib of straw he lies Who rules the earth and lords the skies. He had no crown to show his claim To noble birth, to royal name; Yetthere he lay, to all unknown; An infant babe, the promised One; The Prince of peace, God's only Son, Centuries a

d where are now her princely halls, r arches proud, her temple walls? iere are her slaves, her conquests wi Where are her staves, her conquests wide? Where are her monuments of pride? "Immortal" was her boasted name, Unrivalled was her lofty fame. Where now is that immortal Rome, The queen of earth, great Cesar's home? The Romejof Cæsar stands no more; Her star has set; her power was o'er Centuries ago

Tis night, a calm and silent night,
And Cesar's rival reigns alone,
With greater glory, wider might
Than decked his own proud, pagan throne.
He has a crown and scepter now;
Before him nations humbly bow.
He reigns: His name is Prince of Peace:
His sway of love shall never cease
Till every nation, as a gem,
Forms one bright, peerless diadem
To crown the babe of Bethlehem
To crown the Magazine.

CHRISTMAS AT ST. PETER'S.

The festival of Christmas was celebrated with the usual sole unities in St. Peter's Cathedral. The Sisters of St. Joseph, assisted by Miss Bessie Wright and Mis Schryer, had the Cathedral beautifully de corated with evergreens, flowers and ban-nerettes. Long before six o'clock, the hour at which first Mass was to be celebrated, the church was crowded to the doors. The mass was sung by His Lordship the Bishop, assisted by Mgr. Bruyere, V. G., with Fathers Walsh and McGee as deacon and subdeacon, and Father Tiernan, mas-ter of ceremonies. After mass His Lord-ship delivered a beautiful discourse, in explained the meaning Merry Christmas," which, in most affect tionate and feeling language, he wished

Masses were afterwards celebrated by Rev. Father McGee. At 10.30 solemn High Mass was sung by Rt. Rev. Mgr. Bruyere, V. G. assisted by Rev. Fathers Tiernan and McGee, as deacon and sub-deacon, Father Walsh acting as master of

At St. Mary's Rev. Father Cornyn celebrated masses at 8.30 and 10.30, at which he preached sermons suited to the occa-At both churches the congregations contributed generously towards the sup-

port of the clergy.

His Lordship, in cope and mitre, assisted at last mass in the cathedral, and notwithstanding the fatigue of the morning service, preached a most powerful sermon, of which the following is a substantial re-

Port: His Lordship took for his text the following words in the 2nd chapter of St. Luke: "Fear not, for behold I bring you tidings of great joy that shall be for all the this great creation, drawn from nothing the solution of life.

people, for this day is born to you a Saviour who is Christ the Lord, in the city of David, and this shall be a sign unto you: you shall find the Infant wrapped in swaddling clothes and laid in a manger."

The great festival of Christmas fills all hearts with a holy joy, because, in the language of Holy Writ, this day is born unto you a Saviour who is Christ the Lord, and who is come to save His people from their sins. The light of gladness is on land and sea, and there is rejoicing in heaven, because of the boundless mercies of God poured abroad, like the covering waters of the sea, upon the world through the birth of Christ. The marvellous event which this day commemorates forms the centre of the world's history. It was promised by God to fallen man at the gates of Paradise, as a plank that would save him from an elegral ship work. It was fore. Paradise, as a plank that would save him from an eternal shipwreck. It was foretold by prophets, and sighed after by the just of the ancient world, crushed beneath the sense of guilt and plunged in utter misery and degradation, strained its anxious execution. just of the ancient dispensation. Towards it the ancient world, crushed beneath the sense of guilt and plunged in utter misery and degradation, strained its anxious gaze as towards the goal of its best hopes, and the day star of its deliverance. For four thousand years of sin and shame and sorting the strain of the strain the day star of its deliverance. For four thousand years of sin and shame and sorrow, mankind were in anxious expectation of it, and in their impatience called upon inanimate nature itself to send them a Redeemer. In the words of Isaias the prophet, they exclaimed: "Distil in dew ye heavens, and let the clouds rain down the Just One; let the earth open and bud forth the Saviour." At length, when the world was sick at heart with hope deferred, the time for the fulfilment of the divine promise arrived. The Son of Eternal Justice is risen above the horizon, and flushes the whole firmament with the Eternal Justice is risen above the horizon, and flushes the whole firmament with the brightness of his coming. The Eternal Son of God is born in the silence and stillness of night, amid the squalid poverty of the stable at Bethlehem. Suddenly a bright radiance, like the smile of God, lights up the hills and plains of Judea, the chill night air is laden with the manifest. chill night air is laden with the music of angelic choirs, and the burden of their song is, "Glory to God in the highest and with baste and they found Mary and Joseph and the Infant lying in a manger, and they adored the Divine Babe with all the fervor of their hearts. Entering in spirit the stable with the shepherds, let us, too, adore the Infant God; in all simplicity and fervor of faith, let us lay at his feet the homage of our hearts' affections, the worship of our whole being, and let us praise and bless His holy name forever

More.
Whilst there let us pause and reflect upon this great mystery of the birth of Christ. In the contemplation of this profound mystery reason staggers, says St. Ambrose, and the tongue is mute. Were I to speak with the tongue of angels and of men I could not convey an adequate idea of the infinite condescension and the abysmal love of God for us manifested by this mystery. Faith tells us that that Divine Babe is the great God become Man. Now, who is God? God, my betheve, in which is God? God, my betheve it was a great God, in the language of St. Paul, empties himself, and takes on Man. Now, who is God? God, my brethren, is an infinitely perfect and necessary being, the first cause and author of all created things, He is without bemaining and without end. With Him are system of which this earth is small part, and yet the great God one present and eternal day. This great God is from everlasting; go back in spirit as far as wings of imagination can carry you; let your flight be over millions and nons of centuries, over trackless wastes of time, over billions of ages, and you will never find a moment when this great God did not exist in all the infinitude of His perfections. He lived in a whole eternity before the creation. In that solitary and silent eternity there was no irmament, no sun, no stars, no earth, no sea, no mountains, no angels to sing Hi praises, no celestial music to break in waves of harmony before His throne, and in that solitary eternity he was infinitely happy, because He is his own adorable centre, and His happiness consists in the contemplation of His own infinite perfec-tions. On that silent eternity creation was, as it were, an innovation. This world six millions or sixty millions, and what t all to eternity? It is simply noth of water to the boundless ocean or grain of sand to the whole earth. A thousand years are in the sight of God, says the Psalmist, but as yesterday which has passed away. "Before the mountains were formed," continues the royal prophet.

"before the earth and the world from eternity unto eternity, thou art God. And when this world shall grow decrepid with age, when the sun shall lose its light and the stars drop from the firmament, when the mountains shall be melted into dust, and the seas and oceans dried up from their beds, and the whole material creation fall into ruin and nothingness, God shall be as great, glorious and as omnipotent as He was on the first morning of the creation, when the newborn stars shone out together and all the sons of God shouted for joy. For with Him there is no change or shadow of alteration.

In the beginning, O Lord, says the Psalmist, Thou founded the earth, and the heavens are the work of Thy hands; they shall perish, but Thou remainest, and all of them shall grow old like a garment, and as a vesture thou shalt change them and they shall be changed, but Thou art always the selfsame and Thy years

saw him that was seated on the great white throne, he declared that the heavens and the earth fled away before his face.

Now, it is this great and eternal God that we see in the form of a child in the stable of Bethlehem. Our faith tells us that child is God become man. All the prophecies relating to the Messiah centre is him fad their fulfilment in him and prophecies relating to the Messiah centre in him, find their fulfilment in him, and point him out as the Christ, the Saviour of the world. The angel's voice declared to Mary that the Holy One, who should be born of her, would be the Son of God. The angelic song which sprinkled the midnight air with the music of heaven, declared to the shepherds representing the human family that "unto you is how a angelic choirs, and the burden of their song is, 'Glory to God in the highest and peace on earth to men of good will.'

Warned by an angel of the great event, shepherds who were holding their night watch over their sheep went over to Bethlehem to see this Word that had come to pass which the Lord hath showed to them, and they came with baste and they found Mary and the word was made flesh and dwelt that who was made flesh and declared that the word was made flesh and declared that the word was made flesh and declared that the word was made flesh and declared the stepherds representing the declared to the shepherds representing the luman family, that 'unto you is born a Saviour, who is Christ the Lord.' The voice of the Almighty Father himself on two different occasions during the life of Christ on earth proclaimed in thunderous tones, "This is my well-beloved Son, in declared that "the Word was God and that that Word was made flesh and dwelt with baste and they came with the word was made flesh and declared to the shepherds representing the luman family, that "unto you is born a Saviour, who is Christ the Lord.' The voice of the Almighty Father himself on two different occasions during the life of Christ on earth proclaimed in thunderous the word that had come to pass which the Lord had been and the word was found that the word was found to the word was found to the word was found to the shepherds representing the luman family, that "unto you is born a Saviour, who is Christ the Lord.' The woice of the Almighty Father himself on two different occasions during the life of Christ on earth proclaimed in thunderous tones, "This is my well-beloved Son, in the word was made flesh and well belowed to the word was made flesh and well belowed to the word was made flesh and well belowed to the word was made flesh and well belowed to the word was made flesh and well belowed to the word was made flesh and well belowed to the word was made f that Word was made flesh and dwelt amongst us." St. Paul declared that Christ was the spleudor of the Father's Gunst was the spieudor of the Father's glory and the figure of his substance, and also that our Lord, "being in the form of God, thought it not robbery to be equal unto God."

All the signs and wonders wrought by our Lord, all those miracles of love and mercy to which he constantly appealed in proof of his Messiahship, proved that he was indeed the Son of God. His resurrection from the dead put the seal of heaven ton from the dead put the seal of heaven on His divine mission, and proved him to be God. His teaching, his example, his daily life, which breathed in every thought, word and act a holiness altogether divine, pro-claimed aloud that the Son of God had come down on earth in the Incarnation to

but a small part, and yet the great God passes, as it were, all the vast and mighty systems of His glorious creation, that roll in the infinitude of space, and casting an eye of infinite pity and commiseration on the fallen children of Adam, on a small spec of His creation, He comes down in the mystery of His Incarnation and becomes a child in order to redeem and save them. And, He comes as a child, He took not on him, says St. Paul, the nature of an angel. He might have come in the might and brightness of an archangel; he might have come clothed with great power and majesty, as he will when He comes to judge the world. He could have shown in a thousand different and startling ways the power he controlled in heaven and on earth; He could have arrested the sun and stars in their courses and have wrought other stupendous miracles to prove that he was the Messiahno, he comes in the weakness of infancy, and when he grows up into manhood and enters on his public life, he manifests his Almighty power not in works that startle and terrify but in tender mercies and commiscrations, in healing the sick, in consoling the afflicted, in succouring the poor, in lifting up the fallen, in healing the broken in he ert, and binding up their wounds, in rescuing sinners from the servitude of Satan, and restoring them to the liberty of the children of God, in re-storing the fallen and disinherited children

power and his divinity, and in this man-ner did he prove his divine mission to the hearts and consciences of men as clearly discharged, which when seriously considered seem not only troublesome, but diffi-

formation of a mountain.

His Lordship then went on to say that our Lord became a child in order to win shall not fail. (Ps. 101, 26-29)
God is infinitely powerful. He spoke but the creative word, and as that word resounded through the solitudes of space wound up a brilliant and most edifying

To the Reverend Clergy of the Diocese of Ham.

REV. AND DEAR FATHER,—We are here-by officially informed that His Lordship, Right Rev. Dr. Carbery, was consecrated Bishop of Hamilton on the 11th ult.— Feast of the Patronage of the Blessed Virgin Mary—in the City of Rome, by His Eminence Cardinal Howard. The ceremony of consecration was a most solemn one, even for the Holy City, and you will be pleased to learn that Hamilton Diocese was greatly honored in the person of its new and distinguished Prelate. Dr. Carbery informs us that, be-sides the officiating Cardinal, no less than eleven Archbishops and seven Bishops attended the consecration, and that His Holiness the Pope, on the same evening, granted him a special audience which he was pleased to present him with a precious gold cross, and other tokens of his affectionate re-

His Lordship regrets that, owing to duties which require his attention, he cannot set out at once for the Diocese. But, though denied the pleasure of seeing and greeting our beloved Bishop as soon as we had expected, it is, however, a great consolation for us, his spiritual children, to hear from him and to learn, as he tells us in his own paternal and affectionate words, "that though absent from us in body for a short time, he is with us in spirit from this day forward.

The accompanying pastoral, therefore, which is the true expression of his feelings and of his solicitude for our souls, will be most heartily welcomed. And as His Lordship, by letter, has been pleased to direct that the present Administrator should exercise full juris-diction during his prolonged absence, and appoint a Sunday for the reading of the pastoral, so you are hereby directed

to read the same for your flock at the parochial Mass on Sunday next, the fourth Sunday of Advent.

In accordance with His Lordship's pious request that constant prayers should be offered for his intention, you are also directed to envise the second. are also directed to continue to say at Mass—as often as the Rubrics permit —the prayer "De Spiritu Sancto," and to recite every Sunday at the paro-chial Mass, with your congregation, the

Litany of Loretto.

And, as it is our duty as loyal and dutiful subjects to aid our Bishop, not only by prayers, but also by good works, so you will please further instruct your people, during the month of January next, on the necessity of contributing towards the education of students for the priesthood, and take up a collection for that purpose on the first and second Sundays of February, remitting the amount to the Very Rev. Father Keough, Chancellor

of the Diocese.

This Circular and the accompanying

PASTORAL LETTER

CLERGY AND FAITHFUL OF DIOCESE OF HAMILTON.

James Joseph Carberry, S. T. M.,

of the Order of Preachers. By the Grace of God and Favour of the Apostolic See, Bishop of Hamilton, to the Clergy, Secular and Regular, and the Faithful of the Diocese: Health and Benediction in the Lord.

"How incomprehensible are the judgus which our shoulders could not bear, we knew that it brought with it duties to be for there is as much Allmightiness in the creation of a rosebud as in the

cend to flesh and blood, that he might the love, then, of Jesus Christ, "let not fitly discharge the work of the Apostolate which God had given him, we, in the Spirit of holy obedience to the supreme Pontiff Leo XIII, freely separate ourselves, not only from the bosom of the rewhom we are bound by bonds of kindred snd friendship, that we may seek a remote land for the perfecting of the saints, for the work of the Ministry, for the building up of the body of Christ. "Always in prayer making request, if by any means, now at length I may have a prosperous journey by the will of God to come to you. For I long to see you that I may impart ror I long to see you that I may impart unto you some spiritual grace to strengthen you. That is to say, that I may be comforted together in you, by that which is common to both, your faith and mine." But on account of the length of the journey, and the many important affairs regarding your spiritual interests which we have to expedite here, we cannot come instantly, as we should wish, and speak to instantly, as we should wish, and speak to you; though absent from you in the body for a short time, we are with you in spirit from this day henceforward.

And now, beloved Brethren and Chil-

dren in Jesus Christ, having received this day Episcopal Consecration, and with it the Pastoral care of the church of Hamilton at the hands of His Eminence Cardinal Howard, in the church of St. Mary on the Minerva, and at the altar under which are preserved the mortal remains of St. Catherine of Sienna, to whom from tender years we have had great devotion, our first thoughts are for the souls of those committed to our charge by the Supreme Pastor, the successor of St. Peter. For them our heart yearns with all the fulness of a pastor's love, for them we desire hence-forth to live, and if needs be for them to die. We come to you sent by our Divine Redeemer, with only one thought, with one desire and aim; the thought of being the pastor of the whole flock, of the sheep and the lambs, the desire and aim of being and the famos, the desire and aim of being a good and faithful shepherd; of being able as time goes on to know our sheep by name; to go before them and be followed by them. "I am the Good Shepherd, and

know mine, and mine know me. As Rhow mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep." Henceforth the chief proof of love towards our Divine Master, which we shall be bound by our office to give, will be the faithful accomplishment of the duties of the good Shepherd.

And first we turn to you dear Rever. And first we turn to you, dear Reverend Brethren, our fellow-labourers in the Vineyard of the Lord, you who bear the burden of the day and the heat, and we

of the Diocese.

This Circular and the accompanying pastoral of His Lordship the Bishop shall be read at the parochial Mass on Sunday next, the fourth Sunday of Advent, or if delayed by mail, on the Sunday after its reception. By order of The Administrator of The Diocese of Hamilton.

M. J. Clearry, Priest, Secretary.
Episcopal Residence, Hamilton, Ont., December 18th, 1883.

the priest of God should he clothed in justice. "Let thy priests be clothed in justice, "Let thy priests be clothed in the closen that no flesh should flow hat chosen that no flesh should flow hat as advation of souls, he prepares himself by a continual study, "that embracing the faithful word which is according to doctrine, he may be able to exhort in sound doctrine and convince the gainsayers."

"He is an angel of God, and they seek the law from his line." Malac. 2.

"He of the faithful word which is according to doctrine and convince the gainsayers."

"He is an angel of God, and they seek the law from his line." Malac. 2.

the law from his lips." Malac. 2.
St. Jerome in his Epistle to Celantia tells the elergy to have the scriptures continually in their hands, and constantly to meditate on them, that they be ever that is in them, and put to shame all who "How incomprehensible are the judgments of God, how unsearchable His ways." It will have seemed as strange to more thoroughly, and the more we know you, Venerable Brethren, and dearly beloved children in Christ, as it was unforseen and unexpected by us, that we have been called by the Vicar of Christ to the care of your souls. What has fallen may be able to impart this divine gift to to the care of your souls. What has fallen to our lot, neither thinking of, nor wishing for it, whilst enjoying a change of air in Ireland, and in repose from the duties which attached to our office, as assistant general of our order, namely, to be appointed to the Enisconal charge of the general of our order, namely, to be appointed to the Episcopal charge of the diocese of Hamilton, at first filled our heart with profound grief and anxiety.

Well aware of our weakness we could never have imagined that we should be heart with profound grief and anxiety. storing the fallen and disinherited children of Adam to the sonship of God and the heirship of heaven.

"Go tell John," said he, "what you have seen and heard. The blind see, the lame walk, the deaf hear, the dumb speak, the deaf rise again and to the poor the Gospel is preached." It was in this gracious way he manifested his Almighty nower and his divinity, and in this man.

bore and suffered so much for love of us. And now a word for you, Beloved children, the lambs of the Good Shepherd, whom he entrusted to our pastoral care. In whatever station of life our good God that a Bishop should be, not only free from all sin, but a pursuer of good works. We were startled by the words of St. Augustine, who tells us in his 21st Epist. love and serve God, and save your immorthat in this life, there is nothing more difficulty. For "what shall it profit a our love and confidence and to draw us that in this life, there is nothing more diffi-sweetly to himself by "those cords of cult, nothing more dangerous than the man, if he gain the whole world, and office of a Bishop.

We have great confidence in you, Reverend Brethren. We already entertain a high esteem for you from the cordislassdiscourse by a fervid exhortation to the love of the divine infant and to holiness of life.

Surance of loyalty and obedience you give love of the divine infant and to holiness of life.

Surance of loyalty and obedience you give to fear, and the life. Only one thing have you cult to keep a stock on hand, alone can separate you from God.

For tisment in another column.

sin reign in your mortal body, so far as to obey the lusts thereof." I beseech which God had given him, we, in the Spirit of holy obedience to the supreme Pontiff Leo XIII, freely separate ourselves, not only from the bosom of the religious family in which in early youth we made profession, in which we enjoyed so many graces and advantages, and to which we are so sincerely attached, but we also separate ourselves from our native land which we love so well, and from all those to whom we are bound by bonds of kindred and friendship, that we may seek a remote land for the perfecting of the saints, for ing your conversation honest among the Nations", that is as strangers of this world, among the people with whom you sojourn, having your course of life so fair and good "that whereas they speak against you as evil doers they may by your good works which they shall behold glorify God in the day of visitation." Notwithstanding all they may say of you, your good lives will be observed by them, and God, in His good time as Halls often wont to do may good time, as He is often wont to do, may touch their hearts in the hour of trial, when nothing will have greater power to turn them to God than the working of the Divine Grace which they have seen in you. Thus may you shine "like lights in the world" even while you are passing rapthe world even while you are passing rapidly through it. Let then your constant endeavours, Beloved children, be to advance in the love of God. To obtain this great blessing you must, daily, continually, and fervently pray. "Ask and you shall receive." Moreover you must faithfully fulfill all the duties of your state of life, whether you are married or single, proports whether you are married or single, parents or children, masters or servants, employers or employed, young or old, rich or poor; by performing conscientiously all the duties attached to your respective callings you will show your love for your Divine Redeemer. If you would really love our Lord, and fulfill your duties, be faithful in assisting at the holy sacrifice of the Mass, especially on Sundays and holy days, be regular in frequenting the holy Sacraments of Penance and the Eucharist Come when you can to visit our Lord in the adorable Sacrament of the Altar, and crave from his Sacred Heart all the aids crave from his Sacred Heart all the aids and graces you need. Another and a great help to love God is a tender and child-like devotion to His Immaculate Mother Mary, and for this purpose we earnestly recommend the recital of a third part of the Holy Rosary each day. This we should reione to see recited in convergence. should rejoice to see recited in every household as a family prayer. In a word, the greatest proof we can give that we love God is that we keep His commandments. "If you love me, keep my commandments."

Dear Reverend Brethren, and beloved children in Christ, keeping before our mind what S. Paul tells us, namely, that end Brethren, our fellow-labourers in the Vineyard of the Lord, you who bear the burden of the day and the heat, and we entreat you not to relax your efforts to advance in the practice of the love of our Divine Master, knowing as you do that the priest of God should he clothed in justice. "Let thy priests be clothed in justice." The whole life of a priest ought to be holy, having no commerce with worldly things, and thus detached sufficient, and abound in every good work. has appointed you that you should go, and should bring forth fruit and your fruit should remain." Knowing that he is called to the service of God, and the us, let our efforts all be in common and Mother of God, continually implore her powerful intercession to obtain from her Divine Son, Christ our Lord, light and grace to enable us faithfully to discharge he awful duties of Pastor of your souls May the grace of Our Lord Jesus Christ, and the charity of God and the commun-ication of the Holy Ghost be with you

Given at Rome, outside the gate of St. John, on Sunday, November 11th, 1883, being the Feast of the Patrousge of the Blessed Virgin and the day of our consecration. Fa James Joseph, (Bishop of Hamilton.)

BLESSING OF A CHURCH.

Sunday, the 23rd ult., marked another epoch of religious advancement for the Dominion capital. On that day was sol-Dominion capital. On that day was soltemnly blessed the splendid new stone church of St. Jean Baptiste on Primrose Hill, Ottawa. The ceremony was performed by His Lordship, the Bishop of Montreal, who also sang Pontifical Mass, and preached a most appropriate and eloquent sermon. His Lordship the Bishop of Ottawa, and His Grace the Archbishop of St. Boniface, assisted at the coremarks. of St. Boniface, assisted at the ceremonies, together with a large body of the clergy an immense concourse of the laity. the church of St. June Baptiste will, when completed, be not only one of the finest in the city, but in the whole diocese of Ottawa. We congratulate the worthy pastor of that church on the success of his efforts to raise to the honor of God a temple that will for years redound to the redit of his parishioners and to the good of religion.

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

The Supper of St. Gregory. tale for Roman guides to tell To careless, sight-worn travelers still, Who pause beside the narrow cell Of Gregory on the Cælian Hill.

One day before the monk's door came A beggar, stretching empty palms, A beggar, stretching empty palms, sainting and fast-sick in the name Of the Most Holy asking alms.

And the monk answered: "All I have In this poor cell of mine I give. The silver cup my mother gave; In Christ's name take thou it, and live."

Years passed; and, called at last to bear The pastoral crook and keys of Rome. The poor monk, in St. Peter's chair, Sat the crowned lord of Christendom.

"Prepare a feast," St. Gregory cried.
"And let twelve beggars sit thereat,"
The beggars came, and one beside.
An unknown strauger, with them sat.

"I asked thee not," the Pontiff spake,
"O stranger, but if need be thine,
I bid thee welcome, for the sake
Of Him who is thy Lord and mine." A grave, calm face the stranger - .sed, s as the Son of God.

"Know'st thou," he said, "thy gift of old?" And in the hand he lifted up The Pontiff marveled to behold Once more his mother's sliver cup.

"Thy prayers and alms have risen, and blo Sweetly among the flowers of heaven. I am The Wonderful, through whom Whate'er thou asketh shall be given."

He spake and vanished. Gregory fell With his twelve guests in mute accor Prone on their faces, knowing well Their eyes of flesh had seen the Lord. The old-time legend is not vain; Nor vain thy art, Verona's Paul, Telling it o'er and o'er again On gray Vicenza's frescoed wall.

Still wheresoever pity shares
Its bread with sorrow, want and sin,
And love the beggar's feast prepares,
The uninvited Guest comes in.

Unheard, because our ears are dull, Unseen, because our eyes are dim He walks our earth. The Wonderful, And all good deeds are done to Him JOHN J. WHITTIER, in Harper's Magazine for December.

THE STORY OF THE

SCOTTISH REFORMATION.

BY A. WILMOT, F. R. G. S.

CHAPTER I.

A great reformation in Scotland was effected when such men as Ninian, Kentigern and Columba taught the truths of the Catholic religion. These Apostles of Scotland were Priests who said Mass daily and believed firmly in the Real Presence, yet we do not find even the most prejudiced Protestant writers denouncing their religion as idolatry. The unreasoning hatred against the doctrines of Catholicism which has so disfigured the theological literature of Scotland appears to set up boundaries as extraordinary as they are illogi-cal. The dogmas believed in by Columba and Kentigern, Queen Margaret, David II., William Wallace, and Robert Bruce are not alluded to as possessing any ce on these representative people the periods in which they lived or on the periods in which they lived. The Catholic Church by its Missionaries converted a Pagan people to Christi-anity, secured good laws, and erected noble temples for the worship of God. animated the pure patriotism of its eatest soldiers, and consoled the deathbeds of men whose names alone are monumental. This is the Church of which the Vicar of Christ is the visible head on earth, the Church which honours the Blessed Virgin Mary as the Mother of God, and which daily in every

No student of Scottish history can fail to be struck with the astounding prejudices and extraordinary misstatements which have been used to attack and defeme this Church in Scotland-not during the period of many hundred years from S. Kentigern to S. Margaret, or from S. Margaret to William Wallace
—but for the short time immediately
preceding the reign of James VI. Yet the doctrines were exactly the same during all these periods. An endeavor has been made quite as absurdly to show that the doctrine of the Catholic Church hinged entirely on the characte of the lives of many ecclesiastics who in opposition to its teaching, lived lar lives. But the unreasonable non sense of arguing against the doctrine of the Catholic Church because of immoralities committed by her members contrary to her express teaching is so evident a to require no comment. Nevertheless, on what is the cause of the Reformation based but on two distinct falsehoods?

First: The gates of Hell had prevailed against the Catholic Church, her doc trines having become corrupt. Histori-Theologically impossible a contradicting the express promise of Ou

Saviour.
Second: The corrupt lives of ccclesi astics required a reformation in the Church. Yes, a reformation of abuses effected by the Council of Trent. But it was as logical to oppose the fundamental doctrines of the Catholic Church because of these abuses as for a noble cathedral to be razed to the ground in order to destroy the cobwebs and dust which had

gathered around its pillars. Previous to relating the principal events of what is styled the Protestant Reformation in Scotland, let us glance for a moment at the history of reformation of morals comprised in the history of Scotland during the reign of Queen Margaret and her son. In this way the true principles of the Catholic Church applied to reform, and the true principles of Protestantism applied ostensibly to the same purpose, can be seen contrasted. Here are two instruc-tive pictures eminently deserving atten-

The marriage of Malcolm and Mar garet, King and Queen of Scotland, was celebrated by the Bishop ot S. Andrew's at Dunfermline in the year 1070. The people of Scotland were then only beginning to emerge from barbarism. The refinements of civilization were comparatively unknown, and religion was the great means successfully infused to elevate the people. In the position of Queen, observed by all, Margaret taught by an example as brilliant as it was efficacious. Her whole life was was efficacious. Her whole life was actuated by the principles of Catho-

and charity. Her pure soul took no delight but in the incomparable charms delight but in the incomparable charms of divine love. Assiduous prayer and meditation so far, however, from taking her from the duties of her state in life, only rendered her more capable of per-forming them. Her husband sincerely loved her, and she was always to him a tender, true, and loving wife. To her subjects she was most bountiful, and wherever she went multitudes of the poor crowded, and never went away unrelieved. But for their spiritual wants she was as solicitous as for their temporal. By her advice holy and zeal ous Bishops and pastors were provided. Among other reforms a complete and much needed change was effected in regard to the observance of the Lord's Day and the reception of the Sacraments. Mass was heard on Sundays and this special day set apart as one fo rest and sanctification, while every effort was made to induce the people to approach the Sacraments regularly and worthily. In fact, a reformation was wanted and a reformation was effected. Every tree is known by its fruit, and a true reformation should increase charity and peace while it strengthens legiti-mate authority. Malcolm was a man of mate authority. Malcolm was a man of ability and energy, who thoroughly appreciated the great virtues of his wife, and benefited both by her example and advice. His own family in particular and the nation in general felt the bene-ficent effects of a reformation in morals and in discipline.

Margaret most carefully attended to the education of her children, and frequently, when instructed in her pres-ence in the doctrines of the Catholic children, fear the Lord, for they that fear Him shall want no manner of thing that is good. And if you love Him, He will give you prosperity in this life and eternal happiness with all His saints in that which is to come." As to the family so to the nation. Malcolm and Margaret improved the manners and morals of the nation by encouraging education on the soundest basis. A great revolution was successfully commenced which can be traced through subsequent reigns. The language and laws were altered and improved, learning was encouraged, relig-ion nobly endowed, and the poor amply provided for. Margaret is the source from which flowed the civilization and improvements whose noble monuments still speak in praise of her retormation, and in denunciation of that of John Knox. The remains of the Abbeys, Melrose, Holyrood and Jedburgh, still raise their beautiful arching arms to Heaven as witnesses in favor of the favorable influence of Catholicism upon art and refinement. Construction was the work of one reformation, destruction of the other, and it may be truly aid that while the Catholic Church effected reformation, John Knox and his followers caused the deformation of both

religion and its temples throughout Scotland. In order to show the effects of a thor oughly Catholic retormation, animated by the spirit of Catholicism, and directed by the spirit of catholicism, and recessary to refer to the pages of Protestant writers. These men testify to the true character of the Catholic Church, so calumniated by John Knox and his followers, while they conclusively prove that the leaders of the Reformation had really no case when they declared against the dogmas, teaching, and influ-ence of the Church of S. Margaret, David II., William Wallace, and Robert Bruce. Spotteswood tells us, "Never was there more lamentation made for the death of two Princes than was for Margaret and her husband Malcolm. To speak of Malcolm's piety, justice, and magnani-mity he outwent in all these the Princes of his time. His Queen, Margaret, was in her place no less famous in all the virtues which become women. She devout towards 3od, charitable to poor, and exceedingly liberal in the advancing of public works." Buchanan tells us that "Malcolm turned his pains the reformation of the public manners."
Lord Hailes says that, "Although Malcolm was the ruler of a nation uncivilized and destitute of foreign resources, yet for twenty-seven years he supported an contest with England, some times with success, never without honor." It is most noteworthy that Catholicism and patriotism went hand in hand. Traitors to their religion were generally traitors to their country. All the principal leaders of the Reformation were bribed agents of Henry VIII. and Elizabeth, for the sacrifice of that independence in the cause of which Malcolm, Wallace, Bruce, and a long list of noble Scottish patriots had fought and suf-

This subject is merely adverted to now, but in due course it will be proved that the traitors in Scotland who calumniated the Catholic religion and rebelled against it on the specious plea of reforming it were also traitors to their country and calumniators of their lawful sover eign. Mr. Cosmo Innes refers to the enlightened monarch David I. leading the Burghers of Scotland forward, and protecting their industry by laws and charters: "Towns where Bishops fixed their Sees became the centres of learning, religion, and civilization over wide and barbarous districts. another step—learning was fostered and encouraged by religion. When the long wars with England had quite shut out young Scotsmen from completing their education at Oxford and Cambridge, our countrymen, and especially the clergy, bethought them of founding universities of their awn. One are the of their own. One century (the fifteenth), gave rise to famous schools of theology, literature and science in S. Andrew's, Glasgow, and Aberdeen, all founded and endowed by Bishops. The university city served the cause of spreading cultivation, yet more than the Bishop's See had done." The same learned writer in his lectures on "Scotch Legal Antiquities," traces all the great judicial forms for the administration of equal handed justice to the learned ecclesiastics, who had drawn copiously and wisely from the Roman fountains. The work of more firmly planting and more widely extending Christianity—i.e. Catholicism—in Scotland was one of the powerful works of reform carried out

Every Abbey and church was a centre of religious learning and charity. The author of "Scotland in the Middle Ages" truly observes that the monks were zealous agriculturists and gardeners at a time when we have no proof that the time when we have no proof that the lay "lord knew anything of the soil except consuming its fruits. They were good neighbors and kind landlords." The tenant of the church was considered the most favored of agriculturists. the most favored of agriculturists. The monks' charity and hospitality have been acknowledged by their enemies. Above all they were from their profes-sion and situation addicted to peace. It was by the monks and in the monasteries that the fine arts were encouraged. National progress in architecture, painting, and sculpture proved that the Catholic Church was truly the best and most noble patron of the arts. Compare Melrose Abbey and Glasgow Cathedral with the barn-like conventicles of the Presbyterianism of the seventeenth and eighteenth centuries, and in this are some faint idea can be obtained of way some faint idea can be obtained of the difference between the spirit and the system of the reformation of Queen Margaret and that of John Knox. Davi II. was the faithful disciple and follows of his sainted mother. Cosmo Innes tells us that "he was the founder of the law still more than that of the Church in Scotland. We owe to him all the civil institutions and structure of our present society. When any legislators of a later age wished to stamp their institutions with a name of authority they founded the same of the statute of the with a name of authority they founded them upon the laws and statutes of the good King David." Buchanan, not see-ing apparently how he stuttified himself as a deadly enemy of the Catholic faith, says (speaking of King David), "It is true the memory of his parents was of true the memory of his parents was of great force to procure him the favor of the people, yet his own virtues were such that he stood in no need of any adventitious help; for as in other virtues he equalled other good kings, so in his condescension to hear the cause of the poor he was much superior to them. restrained luxury. He far exceeded the beneficence of his parents and kindred in increasing the revenues of the Church. He repaired monasteries Church. He repaired monasteries, whether decayed by age or ruined by the wars. He also built new ones from the ground. He was so well beloved that all men thought they had lost in him a father rather than a king. He advanced so much in virtue that if the highest and went leaved with should endeavor

king they would never comprehend in their thoughts such an exemplary prince as David showed himself to be. In the thirteenth century Scotland was unquestionably a prosperous and well-governed country. Wise and just well-governed country. Wise and just laws were ably administered. Noble churches and monasteries stood as monuments both of civilization and religion. The poor were amply provided for without the galling intervention of work-house authorities, and education was liberally bestowed and encouraged. The Golden Rose was sent by Pope Lucius
III. to King William, and during the
same reign the Holy See issued a
declaration in which it is set forth that
the Scottish Church is immediately subject to the Holy See, and thus completely independent of the English Hierarchy. Alexander, the successor of Hierarchy. Alexander, the successor of William, is described by Ferdun as "a king—pious, just, and brave; the shield of the Church, the safeguard of the peo-ple, and the friend of the miserable."
The independence, strength, and pros-perity of the kingdom were increased during his reign. Alexander founded Dominican monasteries at Edinburgh, Ayr, Aberdeen, Perth, Elgin, Sterling, Montrose, and Inverness; Franciscan monasteries at Berwick and Roxburgh; and a Cistercian abbey at Balmerin The monks were the instructors of the people, and led the run of civilization, industry, and improvement. Chalmers tells us that the monks had charge of the principal seminaries. At Aberdeen, he says, there were well regulated he says, there were well regulated schools before the year 1256. "The statutes of the Church of Aberdeen in 1256 enacted that the duty of the Chancellor was to see to the government of the schools, and that the boys were taught grammar and logic. In 1260 Matilda, the Lady of Mall, granted the abbot and monks of Kelso the third of her lands on condition that they would educate and board her son with the best boys who were entrusted to their care." Trade and commerce increased, and generally the benefits derived from the Catholicism of Queen Margaret and her successors told in the most powerful

and most learned wits should endeavor to give the idea or pattern of a good

and favorable manner.

The Church is vindicated in a thorough manner in the pages of a thor oughly Protestant Review. There two pictures are presented to our attention e shows the effects of a Catholic Reformation, the other of a Protestan one. In the former we have to consider Scotland under S. Margaret and her children, in the other we have to gaz upon the bitter fruits of the rapine which formed the main-spring of the obnoxious Reformation. The able writer in this Review tells us that "Tradition points to the days of the Alexanders as time of great well-being. There had een peace with England for more than a hundred years—a blessing never again enjoyed until the Union. In perfect freedom from all thraldom the Scottish Burghs had risen into affluence and importance. The wealth of the nation was evidenced by the purity of the coinage and the absence of all mention of vol-untary aids." Everything, in short, that learn points in the same direction. The castles of that period, and still more the noble ecclesiastical buildings, bear witness to peace and riches.
"The tariff, which was very complicated, is proof of the luxuries in which the in-habitants were enabled to indulge, and a country which at that date imported such things as pepper, almonds, figs beaver and sable skins, and which care fully provided for the regulation of hotels or taverns, must have been pretty well to do in the world. On the whole all the facts which can be ascertained leads us to the conclusion that Scotland was a rich, prosperous, and happy country at the close of the thirteenth century." So much for a leading Protestant writer in a leading Protestant and Scottish Review with respect to the effects of the Catholic Reformation of S. Margaret actuated by the principles of Catholicism, and was one great work of piety actuated by Queen Margaret and her children. The Catholic Reformation of S. Margaret and her children.

what he has to say about the evident and notorious effects of the Reformation of John Knox. At the close of the seventeenth century, after Protestantism had been thoroughly established for more than one hundred years, "The nobility, for the great which, if convenient, the public could be excluded, and never in the open air." John Knox. At the close of the seven-teenth century, after Protestantism had been thoroughly established for more than one hundred years, "The nobility, far too numerous for the country, were poor place-hunters; the gentry, wander-ing adventurers. There was no agri-culture worthy of the name, no trade, except what was carried on by netty except what was carried on by petty pedlars. Prices were high, severe scar-cities frequent. Slavery, though in theory illegal, was really enforced. All colliers and saltmakers were regarded solliers and saltmakers were regarded as predial serfs. Kidnapping was a regular trade. There were almost no magistrates; road-may between the large cities, rarely oridges; a greater number of idous than in any other country; and finally in all times a tenth, in evil days a fifth, of the whole population begging from door to door, living in the constant commission of every kind.

the constant commission of every kind of crime-a state of things so appalling that a regular system of slavery seeme to Fletcher of Saltoun the only efficient remedy for evils so deeply rooted," The sissima verba of this writer are given and every syllable he says is proved by the domestic annals and general history of Scotland for the periods to which he refers. Its most profoundly erudite and accomplished writer, who is an avowed enemy of Catholicism, had studied carefully the effects of the Knoxious Reformation, or Presbyterianism in Scotland and proves to demonstration from the very mouths of the ministers themselves that a narrow bigoted tyranny of the worst description was erected in the ruins of Scottish Catholicism. Education was neglected, the fine arts were contemned, and everything specially that could raise the nation was sacrificed to the detestable intolerance of men who, in pretending to favor liberty of conscience, were really its greatest enemies. The plunder of the Church was as greedily retained as it had been easily seized. The nobles allowed churches and monastic buildings to be destroyed and the poor to suffer. Indeed they did not even vouchsafe to give a portion of the illgotten spoils to the Knoxious clergy who had been their tools. The members of this aligarchy who were really the prime traitors to the Catholic religion, retained with a firm grasp their pieces of silver. With these brutal and ignorant men reform was only another word for plunder. The great bulwark of Protestantism

has always been falsehood. The Catho-lic Church has been the subject of the foulest calumnies, and nowhere have these calumnies been more successful than in Scotland, where for more than two hundred years a figment of the imagination—a travestie of the Catholic Church styled Popery—has been held up to the detestation of the masses of the people. The Church has the people. The Church has orly commenced to revive when liberty, education, and the easy and cheap diffusion of literature tear the mask away which has hitherto concealed the true features of Catholicism. blasphemous absurdities of Knox, Buch-anan, and their descendants are now impossible. And when it is remembered that the doctrines that they so successfully attacked were really those o Queen Margaret, David the Second, Bruce, Wallace, and Alexander the Third, the audacity of such men becomes almost phenomenal. Our surprise is increased when we further reflect that th Catholic Church, which they villified, is the same which converted Europe, man-umitted slaves or thralls, raised the status of women, preserved the Bible, fostered learning, founded corporations, gave good civil laws to the various kingdoms, invariably protected and fed the poor while guarding them against the grinding tyranny of feudalism The Presbyterianism of the Reformers

has grievously cursed Scotland for more than two centuries. Neither civil nor

religious liberty spring from a system which pretended to secure both. Phar-iseeism of a pronounced form was observable everywhere united with ignorance and gross superstition tion of the country in Parliament in Scotland as in England was a complete farce. Macaulay tells us that "the Parliament of the Northern Kingdom was a very different body from that which bore the same name in England. . . . The Commissioners of the Burghs were considered merely as retainers of the Numbers of infirm and aged women were burned as witches, while the intolerant pretensions of the ministers are almost beyond belief. They established a system of cruel and grinding tyranny to which resistance became impossible, and which not merely affected the general government of the country but interfered with the domestic and private concerns of every individual in So late as the time of Lord Cockburn (in 1794) the full effects of Presbyterian ism were visible in the terrible social and religious condition of Scotland. To quote his own words: "There was then in this country, no popular representation, no emancipated Burghs, no effective rival of the established Church, no independent press, no free public meetings, and no better trial by jury even in political cases (except high treason) than what was consistent with the circumstances that the jurors were not sent into under any impartial rule, and that when in court those who were to try the case were named by the presiding judge. The Scotch representatives were only forty-five, of whom thirty were elected for counties and fifteen for towns. Both from its price and its nature (being enveloped in feudal and technical absurdities) the elective franchise in counties where alone it existed was far above the reach of the whole lower, and of a great majority of the middle, and of many even of the higher ranks. There were probably not above 1500 or 2000 county electors in all Scotland, a body not too large to be held, hope included, in Government's hands. The system had grown in reference to the people into as complete a mockery as if it had been invented for their degradation. The people had nothing to do with it. It was all managed by Town Councils of never more than thirty-three members; and every Town Council was self-elected, and con-sequently perpetuated its own interests.

In truth from the days of John Knox, down to the period in question, poor Scotland was under intolerant and narrow-minded bigots who gave neither religious nor civil liberty. So far as free-dom was concerned the Reformation was a complete delusion. But it was more it was a system of gross hypocrisy, for it pretended to give what it invariably re fused. The outrageous mockery was exhibited to the world of a system persecuting men for exercising of conscience which it was their own special charter to introduce. Learning was positively discouraged, barn-like Learning structures succeeded the noble temples of Catholicism, education was neglected, the universities languished, and leaders of the Presbyterian sect, which called itself the Church of Scotland positively gloried in their shame.

WHY THE WORTHLES'S LUTHER IS ESTEEMED WORTHY.

Catholic Review.

Luther interature is extremely amusing in these days.

It is admitted, even by Protestants themselves, that the so-called Lutheran reformation was a failure, at least in a religious point of view. Yet, it will not do to admit that it was a total failure, nor that Luther was wholly a bad man. There is, indeed, a wide difference of opinion among the legitimate descend-ants of the great "Reformer" as to his ant the prestige of the "great Protest-ant reformation" and the integrity of the current Protect real character and the merit of his work But the prestige of the the current Protestant tradition must be preserved and maintained against all opposition. If Luther himself cannot be unqualifiedly glorified, he can be apolo-gized for, and the work that he inaugurated can be magnified and the world congratulated upon the fact that there was one man who had the boldness and independence to break with the old, hisoric Church; to denounce the Pope, the llustrious head of the Christian world, and to set himself up in his place to dictate to the world, on his own single authority, a new and rival religion and to

inaugurate a new civilization.

That is really what it amounts to; that is the true "inwardness," the real animus of all the glorifications with which the nations have been flooded in connection with the four hundredth anniversary o the apostate monk who set the world on fire with his rebellion and apostasy in the sixteenth century. There is no use in mincing matters; Luther was a re-bel against the Church of God, and it is that particular phase of his character that is admired and glorified by the great mass of his followers. They do no care so much for his personal character If he was free and easy and independ ent, and even audacious, they like him all the better for that. It does not require a saint to inaugurate a religious rebellion. True, they ring the changes on the corruption of the times; of course they must have some color of an excuse for breaking with the authority and the unbroken traditions of fifteen hundred years But neither do they care much for that. They know very well that the "glorious reformation" has been no gain in point of morals and superior sanctity. True, there are not the same contests the same politico-religious disturbances now as in those days; and hence, not so many open and public scandals. We may even admit that there has been, in times past, in so-called Protestant counmore decorous observance of the external proprieties. But it is a well recognized fact that in those countries society is corrupt—rotten to the core— and daily becoming more and more shameless and brazen-faced in its im-Has not divorce in New moralities. Has not divorce in New England, which is a legitimate fruit of the Lutheran reformation, been con-trasted by able Protestant writers with Mormon polygamy, to the decided advantage of the Mormons?

No, we cannot too often remind our elves that the so-called Lutheran reformation was a great, an inexcusable rebellion; an apostasy from the true faith and the true Church of God. Luther's own personal history was but a type of the great movement which he inaugur-ated. At first, professing loyalty to the Holy See, and attachment to the true faith, and a willingness to be judged by the authorities of the Church, he was gradually led away from both by his pride and his indomitable spirit of rebellion. He lost the faith, little by little; yielding to his ungovernable passions, he be-came more and more demoralized; he allied himself with temporal princes who were glad to avail themselves of his influence to further their own selfish and ambitious ends, and the contest became at last, simply the old, old warfare of the world against the Church; under the garb of religion, indeed, but with all the elements and the real spirit of paganism and infidelity pitted against Christianity.
We have not the slightest disposition

to exaggerate in this matter. It is no pleasure to us to disparage Luther or his work, but we believe the honest truth should be told. No greater mistake was ever made in the history of the world than the apostasy of Luther. It was a calamity to society, the disastrous effects of which will be felt to the remotest generations. There was absolutely no occasion—no excuse for that apostasy. It is the very absurdest of all absurdities to say that Luther was the author of reformation. A true reformation had been going on in the Church for ages. It made great progress during the life of Luther, when saints, and doctors and able and learned men, and holy It made great progress during the Popes labored most successfully, for the abating of scandals, the purification of the Church, and the general improve ment of morals in society; and that reformation has gone on from that time to this, and the old historic Church continues in all its integrity and universality the same old, original Church that Christ founded, the representative and deposi-tary of His Divine authority on earth the embodiment of the new supernatura The election of either the town or the county member was a matter of such utter indifference to the people that they against the tide of immorality and

licentiousness to which Luther's rebellion gave a new impulse, and which has ever since threatened, with resistless tide,

to overwhelm society.

It is that Divine authority that the world hates, and against which it has waged a ceaseless and relentless warfare That breakwater to their appetites and passions they cannot endure. The restraints of the Divine law, as enforced by the Church, are irksome and repulsive to the natural man, and he is restive and unhappy till he has broken them down. And this is the true secret of the success of Luther. It was not that he was such a great and good man; it was simply that he dared defy the authority of the Church and, as the glorifiers of the "great reformation" claim, set the mind free from the shackles of a degrad ing spiritual bondage. It matters not to them that he out-poped the Pope in his assumption of spiritual authority; that he raged like a wild bull against every one who dared to call in question his infallibility in interpreting the Word of God, and that he actually sought to establish a more odious and irresponsible tyranny over the minds of men than the Pope ever had or could do.

The salient fact was, that he was the champion of the opposing forces of the Church, and they were ready to tolerate any amount of assumption and on his part; to pat him on the back and call him a good fellow, so long as he would continue his daring and audacious warfare against the Church of God. That warfare is still going on. They have been trying to persuade themselves for the last three hundred years that the world had triumphed and that the Church had gone down without the possibility of recovery. They have amused themselves with ringing the changes on the "effete superstition of the dark Ages" and all that. But be not deceived, they are whistling to keep up their courage. The significant pro-phecy of the seer of old is being fulfilled now as in ages past: "The fear of you and the dread of you shall be upon all nations."

Never has the Church been more united, more vigorous and aggressive than at the present moment. Protest-antism is dead, but the Church still lives. They may galvanize the corpse of Luther, but it is a ghastly corpse still; while the dear old Church of the ages still flourishes in pristine youth and vigor; and we think we hear a mysterious but all-powerful and penetrating voice sounding through the nations and thrilling the hearts of the people of God with an ecstasy of courage and hope:
"Arise and shine, O Jerusalem, for thy light is come and the glory of the Lord hath risen upon thee. Thy sun shall hath risen upon thee. Thy sun shall go down no more, and the moon shall not decrease, for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended."

SUPPLEMENT TO "IRISH PEDIGREES; OR, THE IRISH LANDED GENTRY." By Mr.
John O'Hart, Ringsend School, Dublin.— Concerning this yaluable work we have received a circular from the author, from which we give the following author, from which we give the indowing extracts:—This work, which is now far advanced in the press, is being published by subscription; but I am sorry to say that the subscriptions already received still fall short of the amount required for publication expenses. I, therefore, respectfully appeal for support to my countrymen, particularly to the represen-tatives of those Irish and Anglo Irish families at home and abroad whose pedigrees I have unveiled; in the hope that their amor generis will induce them to share with me the publication liabilities. The subscriptions are, at least, £1 each; and each subscriber will receive from me, post free, a copy of the work immediately after it is published. Any subscriptions which I receive will be thankscriptons when I receive win be mank-fully acknowledged in the "List of Sub-scribers," at the end of the volume. Among the thirty-seven papers of which the Appendix is composed, the work contains the names of the "Forfeiting Proprietors in Ireland under the Cron wellian Settlement planted in Ireland, in 1653 and 1654;" "Soldiers of the Commonwealth, in Ireland :" "Irishmen who served in the Spanish Netherlands;" "The Irish Parliament of King James II.;" "Forfeiting Spanish Netherlands;" "The Irish Parliament of King James II.;" "Forfeiting Proprietors in Ireland under the Willamite Confiscation;" "The 'Wild Geese;" "Descendants of the 'Wild Geese;" "The Irish Brigades in the Service of France;" "The Irish Brigades in the France;" "The Irish Brigades in the Service of America;" "Foreign Religious Foundations by Irishmen;" etc.

A series of "Letters de Cape Breton" has appeared in the Montreal Etendard. Referring to the Acadian missions, the cor-

respondent says :—
"It is to be regretted that more French priests are not appointed to the Acadian missions. It is the French language alone that will save the faith, the morals and the patriotism of the Acadians—a truth which the Irish bishops of the Maritime Provinces do not always understand.' writer is evidently as ill-informed about the state of the Acadian missions as he is about the nationality of the bishops. In Cape Breton, for instance, to which he parcape Breton, for instance, to when he par-ticularly refers, the Acadian missions are actually better provided than the Scotch and Irish missions; for not only can all the priests in charge of the former speak and preach in French, though some of them are not French by birth, but in each of the Acadian missions the resident pasof the Acadian missions the resident pastor attends only one church, whereas in most of the other missions the priest has two or three churches to attend. We ask the Etendard to make a note of this, because the Catholics of the Maritime Provinces do not wish to be misrepresented to the French Canadians.—Autigonish, N.S.,

Aurora, 21st of Nov. DELEVAN, Wis., Sept. 24, 1878. GENTS—I have taken not quite one bottle of the Hop Bitters. I was a feeble old man of 78 when I got it. To-day I am as active and feel as well as I did at 30. I see a great many that need such a medicine. D. BOYCE.

A Remarkable Result.

W. A. Edgars, of Frankville, was a terrible sufferer from Chronic Kidney and Liver complaint, and at one time was so bad that his life was despaired of. was cured by four bottles of Burdock Blood Bitters.

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To-day I as I did at need such a D. Boyce.

ille, was a

nic Kidney

espaired of. of Burdock

nlt.

communicants, and after completing the usual Absolution and Indulgence, he turned again to the altar, and in the act of adoring his Lord he fell insensible to the earth and all that it contains. A few days later he passed

Catholic Columbian

A friend, the other day, handed us a printed prayer, which had been given him by another party, with the request that he state whether the Church would recognize the claim set forth as to its efficiency, in an explanatory note accompanying. We give the words of the text:

This prayer was found in the grave of our Lord Jesus Christ, in the year of our Lord 1505, and sent from the Pope to the

nor shall they fall into the hands of their

enemies, nor shall be burned in any fire

nor shall they be overpowered in battle, nor shall poisons take any effect on them;

and being read for any woman in labor,

she shall be safely delivered and be a glad mother. And when the child is

present one rightfully belongs.

pastor, Mass.

usual.

DEATH OF REV. W. H. HOYT.

to allow him to celebrate last Out of regard for his extreme

age, Mgr. Preston had relieved Father Hoyt of all obligations in the way of cele-

brating last Mass, preaching, or sick calls;

but on that day, at his request, he was allowed to celebrate late Mass. During

the morning, while in company with the other priests attached to the church,

he gave no evidence of being ill, nor of

weakness by reason of his morning fast.

He proceeded with the celebration of the Mass until the time for giving Holy

Communion arrived.

After taking the ciborium from the

tabernacle he turned to the communicants, pronounced the Miserere Vestres as

genuflection before pronouncing the Domine non sum Dijnus, but in genuflect-

Coffey, of St. Stephen's, acted as deacon and subdeacon. An eloquent eulogy was

preached by Mgr. Preston, extolling the

ife and character of the dead priest.

Many in the congregation were moved

to tears.

The life of Father Hoyt was marked by

devout Catholics, and are such to-day.

The Farmer's Wife. LILLIE E. BARR IN NEW YORK LEDGER.

The east is gray with a flush of rose, Birds are sloging the world awake, The farmer's wife has no time to pause, She has the early meal to make; For well she knows on this summer day Men are too busy to wait When they are ready to cart the hay And the waggons stand at the gate.

Oh! but the flowers in the garden are fair!
And oh! but the world is cool and sweet!
She has her daily duty and care
To keep her busy, hands and feet.
Perhaps for the moment her head does turn
To the shady wood and the rippling brook,
But bread is to bake and butter to churn,
And the twelve o'clock dinner to cook.

Perhaps in the warm afternoon once more,
Something within did strangely plead
For the rocking chair by the open door,
And a pleasant paper to read;
But men are hungry among the hay;
Weary workers must be fed;
She sets the flour and the kneading tray,
And she cheerfully makes the bread.

She is hot and tired, when sweet and still
The moon comes up like a poaceful psalm,
She feels her heart to its beauty thrill,
She longs to sit in its holy calm;
But now the children must go to bed;
Who but a mother can hear their prayer?
Their little coats watt needle and thread—
Oh! these are the sweetest of all cares.

She sits with a smile on her weary face,
The toil of the day is counted not;
Love gives to labor a tender grace,
Hurry and heat are quite forgot.
No need to pity the patient heart
Missing the pomp and pride of iffe,
For hers is a woman's noblest part—
Honored mother and trusted wife.

CATHOLIC PRESS.

Buffalo Union.

Writing to his wife, July 2, 1540, Luther said: "I am feeding like a Bohemian and swilling like a German, thanks be to God." Nice man that to "reform" God's Church,

Baltimore Mirror.

The Archbishop of Valance and his suffragan bishops have published in a Roman newspaper the remarkable letter which attracted so much attention recently from the mere skeleton of it which appeared. We have before us the full appeared. We have before us the luntext, the inspiration of which is the sugtext, the inspiration of which is the suggestive saying of Leo XIII—"Neither separation or confusion." The Archbishop of Valance develops this thesis in an able and brilliant manner, showing the utter folly of those who seek to identify the Church with political parties. In his condensed but powerful style, he says: "parties go, but the Church remains." This is a strong rebuke to those says: "parties go, but the Church remains." This is a strong rebuke to those who are seeking to bolster up the cause of the failing monarchical regimes of Europe by identifying the Church with themselves. The Church stands out by herself, concerned only to see that lawful authority, whatever form it may take, is adequately maintained.

Boston Pilot.

Says a cable despatch from China "Father Bechet, a young priest of the Lyons Diocese in France, had arrived in Tonquin as a missionary in 1881. Last summer, while on a pastoral visit at Nan summer, while on a pastoral visit at Nan Diuh, he was arrested while cutting in a meadow flowers for the altar of the Holy Virgin. He was asked to merely declare that he was not a Christian, but he declined, and was beheaded." "Merely to declare that he was not a Christian." No open act of idealry required. A mere overt act of idolatry required. A mere formality, after complying with which he would have been free-even, doubtless, to bring his fresh-cut flowers to the altar for which they were gathered. If only Christ had not said, "Whoso denies Me before had not said, "Whoso denies Me before men, him will I deny before My Father." The acts of Father Bechet's martyrdom, as tersely given among other cable news, differ only in their brevity from those of his predecessors who testified to the same faith and suffered like doom for it, in the Coliseum, eighteen centuries ago. Her unbroken succession of martyrs is one of the most eloquent attestations of the holiness of the unchanging Church.

Ave Maria.

Luther's words in explanation of devo tion to the Blessed Virgin are worth quot-

ing:
"Mary does not exist to be a goddess.
She does nothing; God does all things.
We ought to invoke her that God, through her desire, may give and do what we pray for; just as the other saints, too, are to be invoked, whilst the work remains entirely

invoked, whilst the work remains entirely God's. (German Works on the "Magnificat," Part VI, fol. 27. p. 6.)

What Luther's own feelings were about this time (1517) may be gathered from a sentence of his "Postille" on the Feast of Our Lady's Nativity: "Gladly will I have Mary to pray for me!" The heresiarch's own words may, therefore, sometimes come in useful to meet the arguments of his followers.

Catholic Columbian. There is nothing so dangerous to relig-There is nothing so dangerous to reing-ion or so destructive of its interests as pretension on the part of those that claim to be guided by its precepts—put it on only as a garment assumed for an occasion or for show. The world being full of the subtlety of the devil and very keen sighted, penetrates the disguise and asks. "Is it possible these men believe all asks, "Is it possible these men believe all they profess?" To-day God is their all sible these men believe all they process;

-to-morrow they assume the livery of
the world to serve the devil! It is not to
be wondered at that unbelievers make religion a subject of bitter scoff and vitu-

The Watch Tower, Baptist, makes the following pitiful wail in a late issue; "We are in danger of turning churches into select social clubs, or debating societies, or concert halls. Religion is dwindling down into listening to a sermon and pass-ing the hat." The light dawns! But oh, ing the hat." The light dawns! But oh, how long it took it to come! Living for years under deceptive delusion ought to make one enjoy his emancipation the more. A general jolification is now in order—Fourth of July oratory and blazing pyrotechnics could not be used in a better cause. So our elevated Baptist luminary has at last found out the true character of the thing he called a church? In view of the revelation, we will be par-doned for asking him the question: how in the name of reason did you ever conceive any other idea of it? It was always the same; a construction of brick and of his wife, he studied the usual course for the principle of and was ordained. His mortar-a figure head in a pulpit, and a

Napoleon I., while yet his career was undimmed. one night entered a theatre, accompanied by a very young courtier of rank, Rohan Chabot, Prince of Leon. The

but amused himself by watching the audience. After some time he noticed, with surprise, that his courtier also was but little interested in the play. He has hidden his hands in the folds of his coat used his coats, when Napoleon suddenly grabbed at them and seized a rosary. The young prince not being in favor with the Emperor at the time, expected a severe reprise parter hoster? Seemed to touch all prince not being in favor with the Emperor at the time, expected a severe reprimand, but Napoleon said: "You are above the frivolities of the night; you will be a perfect man; continue saying the rosary, I will no more disturb you." The Prince lived to become indeed a perfect man. He was made Archbishon of the result of th lived to become indeed a perfect man. He was made Archbishop of Besangon, and left many marks of his piety and benevolence to his diocese.

Freeman's Journal.

A cablegram announces that H. R. H, the Prince of Wales has been re-elected Grand Master of the Grand Lodge of Freemasons of England. The loyal Briton is supposed to take example from the Royal family in most things; therefore, while the "mere Irish" are condemned, denounced, tabooed by the loyal Briton because they allow themselves to be driven by British misrule into secret societies, the Prince of Wales assumes the leadership of an arch-secret society, a branch of which—the Grand Orient of France—publicly denies

The task of showing that Orangemen in Ireland are most peaceful, loving and Christian individuals has, we observe, been undertaken by one or two secular exchanges; the Orangemen, we are informed, have no rancor against the "Papists;" but the "Papists" will not let them alone. The Irish Orange has really always been Irish Orange has really always been a co-coanut—full of milk—milk of human kindness. The Orangemen had endeavored to dissemble their love until the ag-gressions of the "Papists" turned it to hate. As an example of the sweetness of their hearts, we may quote a famous toast drunk at Orange banquets, after the "immortal memory," "Here's to the pillory, and the pillory in Hell, and the Pope in the pillory, with the devil pelting priests at him!"

Catholic Telegraph.

What is there more disedifying than the practice, only too common among a certain grade of Catholics, of always hasten-ing to leave the church on Sunday, befere the last Gospel is well commenced. It shows a deplorable evidence of coldness and indifference. Such people should reflect that the gift of Faith may be taken may from them for their latewaymens. away from them for their lukewarmness, and given to others, not yet of us,—more deserving, and whose zeal would be great.

London Universe.

Sir John Bennett is not an alderman of London, but he has more honesty and on London, but he has more nonesty and intellect than most of them. He is eccentric, but, as the Americans say, he is sound in "the goose," and no enemy to Ireland. In a lecture the other night at Bermondsey, he said the people were evidently becoming alive to their wrongs and their wants. That is per fectly true. They are, and when they feetly true. They are, and when they are fully alive to them, woe to the worthless monopolists! Misery abounds, and emigration is propounded as the best means for its removal. But, as Sir John remarks, emigration is a suicidal expedient, "inasmuch as it took from our shores the best and bravest and most resolute conitie." But for emigration he resolute spirits." But for emigration, he thought, there would be rebellion. "Instead, however," he continued, "of driving our own people from the country of their birth, we should endeavour to retheir birth, we should endeavour to featin them, and by the spread of education, a more equitable distribution of political power, and a higher and healthier social condition, strive to make what was now bad into good, good into better, and better into best." Brave, Sir John! and better into best." Bravo, Sir John! That is exactly what Ireland, which has been the weary nurse of emigration, is

Catholic Review.

Archbishop Lynch's letter to the hierarchy of Ireland on the vital question of the emigration of their people, will attract attention everywhere, nowhere more than in Ireland and Rome. He has put in writing what the whole Western world has been talking for decades. We are sorry that he has not suggested. We are sorry that he has not suggested what might have been done to remedy some of the more evident of those evils. Perhaps he has done so privately. Any thing coming from his experience wil deserve and will receive respect. He points out one notable evil which, in our mind, is the cause of well-nigh all the rest mind, is the entire lack of organization to direct and guide the people who will and must emigrate. We do not know whom to blame for this, and therefore blame no one, but the fact is there, that in the whole history of the human race there is nothing more careless or reckless than the exodus of the Irish race has been. We know that the answer is that to guide emigration would have been to approve of it and that the true way "to go to the root of the evil." B while going to the root of the evil, which is very slow work, a race was pouring out and wasting itself on the shores of this country, while, had it been led a few miles inland and placed on the land, it might now sway the destinies of the future world. Perhaps men are wiser after events than they can be without experience, but is there any excuse for still shutting our eyes to what is occuring and must continue to occur so long as the unprepared, the untaught, even the ignorant of the elementary and necessary doctrines of the Catholic Church, are sent adrift without a pilot, a chart

or a rudder. It does not often happen that the bier of a Catholic priest is surrounded by his own children and grandchildren. That was the case last week at the funeral of the late venerable and saintly Father Hoyt, of St. Anne's, New York. Once a minister of error, then a convert to the holy Church, he lived for many years a most edifying life as a Catholic layman, bringing up a large family of sons and daughters, who have worthily inherited his good name and virtues. On the death for the priesthood and was ordained. His labors in St. Michael's, St. Ann's, and Irvington on the Hudson greatly endearand to Irvington, N. Y., and about two years ago came to St. Anne's. May he rest in peace! A daughter of this lamented and ven-

erated priest is a Madame of the Sacred Heart Order, and is at present connected with that Academy in this city. We extend our heartfelt sympathy to Madame Hoyt in the loss of so good and holy a father.—Ed. C. R.

KILKENNY.

The Father Burke Memorial.

Freeman's Journal.

A public meeting was held in the Tholsel, Sunday at two o'clock, for the purpose of inaugurating a subscription for the completion of the Church at Tallaght as a monument to the memory of the late Father Tom Burke. The meeting was largely attended and thor-

oughly representative.

The Most Rev. Dr. Moran, who on rising, was loudly applauded, said it was to him a matter of sincere pleasure to to him a matter of sincere pleasure to attend the meeting, in presiding at which he was happy to comply with the request of his esteemed friend. Father Flood. The object of the meeting was that the name of Kilkenry should not be wanting in that national memorial which was about to be erected in memory of one of Lesland's most sitted some (appliance). A Emperor Charles for his safety as he was going to battle. "They who shall repeat few months before Father Burke depart few months before Father Burke departed this prayer every day or hear it repeated or keep it about them, shall never die a sudden death, or be drowned in water, can Order at Tallaght, and the friends and admirers of Father Burke-his country. men at home and abroad—and what part
was there at present, from the rising to
the setting of the sun, where Father
Burke's sentiments would not be found? were determined to complete the work so were determined to complete the work so auspiciously commenced by him. The Dominican Orler had conferred great blessings upon Ireland (hear, hear). In sunshine and sorrow, in weal and woe, born lay this paper on his or her right side, and he or she shall never be trou-bled or trampled with the thirty-two mistortunes; and if you see one in fits, lay this paper on his or her right side in time of persecution as well as in time of peace, the Dominican Fathers had been found at their post preserving to their people the fruits of Christian civilization—the blessings of a holy faith. He had only to look at the Black Abbey to learn and he or she shall stand up and thank you; and he that shall read this from house to house shall be blessed by the Lord, and they who laugh at this shall suffer. Believe this prayer for certain as what they had done among ourselves—that classic tower which leads us back in it is written here, for it is as true as the Evangelist; and they that keep it about them shall not fear lightning nor thunder, that classic tower which leads is back in thought for fully six centuries, to the days of almost Saint Dominic himself (applause). During those 600 years the sons of this illustrious son have toiled amongst them so as to be able to preserve amongst us the Church of our fathers (applause). This church to be erected at Tallaght is to sower the populisate of the whole order. and they that repeat it every day shall have three days' warning before death."
We do not give the prayer itself, as its introduction is foreign to what we have to say. We would state, however, that we see nothing particularly objectionable in it excepting its bad grammar and specious piety. How anybody in their senses and with the least pretension to knowledge could put credence in the to serve the novitiate of the whole order, and was one to which ourselves could not be strangers. But it was not merely as a church of the Dominican Order that we are anxious about it, but as a memorial to the illustrious deceased, to the erection of absurd claims above set forth, we are at a loss to understand. They are nothing if not blasphemous; and the Church would hold any one guilty of grossest superstition who would put the least faith in them. The thing has been gotten the state of the stat which Kilkenny would contribute as a lasting memorial of our esteem and respect for the great ornament of Ireland so lately deceased (hear, hear). For Tom Burke was a zealous priest, a true Irishfaith in them. The thing has been gotten up as a catch penny, and a greater libel on religion could not have been conceted. If any Catholics have been so toolish as to purchase copies of the prayer from the peripatetic fraud of a woman who is engaged in peddling them we would say to them: throw them in the fire, and never expose your ignorance by admitting that you had made the purchase. These absurd things, getting into the hands of the credulous, do great leave the first of the was a zealous priest, a true Irishman, and the most eloquence was sons (hear, hear). His eloquence was sons of Ireland (hear, hear); it was an eloquence that gave light to the mind, while at the same time it grasped the feelings of the multitude who heard him (hear, hear). He had the possure of the man, and the most eloquent of Ireland's sons (hear, hear). His eloquence was sons of Ireland (hear, hear); it was an eloquence. into the hands of the credulous, do great harm to religion by bringing it into con-Burke during his stay in Rome not many years ago. It reflected not a little credit years ago. It renected not a fittle credit upon our countrymen to see, when he preached in the Eternal City, that he gathered around his pulpit all that was proudest and noblest, and that the strang-The Church condemns all such tempt. The Church condemns all such pretentious claims, whether prompted by fraud or super-heated piety, and classifies them with the works of darkness and the wiles of the devil. That's where the ers from every land awarded to him the palm of true eloquence (hear, hear, and applause). There was no one more suc-cessful or more devoted in clearing our country and faith from those aspersions that had been cast upon it (applause.) For this reason it was only right that a national monument should be erected to perpetuate his memory, and that Kilkenny At twenty minutes past five o'clock on the evening of Tuesday, 11th inst., the venerable Father Hoyt, of St. Anne's berpetuate in a least should contribute one brick at least towards that monument (hear, hear). He was sure that there was not another monument that would be so pleasing to the illustrious deceased himself than to see that church which he had begun brought to a conclusion. His lordship in conclusion congratulated the Dominican

Fathers amongst them on the success which would be sure to crown the meeting (loud and prolonged applause.)
The Mayor proposed— That we unite our voice in the universal

expression of sorrow which the death of Father Burke has evoked amongst our countrymen all the world over.

Rev. N. Murphy, P. P., in seconding the resolution, referred in feeling terms to the late Father Burke, and the cause to which his life was devoted. He reminded them of his many services in the cause of faith and fatherland, and called upon them to be mindful now of his many

them to be mindful now of his many claims upon the gratitude of Irishmen.
Very Rev. Dr. Murphy, President St. Kevin's College, proposed—
That the matchless eloquence and untiring labors of Father Burke in the causes of religion, charity, and patriotism establish an unquestionable claim upon his fellowturned again to the altar for the ing he was stricken, and with a slight moan fell backward at the foot of the altar. He was immediately removed to countrymen to perpetuate the memory of the vestry and thence into the house; his noble life; and we feel that such a end cannot be attained in a more fitting but he never spoke again.

On Wednesday a Solemn Requiem Mass was celebrated at St. Anne's by Father A. J. Clancey for the benefit of the soul of his late colaborer. Father W. J. McClure, of St. Anne's, and Father C. St. of St. Stephen's assed as deeper manner than by completing over his grave at Tallaght the new church the erection of

which was his last earthly care. P. M. Egan, T. C., seconded the resolution.

Mr. Martin, M. P., in supporting the resolution, said he felt it was almost a work of superogation for him to say anything to commend the resolution to their consideration. He was proud to say that he was privileged in his lifetime to call Father Burke one of his friends. He numerous eventful periods and more than ordinary vicissitudes. He was born in January 8, 1813, and was for ten years an "Episcopal" minister. He was a married man and father of ten children, all of was sure there was not one in that assem-bly who would not be anxious to give due effect to having the last earthly wish of the celebrated Dominican carried outthe erection of the church at Tallaght. whom, along with his wife, joined the Catholic Church in 1846. After the death of his wife he entered a seminary Father Burke had strong and convincing claims upon Irish nationality. When in America the great Dominican snatched from the hours of sleep which he could ill spare time to spring forward and confront to study for the priesthood, and on the 26th of May, 1877, at the age of 64 years, he was ordained priest. In the mean-Froude, the historian, and in so doing he time two of his own daughters had had earned an imperishable title to gratitude of Irishmen (hear, hear).

Alderman John Francis Smithwick,
J. P., M. P., said he felt greatly honored entered the convent, and are now in a European house, and his sons all became

in being called upon by the very rev. cured L of this That we now unite with the great body highly.

of our countrymen in raising funds for the completion of the Memorial Church to the great Dominican; that a subscrip-tion list be now opened, and that a cou-mittee be appointed to give effect to the resolutions adopted at this meeting.
Mr. Patrick O'Shea seconded the resolu-

The resolutions were then put by his lordship from the chair and carried amidst applause A subscription list was opened and over seventy pounds handed in.

MICHAEL DAVITT SPEAKS.

The Relation of Catholics and Protestants in Ireland.

Speaking at a great meeting in Liver-pool, on Nov. 26, Michael Davitt referred to the pretence offered by England that in case of Home Rule the Catholics of Ireland would oppress their Protestant breth-

ren. He said:—
"The real sentiments of the Catholic hierarchy, priests and people of Ireland towards our Protestant Tellow-countrymen in matters political and social were admir-ably expressed by the Catholic Bishop of Limerick (cheers) at the time when Mr. Gladstone had passed the Church of Ire-land Disestablishment Bill in 1869. Said Gladstone had passed the Church of Frederick and Proceedings of the Catholic and Protestant people of Ireland—new that a wall of separation which kept them asunder for the Catholic and Protestant people of Ireland—new that a wall of separation which kept them asunder for the Catholic and Protestant people of Ireland—new that a wall of separation which kept them as a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Protestant people of Ireland—new that a wall of the Catholic and Ireland Irel separation which kept them asunder for senturies is happily levelled forever—will unite in honorable and loving brotherhood to work out hand in hand the regentiation. The senture is a senture of the religious order of the Hermits of St. Augustine—and under their mits of St. Augustine—and under their eration of our country. Why should we not? We are children of Ireland-children of the same mother, equally dear to us all. Why should we not join hands to raise her up, and nourish, and wipe away the stain of long suffering from her face, and try to array her again in that moral and natural beauty that once was hers? (loud cheers). This is to-day the spirit that animates the 4,000,000 of Irish Catholic Nationalists towards the million of their fellow countrymen of other religions; and such would be the guiding principles that would obtain in an Irish Parliament in all would obtain in an Irish Parliament in all legislation concerning the welfare of the Irish people (cheers). There is no assurance of this • needed, even by the Landlord Party. Their solicitude for the religious interests of the minority is a sham. The Catholic Southead West have demonstrated in a hundred and West have demonstrated in a hundred Cork City severed a long connection with Catholic Nicholas Daniel Murphy, a liberal financial supporter of the Church to which he belonged, and accepted instead the Protestant Mr. Parnell (loud cheers), the Protestant Mr. Parnell (foud cheers), as one of its members. And to crown this great proof of the tolerant spirit animating not only democratic Catholic Ireland, but manifesting itself in the public acts of its patriotic priests and prelates, the member for Cork is recognized as the leader of the Catholic people of the country, as we his Protestant predecessor in try, as was his Protestant predecessor in that position, the late Mr. Isaac Butt (cheers). There is not, because there cannot be, a particle of real honest apprehension abroad among the Protestants of Ireland that their retired by the protestant of the poor of the sorrows of the poor of the samuch or greater pain during the protestant of the poor of the samuch or greater pain during the protestant of the poor of the samuch or greater pain during the protestant of the poor of t the Protestants of Ireland that their religion would be interfered with or their persons injured if the country were constitutionally ruled to-morrow by the majority of its people, and assertions to the contrary by landlord alarmists and their hireling scribes in the Tory Press are but the dishonest political architectures of a better party, vanily ensubterfuges of a beaten party, vainly endeavoring to sustain the principle of ascendency as well as a monopoly of land were

and Catholic, Presbyterian and Methodist, Unitarian and Jew—aye, and infidel as well--should enjoy civil rights and freedom from all tyranny within the four shores of Ireland." (loud and prolonged

ple upon Protestant, or that Orangeman shall persecute Papist; but that Protestant

What it did for an Old Lady. Coshocton Station, N. Y., Dec. 28, 1878. Gents—A number of people had been using your Bitters here, and with marked effect. In one case, a lady of over seventy years, had been sick for years, and enty years, and been sick for years, and for the past ten years has not been able to be around half the time. About six months ago she got so feeble she was helpless. Her old remedies, or physicians being of no avail, I sent to Deposit, fortyfive miles away, and got a bottle of Hop Bitters. It improved her so she was able to dress herself and walk about the house. When she had taken the second bottle she was able to take care of her own room and walk out to her neighbor's and has improved all the time since wife and children also have derived great wife and children are benefit from their use.

W. B. HATHAWAY,

Agt., U. S. Ex. Co.

A HOST OF BODILY TROUBLES are engendered by chronic indigestion. These, however, as well as their cause, disappear when the highly accredited invig and alterative, Northrop & Lyman's and atterators, Not any R. Iyana as vegetable Discovery and Dyspeptic Cure, is the agent employed for their removal. A regular habit of body, and a due secre-tion and flow of bile, invariably result from its persistent use. It cleanses the system from irregularities, and restores the weak and broken down constitution to health and strength. Sold by Harkness & Co., Druggists, Dundas st.

A Common Annoyance. Many people suffer from distressing attacks of sick headache, nausea, and

other bilious troubles, who might easily be cured by Burdock Blood Bitters. It cured Lottie Howard, of Buffalo, N. Y., this complaint and she praises it

THE LIFE AND DEATH OF THE GREAT "J. K. L."

Peroration of the late Mgr. Meagher's Funeral Sermon.

The Carlow Nationalist gives the following peroration of the funeral sermon, preached in Carlow Cathedral by the ate Very Rev. Monsignor Meagher, V. G., Rathmines, on the mournful occasion

of the great prelate's obsequies:

Fain, my beloved, would I go on recounting how he has shone the glory of his country as a patriot, and the light of a priesthood as a bishop. He displayed in all the tenor of his private life the humble and mortified and sanctified Christian man. But that is now impossible; let it suffice to say that, to those who knew him well, his domestic virtues were still more wonderful. The noble simplicity of his manners, the bright candor of his thoughts, the goodness of his warm heart, the charity of his benevolent soul, the tender piety, the warm devotion, his soaring faith all combined to exhibit him, even in domestic inter-course, "a model to the flock." From his infancy the greatness and goodness of his character were manifest. Soon did he discover that this world was too mits of St. Augustine—and under their guidance completed his collegiate career in the School of Portugal. On his return home he found the turmoil and fatigues of the public ministry opening upon him, in exchange for the cloister and the desert. But while forced, by the cir-cumstances of religion to forego the retirement and observant practices of the convent, the spirit of his religious engagements never forsook him—never did he abandon the recollection of his early vows, nor the fervor of first devo-tion. With pain he mingled in the distractions of the world; solitude was his delight, and prayer and study filled up whatever intervals of leisure he enjoyed. Every day he read the Holy Scriptures on his knees, and there, at the foot of the cross, he imbibed the lofty zeal that animated all his acts, the tender unction that flows through all his immorways that a man's religion shall not weigh in the selection of popular representatives. At the last general election the priests of Meath rejected a Catholic candidate for Meath rejected a Catholic candidate for the Press. The selection of the Press. Meath rejected a Catholic candidate for the constituency in favor of the Protestant, Mr. Metge, the senior member for the county. Catholic Galway elected Protestant Mitchell-Henry (hisses). Mayo kicked out Catholic George Brown, and accepted the Rev. Isaac Nelson, a Presbyterian minister from Belfast, and this in a portion of Ireland where over ninety per cent. of the people are staunch Catholics. Cork County returned Mr. William Shaw, an ex-Methodist minister, while Cork City severed a long connection with towards him. To be called father was his utmost ambition—to deserve that endearing appellation, his unwearied aim. Riches he held in the highest contempt, unless as far as they enabled him to min-ister to the suffering members of God. But for the poor he would have coined his heart. The knowledge of their miseries filled his soul with bitterness; nor is it possible to be conversant with his writings without perceiving a fact, of which all who enjoyed his acquaintance was perfectly aware, and that was, that the sorrows of the poor oft caused him hey ene observed through life most rigorously and respec-ted it to the last. When about to leave us, he wrote, for form sake, a will of two lines, and the directions which he gave for the disposition of his earthly goods were worthy of his great zeal—"All things that I possess," said he, "to the Church and the poor let them return

When the last sad scene arrived, how were we not edified? How were be upheld in Ireland under a local Parliament, as it is in Canada and Australia, not for one section of the Irish people, but for all—not that Catholic shall trample upon Protestant, or that Occasional and State of God? How the stroke of God? ceived of the fortitude, the resignation, the holy joy with which he submitted to the stroke of God? How like the great Apostle of the Nations, whose character he so much resembled, and from whose inspired writings he drew so much of that sublime spirit which breathes through his own? How well, with Saint Paul, might he not have exclaimed, "I have fought the good fight. I have finished my course. I have kept the faith. And now is laid up have kept the fath. And now is laid up for me a crown of glory, which the Lord shall render to me—the just Judge," But no! humble and mortified to the last, he could not endure the utterance of a word which reminded him of any good he had done. To God alone he gave good as had done. To do dolone all his ideas were fixed. When exhausted Nature apprised him that the last struggle was approaching, he called for the holy Viat-icum. But recollecting that his Master had expired on the hard wood of the Cross, and anxious to resemble Him, even in his end, he ordered his mourning priests to lift him, almost nakeh, from his bed and stretch him on the cold rigid floor, and there in humiliation and pen floor, and there in humilation and pen-ance, and prayer, he accepted the last earthly embraces of his God, and shortly resigned his soul into His merciful hands. Oh, may he rest in peace, and may his joy be in Sion, and his everlasting abode in Jerusalem. May all the good he wrought for his flock be remembered most bountifully by the Pastor of Pastors, and as time may develop more and more of its extent, may his recompense be augmented more and more, till once again, and forever, we shall be united in the joy of the Lord! and Pastor and peo-ple be united forever in that beatitude which surpasseth all understanding Amen.

> Mr. C. E. Riggins, Beamsville, writes: A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his own words: "It just seemed to touch the spot affected." About a year ago he had an attack of billious fever, and was afraid he was in for another, when I recommended this valuable medicine with such happy results." Sold by Harkness & Co., Druggists, Dundas St.

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cation.

Approved by the Bishop of London, and Approved by the Bishops of Otlawa, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

All correspondence addressed to the Publisher will receive prompt attention.

Arrears must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Mecord.

LONDON, SATURDAY, JAN. 5, 1884.

NEW YEAR.

This issue of the RECORD brings us into the year 1884. The year just passed was for Canada one of peace and prosperity, as will, also, we trust, be the year just opening. There are, indeed, indications of the approach of another period of commercial depression and financial stringency. But these indications will not, we hope, be followed by any such business disasters as some few years ago visited this country. If, in fact, the people in days of prosperity would prepare for those regularly recurring periods of depression, much of the mis ery and crime that in these times afflict society would be obviated. There is however, so much improvidence and absolute extravagance amongst all classes. but especially amongst those who can ill afford to be either improvident or extravagant, that often no preparation whatever is made for hard times. When they do come there is, consequently, such acute and widespread suffering as to lead to results of the most deplorable character. We do, indeed, sincerely trust that with care and prudence on the part of the people, and the blessings of an abundant harvest, the year 1884 will be one of unmixed happiness and unbroken prosperity for this country.

The Church, during the year 1883, continued to make steady progress throughout the Dominion. One of the great events of the year, from an ecclesiastical point of view, was the consecration, in January last, of His Grace the Archbishop of Halifax. Some few months later that historic city witnessed the investiture of its newly consecrated prelate with the pallium. The ceremonies on both occasions were, needless to say, of a most impressive character, all the bishops, and very many of the clergy of that city can make any real progress. the lower provinces, and a vast concourse of the laity from the city and diccese of many of the leading Protestant Halifax, assisting.

Another important event in our eccle-

siastical record for 1883 was the arrival of His Excellency Dom Henry Smeulders, minded and prejudiced who would if they charged with a mission of the gravest importance to the Church in Canada. His Excellency has, since his arrival, been the recipient of the warmest manifestations of respect from the clergy and people. The celebration of the twentyfourth anniversary of the consecration of His Grace the Archbishop of Toronto, in November last, was attended with special eclat, several bishops and many clergy from various dioceses, both in Canada and the United States, taking part in the celebration. The same month also wit nessed the consecration in Rome, under circumstances of a most auspicious character, of the Most Rev. Dr. Carbery, Bishop of Hamilton. His Lordship's arrival in this country is eagerly awaited by the faithful clergy and people of Hamilton. In the neighboring republic religion has made gratifying progress. The proceedings of the Provincial Council of New York were followed with the deepest interest, and the conference of American prelates in Rome excited world-wide notice. In the old world, we have to note with pleasure that during the year just passed the hierarchy was restored in Poland, and amicable relations established with Prussia In France, however, the radical and infidel elements have lost no occasion whatever to harrass the Church. Grave misgivings for the future are entertained by good Catholics in regard of France. The political world was, as usual, during the course of 1883, from time to time agitated by events sometimes of a most unlooked for character. The agitation in Ireland has been vigorously maintained, and the national party crowned with repeated success in various electoral campaigns. Last month as duly noticed by the RECORD, Mr. Parnell was presented with a national

testimonial amounting to £38,000. In Canada there have been election contests in the Provinces of Manitoba and Ontario for the local legislatures, and isolated elections throughout the Dominion for the House of Commons at various times during the year, that have attracted a great deal of attention. Mr. Norquay secured a good working majority in Manitoba. Mr. Mowat still holds the fort at Toronto, while Sir John Macdonald's government commands a large Parliamentary majority at Ottawa.

and political are in store for us this year | public interest, and intend to do so in the true reform in revolution.

ust begun, but whatever these changes, nowever they may affect the world at large, we do sincerely hope that it will be for every reader of the RECORD a HAPPY NEW YEAR. truly

INTRUSION AND IMPERTINENCE.

Very few of our readers outside the Dominion Capital know anything of the Ottawa Citizen. For the information of those outside that city we beg to state that the Citizen is the organ of Mr. C. H. Mac-Ald. MacDougal in the pending contest to himself as well as hurtful to the city. for the Mayoralty, has recourse to a contemptible device to excite religious prejudice against Mr. MacDougal's candidature. Our readers no doubt distinctly remember an article of ours on the subject of the Mayoralty of Ottawa, wherein we set forth the special claims of Mr. MacDougal to the support of the citizens of the metropolis of Canada. In that article, we showed, amongst other things, that so laudable a spirit of liberality prevailed amongst the Catholics of Ottawa, that, since 1855, Catholics have been on nine occasions only chosen to fill the chief Magistrate's chair of that city. And we further maintained, what we do now maintain. Mr. MacIntosh to the contrary notwithstanding, that the Catholics of Ottawa, French Canadians and Irish, have not had their due share of representation in the Chief Magistracy of the Capital. At this statement the Citizen waxes wroth:

We do not imagine, says that organ, that any thinking man, be he Catholic or Protestant, will endorse such sentiments, for logically applied they mean that our municipal affairs must be conducted according to the proportionate religious opinions and voting power of the ratepayers, and that never mind whether a man is qualified or not, if he is a Protestant or a Catholic, when the term comes around he must be elected and all the around he must be elected and all the interests of the city committed to his keeping. Surely such a doctrine must prove suicidal if people were prepared to endorse it. We do not believe this to be the policy approved of hitherto by Catholies or Protestants in the city of Ottawa. We hope it never may be.

There is very little logic in this forced declaration of the Citizen from our statement. We have never yet advocated and never will advocate the election of any Catholic unqualified for office. But have always protested and will always protest against such intolerance and exclusiveness as would keep Catholics out of office simply because they are Catholics. Such exclusiveness and intolerance exists at Ottawa. and will have to be stamped out before We are happy to state that very citizens of Ottawa are lending ready and active support to Mr. MacDougal. This they do despite the efforts of the narrowcould disturb the capital city of the

Dominion by a war of creeds. The Citizen seems to take umbrage at our calling Ottawa a Catholic city. Well, we have the figures at hand.

The census of 1881 gives that city the following population by wards.

To	tal pop. Ca	tholic pop
Wellington ward,	8,388	2,330
Victoria ward,	2,966	1,696
St. George's ward,	4,527	1,935
By ward,	4,959	3,996
Ottawa ward	6,572	5,944
	27,412	15,901
These figures sho		while ther
are in Ottawa 15,90		

but 11,511 of all other religious beliefs, and of no religious belief, in that city. The Citizen speaks of Catholics having been on some few occasions elected for St. George's Ward. We have noticed the fact with pleasure, but in Victoria Ward, where there is a Catholic majority as to population, but a minority as to voters, the three aldermen representing it are Protesnow tants. The Citizen also speaks of the inadequate representation of Wellington Ward. With equal reason might we com plain of the inadequate representation of Ottawa Ward, which has more than twice the population of Victoria Ward. Let the latter be enlarged by the addition of a portion of Wellington Ward, and all just causes of complaint in this regard shall be removed. The Citizen tells us that our advocacy of Ald. MacDougal's candidature is an intrusion and an impertinence. This is indeed refreshing coming from a man whose whole life has been marked by intrusion and impertinenceto an extent unfortunately but too well known. We have a perfect right to advise our friends in Ottawa even in the matter of a municipal contest, and that right we intend fearlessly to exercise. In this conin the Ottawa Valley is at least three times that of this attenuated remnant of journthe Citizen tells us that we have several times sought to dictate to the Catholics, he simply prevaricates. Let him proclaim, if he can, a single instance of this alleged dicta-

future. Does Mr. C. H. MacIntosh expect the Catholic body to look to him for advice in every matter concerning their special interest and duty? We hope not. Catholics generally look to others than political jobbers and adventurers for counsel and direction. For a man who, though elected by Catholics, could offend them by vote and by speech as he did last session, they can have no other feeling but distrust, if not reprobation. The Citizea has done Mr. Bate, who is personally a most estimable gentleman, very grevious Intosh, just now one of the members for injury. By raising, after its own small the city of Ottawa in the House of fashion, the no-popery cry on his behalf, Commons. That gentleman, afraid to it seeks to tie him, if elected, to a particular declare himself openly an opponent of line of action that must prove distasteful

We may return to Mr. MacIntosh

JUSTICE.

Oar attention was some days ago called to a paragraph in Le Canada. a French paper published in Ottawa, wherein our city contemporary, the Advertiser, was accused of having ased the most opprobrious language in regard of the French Canadian people. Le Canada reproduced from some paper a supposed citation from the Advertiser in support of its charge. In that citation the French people are amongst other things harged with being servile, in fact born serfs, and governed by a bigoted priesthood. We were completely taken by surprise when we saw such sentiments published as having been given expression to by the Adveriser. We could not remember having read anything of the kind in the columns of our city contemporary. Had anything of that sort come under our notice, we should

certainly have promptly dealt with it. We felt it, under the circumstances, a duty to draw the attention of the Advertiser to the charge made in Le Canada. Our city contemporary meets the accusation in terms plain and satisfactory :

"We observe," says the Advertiser, "that Le Canada now publishes an attack on the French Canadians which it credits to Le Canada can hardly have this journal. Le Canada can hardly have done this inadvertently. The Advertiser has never attacked the French race. It never spoke of them as a servile race, nor as a nation of serfs. The French Canaas a nation of seris. The French Canadian population are a part and parcel of the people of Canada, and such they must remain. They have, like the rest of our population, their merits and their defects. We have discussed neither, and should we ever do so we trust it may be done with repert and in a spirit of perfect fairout rancor and in a spirit of perfect fair ness. There is nothing to be gained in political discussion by mean instructions and by untruthful allegations. When Le Canada attributes to the Advertiser senti-ments which it has never expressed, and professes to give quotations which have never found a place in our columns, either as original matter or as a paragrap from another journal, it does more to dis-credit the French Canadian people than could their enemies, if they have any. No better evidence of our fairness in dis-cussion need be given than the fact that those who are politically opposed to us, like Le Canada, find it necessary to have recourse to literary forgery in order to find a grievance. This, of course, is done for a purpose.'

We feel pleased with this prompt denial of the Advertiser. There are now very few journals in this Province, none certainly of the standing and influence of our city contemporary, conducted on principles so narrow and intolerant as to indulge in senseless attacks on the French people. Le Canada has now a duty of justice to perform, to state its authority for its grave accusation against the Advertiser, and to publish the solemn denial of that journal. If it do not do so, it must stand itself condemned as a veritable enemy of the French race.

Since the above writing we learn that the obnoxious article quoted in Le Canada appeared in the Toronto Advertiser. We were not aware of the existence of any such paper, and regret that the press of Ontario is disgraced by such a journal.

YOUNG LIBERALS.

They have in Montreal an association of Young Liberals known as the Club Na-This association lately adopted a platform of a truly radical character, including universal suffrage, compulsory education, abolition of capital punishnection we may add that the RECORD has ment, poor-laws and other "planks" of a in Ottawa a larger number of readers than like character. The speakers at the meetthe Citizen itself, and that its circulation | ing at which this platform was adopted are said to have spoken in warm approval of the course pursued by the radicals in alistic feebleness. When the writer in France, one speaker pronouncing an enthusiastic eulogy on Gambetta. It is well to know that we have such men in our midst. To be fore-warned is to be fore-armed. All good Catholics will be ready to meet the proposed reforms of the tion. We have from time to time advised Young Liberals of Montreal with the No man can tell what changes social our co-religionists on various matters of sternest opposition. There is nothing of

THE ENGLISH POOR.

The condition of the poor in English cities is indeed lamentable, but we had always thought that there was comparatively little misery amongst those in the country places. A correspondent of the London Telegraph completely disabuses our mind of this notion. Writing of the hop-pickers and their families in a Southern English county, that writer describes the mode of living of these poor creatures with a minuteness of detail leaving no room to doubt its accuracy, but filling one's very soul with horror. There is not a negro family, however indolent and improvident, in the Carolinas, Mississippi or Arkansas, but is better provided with the necessaries and conveniences of life than these poor English people. That we do not misstate the case through exaggeration will be at once seen from the writer's wn words:

Except through book-reading, I know nothing, he declares, respecting the haunts, homes, and habits of the Kaffirs, or the Zulus, or of the domestic economy of the kraals of noble savages, but I think if I had perused anything that disgusted me more than the sight that now greeted my eyes, I should have remembered it. ought, in fairness, to mention that one of the most objectionable features of the tent was due in great part to the unfavor-able weather. It had been "drizzling" almost all day, and the night before it had rained heavily, so that the bunches hang-ing on the heavily laden vines must have ing on the heavily laten vines must have been as saturated almost as a sponge reek-ing from a bath. The pickers had worn the customary sack-cloth aprons, but they were soaked through and portions of wet clothing were spread out and hung up all clothing were spread out and nubg up an about the glowing wood fire, undergoing the drying process. The large number of garments thus exposed to public view were quite accounted for by the semi-nude condition of those to whom they belonged. Only one of the three women seemingly possessed a second gown. The other two were innocent of covering above the waist, except for a rag of some kind pinned across their shoulders. Of the younger fry there were as many as half a-dozen, four of them girls, whose ages may have ranged from eleven to fourteen, and they were worse clad eyen than the two women, nor were the growing boys better overed. As for the little children, whose skins, poor little wretches, for washing, were of the color of mahogany, several of them were naked as they were born, and there in the midst of an atmosphere pungent with the odor of onions and misty with steam of the stew, they were all huddled higgledy-piggledly on the ground, some reclining at full length, others squatted "nose and knees" together, discussing their supper with an appetite only to be obtained by a day's

toil in a hop garden. And this misery, barbarism and ignorance under the very eyes of a government so solicitous for suffering peoples abroad-under the eyes of societies that annually expend thousands in attempts to teach the heathen, not Christianity, but hatred of Catholicity! Is there not work at home for the missionary and the philanthropist when English men and women live in such degra lation, and English boys and girls are permitted to grow up to manhood and womanhood in ignorance and deprav-

The government of Britain is evidently not unjust to the Irish alone It is unjust and brutally unjust towards the toiling masses of the English nation, both in town and country. Blind to the sufferings of these masses, deaf to their cries for enfranchisement and relief, it devotes its whole strength and purpose to the maintenance of an effete and polluted aristocracy. Verily this is a paternal government. But the day of reckoning is coming.

WOMAN SUFFRAGE.

The American House of Represenatives has very wisely refused, by a decisive vote, to refer the question of woman suffrage to a committee. We hope that our House of Commons will deal as summarily with the question at its next session. There is no popular demand in this country for the extension of the franchise to women, and if there were itself it could not be held to justify any such extension. Woman's sphere and kingdom is the household. Every Christian woman recognizes this fact and has no desire whatever to figure at the cancus, the We are told of the refining influences of women, and that refining in

self subjected to influences of a most pernicious character. Our electoral struggles ruin too many men without our seeking to bring women within the range of their destructive tendencies.

TRIBUTE TO A DESERVING PRIEST.

On Christmas Eve a deputation of ladies from the St. Anne's congregation, St. Jerome's Society and the Children of Mary, all attached to the Basilica, Ottawa, waited on the Rev. Father Sloan, to present him with an expression of the respect sent him with an expression of the respect entertained for him by these societies, and also with a testimonial in the shape of a costly and elaborately engraved watch of costly and elaborately engraved watch of the costly and the c solid gold. The address accompanying the testimonial read as follows:

REV. FATHER SLOAN :- The occasion that has assembled us here to-day, is to us one of very great pleasure, for, we are hereby permitted to give expression to our appreciation of all you have done for us. We should, indeed, be either blind or ungrate-ful did we allow to pass unnoticed your regular attendance at our meetings; your timely words of encouragement; and above all, (forgive us for telling of it) your ready sympathy for God's poor, joined to willing and generous aid. May the Almighty reward you richly

for your zealous efforts to lighten that portion of the weight of care,

"That crushes into dumb despair, One half the human race." We beg you to accept the accompanying testimonial, together with our most sincere wishes that dear old Christmas may be'to you joyful, and that the New

Year may bring you consolation and blessings of every kind. LADIES OF ST. ANNE'S CONGREGATION, LADIES OF ST. JEROME'S SOCIETY, CHILDREN OF MARY.

Ottawa, 24th Dec., 1883. Father Sloan made a feeling and appropriate reply. The rev. gentleman is deservedly held in the highest esteem, as well by the congregation attending the Basilica, as by his many friends of the other city congregations.

RAILWAY PROGRESS.

The railway progress of Canada during the past few years has been really so marvellous, that few have any just idea of its true extent. There are now under construction several important lines, besides the C. P. R. and its branches.

Among them we may mention the Kingston and Pembroke, in Ontario, and the Great American and European Short Line, in the Maritime Provinces. The contractors for both lines recently gave a representative of the Montreal Star some valuable information concerning them, which we gladly place before our readers :

"The work on the first named line is progressing very favorably and rapidly. The track is now laid as far as Calabogie Lake, about 20 miles from Renfrew, and it is expected to reach that town—where it is expected to reach that town—where connection will be made with the Canadian Pacific Railway—during the month of August next year. With regard to the great American and European Short Line, the Nova Scotia division of which is being undertaken by Messrs. Chisholm, Macdonal & O'Brien, it may be remembered that work was commenced on this railway about 18 months ago by a combered that work was commenced on this railway about 18 months ago by a company headed by Dr. Marvin Green, President of the Western Union Telegraph Company. They graded about 22 miles, and put under construction about 80 miles more on the main line, but after two months' work this Company suddenly stopped payment both to their contractors and to their staff. This naturally threw the country into a considerable state distress, but work was again commenced on the 1st of June last by the present contractors, and about 112 miles have since been completed. The object of this line is to establish direct communication between Montreal and Newfoundland, by between Montreal and Newfoundand, by railway to Louisburg, in Nova Scotia, and thence by steam ferry to Newfound-land. The cost of the Nova Scotia divi-sion of the line will be light, probably not

eing easy. The completion of the Kingston and Pembroke road will give a new outlet to the trade of the Upper Ottawa, while the construction of the great American line will greatly facilitate communication with Europe. One of its best results will be the bringing of Newfoundland into the Canadian Confederation, of which, we believe, that colony is now destined to be one of the leading members.

more than \$8,000 per mile, the grading

THE ORANGE BILL.

There is some talk of another effort being made to secure a Dominion charter for the Orangemen of Canada. There were several members last year who voted for the bill, who will this year, in case it be re-introduced, be found voting against it. Its promoters have by their empty menaces and insulting references to some of the ablest and most respected members of the Can convention or the polling booth, adian Parliament, disgusted all men of patriotic instincts. The average Orange orators would fain have us fluence, which no one denies, is in- all believe that Canada were nothing voked as an argument in favor of without Orangeism, whereas the female suffrage. Those who invoke country has prospered actually in that influence seem to ignore the spite of Orangeism. That organizafact that no such influence exists tion is the greatest curse that has outside of woman's legitimate sphere. ever afflicted this or any other coun-When woman leaves that sphere she try. We Canadisns can say nothing is always the sufferer, and instead of either in ridicule or dispraise of El the times.

exercising influence for good, is her- Mahdi, the false prophet of the Soudan, or his followers, while we have in our midst a Merrick and his Orange fanatics.

THE GLOBE SPEAKS.

The Globe has had a little say on the school question. In its issue of the 1st inst. it gives itself away to the Toronto University on the ground of its being non-sectarian! We have never seen our Toronto contemporary so very weak and illogical. Here are its own words :

primary schools scattered over the whole Province, up to the teaching colleges and the examining university of the Province. the examining university of the Province. It has seen no reason for changing its views or for modifying its advocacy. It did its best in the struggle against the narrow, contemptuous, and unsatisfactory sectarianism embodied in the King's College system. It has never excused one properly incompanyed abuse or one notoriously incomproved abuse or one notoriously incom-petent official under the present educa-tional system, and it is to be hoped that it never will. But all the more on this account, we shall continue to insist upon the maintenance in all its essentials of our present Provincial system of education, from its lowest foundation to its highest copestone, as at once as fair to all sections of the community as any such system can be made, and on the whole as efficient and successful as anyone could, in the circum-stances and for the time, with any show of reason, expect.

In so far as we can make out they, (the opponents of additional state aid to Tor-onto University) have, as we have already onto University) have, as we have already stated, given up, as antiquated and unreasonable, the ideas of State support to institutions under private or denominational control. What remains, then, is a protest against the supposed extravagance or injudiciousness of some of the expenditures connected with these Provincial institutions. Surely this narrows the whole controversy down to a point on which there ought to be practical unanimity. Let the particulars of extravagance or perversion be given, and if these are proven beyond all reasonable doubt we should think no one would be forced to say a word in their defence. All these things, however, as we have stated again and again, are mere matters of detail, which can easily be attended to when it is once settled beyond all controversy that the present system of Provincial Higher Education is to be maintained intact, and to be developed and consolidated as the necessities of the Province demand and as its resources will

promoters of denominational colleges. Quite the contrary. We admire their zeal, their liberality, and the work they are doing, though some may question the soundness of their judgments as well as the wisdom of their exertions. There are those who believe a connection such as that of Knox College with the Provincial University gives a maximum of denominational advantage, in the matter of a godly and educated ministry, at a minimum o expenditure. There are those who prefer other plans. In such matters each denomination must judge for itself.

The Globe tells us that it has stood firmly by what it terms a national, non-sectarian and liberal system of public instruction. We can see nothing truly liberal nor anything tending to national development in a system which authorizes the state to invade parental and family rights and liberties and deprive the youth of the country of moral training. But the Globe must remember that notwithstanding its views the principle of religious education has been admitted in this Province, and that the vast majority of the people are in favor of it, that in four-fifths of the public schools themselves, there is reading of the bible and public recital of some form of prayer. How then can a purely irreligious and godless university be the cope-stone of a system that is practically neither irreligious nor godless. The advocates of Catholic education, primary and higher, have not admitted on any occasion that the state should not aid all their schools. If it be right for the state, if it be its duty to aid Catholic elementary schools, it is also its right, it is in fact a bounden duty of the state to assist Catholic higher institutions of learning. If the public school system needs a copestone in the shape of a university, so does the separate school system need a copestone, a Catholic university.

The various religious bodies of the Province must feel grateful to the Globe for its patronizing disposition in regard of their efforts to further higher education. There would be indeed little of the latter in the Province but for the denominational colleges of the Province.

ARCHBISHOP LYNCH'S LETTER

We direct special notice to His Grace Archbishop Lynch's letter, in another column. It is certainly one of the cleverest and most exhaustive of His Grace's many timely contributions to the political, social and religious literature of e have ind his

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velopment in zes the state family rights ve the youth ral training. member that ws the printion has been nce, and that people are in r-fifths of the ves, there is nd public reorayer. How religious and the cope-stone s practically godless. The e education, have not adthat the state schools. If te, if it be its c elementary right, it is in of the state to institutions of

copestone, a s bodies of the grateful to the ng disposition orts to further here would be ter in the Prolenominational ce. H'S LETTER.

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ice to His Grace tter, in another one of the clevve of His Grace's ions to the polous literature of IS THE CHURCH ONE?

One of the marks of the true Church is undoubtedly its unity. The true Church must be one in its government, one in its teachings, one in its belief, and one in its practices. The Holy Catholic, Apostolic and Roman Church possesses this unity, which is one of the chief marks of the divinity of its origin.

But the Anglican Church sometimes lays claim to unity, and, of course, declares itself the true church of Christ. The adherents of this sect in the maritime Provinces are now having ample evidence given them of the unity prevailing in their socalled Church. At a "mission" lately given by some Anglican ministers in Halifax, the Rev. "Father" Maturin preached on Confession and Absolution, laying it down that both Scripture and the Book of Common Prayer clearly establish the doctrines of auricular confession and priestly absolution and prescribe their practice. We will not follow Mr. Maturin through his scriptural argument. We will content ourselves with reference to his prayer book reasoning: As members of the Episcopal Church

We are, he says, bound by our prayer book.
The prayer book is for you and me, the
authorized interpreter of the Bible. There are certain passages in Holy Scripture which seem capable of various interpretations. If our prayer book gives us an authoritative interpretation of them we are bound to accept that interpretation.
Therefore when we find such passages as
I have referred to above, in the Bible, and
when we find various and different interpretations given to them, our natural
question is what does the Engagement question is, what does the Episcopal Church say about them? You say to me, you know these texts have been explained by many learned men to have no refer-ence to the doctrine of Confession and Absolution at all. I know that very well; but that does not concern me in the least. The one thing that concerns me is, what interpretation does the Episcopal Church put upon them? Now, before the Reformation those words in St. John, xx, 22 23, "Whosesoever sins ye remit," etc., were understood to teach the doctaine of Priestly Absolution. They were often quoted as an argument against those who did not believe that doctrine. They were moreover used in the ordination of priests.

At the Reformation the English Church made several changes in her office books, mainly in the office for the ordination of priests. She knew the meaning which these words had in the minds of the people. There were many at that time who would have been glad if the church had openly denied the doctrine of absolution, and who used all their influence to induce her to do so. What was her answer? It was to leave those words where they were in the ordination service, with all the significance which they had gained from controversy. I have heard it said that certain texts have peculiar significance from being put in some special place in church. For instance, the text "Except a country to be a country to the country t man be born again he cannot see the kingdom of God." This text would cerkingdom of God." This text would cer-tainly imply a belief in baptismal regener-ation if put upon a font. Well, these words had the common interpretation before the Reformation of teaching the doctrine of Absolution. The Church of England knew it, and being urged to deny that doc-trine, she left those significant words just where they had been for several hundred years. The same word used in the same place years. The same word used in the same place years. The same word used in the same place must mean the same thing. The words in the ordination service are these: The Bishop lays his hands on the head of the person to be ordained, and says: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are foreigner, and whose sins thou dost hands. Whose sins thou dost retain they are forgiven; and whose sins thou dost retain they are retained, and be thou faithful dispenser of the Word of God and of his holy sacraments, in the name of the Father and of the Son and of the Holy Ghost." Those words were said to me by my Bishop when I was ordained. And that was not all; I opened my Prayer-Book and found that I was there directed to stand up every morning and evening and say to the people "God hath given power and commandment to His ministers power and commandment to His ministers to declare and pronounce to His people being penitent the absolution and remission of their sins." Putting these two together, first, the authoritative commission at ordination, and second, the daily reminding of the people that I have received that authority, it seems to me needless that the prayer book should say another word about it, and a matter of very small importance whether she tells the penitent as in the English prayer book to come and "open his grief that he may receive the benefit of absolution," or, as in the American prayer book, that he may receive such "ghostly counsel as may tend to the quieting of his conscience."

to the quieting of his conscience." Mr. Maturin is clear enough as to his view of the interpretation put by the Church through the prayer book on the scriptural teachings concerning confession and absolution. His exposition of these doctrines has, however, given rise to the deepest feelings of indignation amongst many devoted Anglicans, lay and clerical. Some idea of the depth of feeling evoked by the mission sermon may be formed from a letter written the Church Guardian by the Rev. W. J. Ancient, an Anglican clergyman in good standing. Mr. Ancient, addressing the editor, deals in the following vigorous terms with "Father" Maturin. He says:

held in Halifax, I find Father Maturin reported as saying that auricular confession and priestly absolution are necessary for the forgiveness of sins, and are commanded by Christ, and that our Church so teaches.

Now, if the Rev. "Father" had simply given it as his opinion that this was necessary, no matter how much I may differ with him, I should have taken no public notice of it. But when he claims that this is the teaching of the church, and conse quently the duty of the clergy so to teach, I beg leave to take exception to his statement, and to enter my solemn protest

I have always been taught that the opposite of this is the truth: and if I turn to the Prayer book I find such to be the case. the Prayer book I and such to be the case. I find, e. g, in the first exhortation to Holy Communion, we are urged to examine ourselves "by the rule of God's Commandments," and then to confess ourselves to "Almighty God." And only when some one is found "who by this means cannot quiet his own conscience" is he told to go to some "discreet as leaves at minister of God's word," e. g, in the first exhortation to and learned minister of God's word."
Again, in the visitation of the sick I find it is only when some weighty matter is troubling his conscience that the sick per-son is to be moved to make a special con-

son is to be moved to make a special confession, and only when he humbly desires it that he is to be absolved.

Here, then, confession is only for exceptional cases; and then not necessarily to include all the sins of the penitent, but only that particular matter which is the cause of his disquietude.

As to the necessity of his outward and visible sign, I beg to say that I never went to confession in my life, and God helping me, I never will, and will father Maturin tell me I have never been foreiven? If

tell me I have never been forgiven? If this outward and visible sign is necessary and, commanded by Christ, I have not—
I quote from the Acadian Recorder of the
15th inst—and if "through this means
must Heaven be entered," I stand a poor

But, sir, is it true? If it is, surely our modern "Fathers" can show us the New Testament statement of its institution by Christ; and also instances where the apos-iles set up the confessional. No doubt, they can also explain why St. Peter did not give Simon Magus the benefit of this "Sacrament." His sins were post baptismal, and as I understand it, these "Fathers" would have said—"The confessional is open at stated times, say from half-past two to half-past six in St. Luke's church, come and confess and get absolved." But I find Peter says: "Repent, therefore, of this thy wickedness, and pray to God,"

etc.
I regret very much that the pro-Cathedral has been thrown open for this Romish practice, as it, to some extent, commits

practice, as it, to some extent, commits the diocese to it.

As to parents allowing their children to go to confession, I can only say, God forbid. I can assure "Father" Maturin, or any other "Father," that should he come into my house and give such advice to my children, he would pass out through the door much quicker than he came in.

In the face of this diversity of opinion even amongst clergymen, honest Anglicans must ask themselves whether there is really any true unity or appearance of it in their church, One minister pronounces a certain doctrine based on church teaching and church authority; another vehemently denies it.

Who is to pronounce on the subject? Not the bishops, for their authority to so pronounce would be at once questioned. Her Majesty the queen might be appealed to, but many would, no doubt, refuse to be bound by her decision. American Episcopalians, for instance, do not admit her spiritual supremacy. Who then is to decide? In the absence of any other tribunal, there might nounced, our Anglican friends may profitably meditate on the loveliness of brethren living together in unity.

A VITAL QUESTION.

THE ARCHBISHOP OF TORONTO ON IRISH EMIGRATION—A DEPLORABLE FACT—THE
AWFUL RESPONSIBILITY RESTING SOME PLACE-WHERE ?-WHAT IS THE REMEDY

Toronto, November, 1883. To the Most Rev. Prelates and Clergy of Ire

We are forced again by the most pressing calls of duty towards the Church, and charity towards the Irish people, to address another letter to you on the evils of wholesale emigration of an impoverished people. The evils that we every day witness around us make a deeper impression than the evils that we merely hear of. Hence our concern and deep sorrow. The Irish question of to-day partakes more of a social and religious, than of a political character. We address you, Most Rev. Prelates and Clergy, to whom the good Catholics of Ireland look for counsel and support in their increasing and dire calamsupport in their increasing and dire calamities. They have before them the history of holy bishops, an Ambrose, a Chrysostom, not to speak of saintly Irish prelates late-ly alluded to by the illustrious Bishop of Achonry; who exposed themselves to the anger of tyrants, and suffered too, whilst endeavoring to protect the poor flock of Christ. Where shall we find heroes of charity and patriotism if not among the prelates of God's Church? We did not, we repeat, fully realize the justice of this sentence of the Sacred Scripture,
"THAT THE OPPRESSION OF THE POOR CRIES

TO HEAVEN FOR VENGEANCE," until we witnessed the social and and moral degradation, and consequently the loss of souls of the victims of the oppression of the poor in Ireland, both at home and of the poor in Ireland, both at home and abroad, where many of them must necesollowing vigorous terms with ollowing. The says:

In the report of the Mission, recently of the poor in Ireland, both at home and abroad, where many of them must necesto relieve them. The good shepherd not only tries to guard his flock from the said of the poor in Ireland, both at home and abroad, where many of them must necesdded, they owe, in most cases, the landlords, very little; or rather, the landlords owe the tenants. We speak now accord on the country to get work on railing to the information gained by the proroads, or where they can, or to settle down one all of the poor in Ireland, both at home and abroad, where many of them must neceslords, very little; or rather, the landlords owe the tenants. We speak now accord ing to the information gained by the proroads, or where they can, or to settle down one all of the poor in Ireland, both at home and abroad, where many of them must neceslords, very little; or rather, the landlords owe the tenants. We speak now accord ing to the information gained by the proroads, or where they can, or to settle down one all of the poor in Ireland, both at home and abroad, where many of them must neceslords, very little; or rather, the landlords owe the tenants. We speak now accord ing to the information gained by the proroads, or where they can, or to settle down one all ords, very little; or rather, the landlords of the lords, very little; or rather, the landlords of the country to get work on railorder to relieve them. The good shepherd in the scale of humanity if something be not done to relieve them. The country to get work on railorder to relieve them. The country and the proorder to relieve them.

Hale, and other great prelates of Ireland in our own times, to save a few of the children of their flocks from the prosely-tizing wolves, what should we not do to save hundreds of thousands of the Catholic

FROM ALMOST CERTAIN PERVERSION

ABROAD?
There are occasions of vice as well as of virtue, and the Irish people, having the taint of original sin, in common with others, will fall when cast into the proximate occasion of vice. In matters of faith it is well known that they fall far less than other people. A miracle of God's mercy is shown in them by the spread and preservation of their faith in circumstances the most trying and unfavorable. It is, indeed, surprising that the greater number of the Irish children have not lost their faith when every means has been their faith when every means has been employed to pervert them. It is very rarely that any of the older people aban-don their faith in foreign countries. We have said before that were the Irish people permitted to emigrate, as the Germans or even the Icelanders, with some means to make a new start in life, then indeed, the loss of the Irish children to the faith would be far less. What signifies the great fortune of a few pounds g the Irish to begin life in a strange lan given may supply the provisions for a few

days.
We are accustomed to count with pleasure the gains to the Catholic Church in America by Iri-h emigration; but it pains us to consider the loss of the offspring of a Catholic people. We must acknow-ledge that millions of the Irish race have from various causes, been lost to the Church in this country since its first settlement; the want of priests being the principal reason. We shall hereafter enumerate others that operate at the present time. We presumed to send to

POPE PIUS IX, OF BLESSED MEMORY, a copy of our last letter to the Irish clergy on the loss of souls, consequent on wholesale and improvident emigration. His Holiness was deeply moved by that letter, and especially by the proofs that we brought forward. Our Holy Father deigned, through the Prefect of the Propaganda, to address us a letter thanking us and directing us "agere cum Epis-capis Hiberniae de hac re." We quoted capis informate de nac le. We district statistics of jails, prisons, and the returns of Protestant societies for the protection of children, tens of thousands of whom were Irish Catholics and were sent to the Western States, and bound to Protestant farmers. In many instances their names were changed that their parentage might not be known. We have met some of those children, now men and women, staunch Protestants. Some, however, have been re-converted to the faith. We are blamed by some parties for exposing the faults of our people, but we were thanked for our courage in having done

the poor man travelling from Jerusalem to Jericho, have fallen in greater numbers and into deeper crime. The statistics of prisons show that the majority of Irish culprits there are incarcerated for the lighter misdemeanors, especially those arising from drink and high temper. Any one who knows a little of human nature will not be surprised to find such a people as the Irish—robbed of their manhood and self-respect at home, sent adrift in this new country, abandoned to themselves, in many cases without the restraints of religion, home associations and good comreligion, home associations and good com-panions, and all the while oppressed with poverty—contributing more than their

the Irish, and perhaps also towards their Government, the English clergy grieve in silence over the scandal. We repeat that it is almost miraculous that so many of the Irish continue religions and faithful in the most adverse circumstances. We shall now attempt to enumerate the causes of the great loss of souls, which causes of the great loss of souls, which may in a great part be remedied in future. Before doing so we must protest against all secret societies which are condemned by the Church. They are injurious in various ways. First, they exclude the members from all participation in the sacraments and prayers of the Church. Secondly, those secret political societies, being composed principally of reckless men, who will betray their companions for money to save themselves from punishfor money to save themselves from punish-ment, do not gain their object. We must also protest most emphatically against the oppression of the poor, and against unjust and inhuman evictions from the homes of thousands of families from the homes of thousands of families in the dead of winter, to be exposed to death, homeless and foodless, to be de-graded to a poor-house or driven to a for-eign land, often to fall into a deeper misery, for no other fault than inatility to pay an unjust rent, which their farms could not yield, owing to bad seasons per-mitted by the Providence of God. If we condemn secret societies, we must also condemn the root of evil--"tyranny." THERE IS A JUST GOD IN HEAVEN

they should have paid; and if the bad harvests be taken into account, and the past unjust and exorbitant rents, and the length of time they were paid and the improvements made by the tenants themselves, for which an increased rent was added, they owe, in most cases, the land.

allowed themselves to be massacreed in their cabins rather than leave them; but

WE SHALL NOW ENUMERATE THE CAUSES OF THE LOSS OF SOULS IN AMERICA.

We have cited already—1st, the scarcity of priests. 2d. The great majority arriving in America, till very lately so poor, that they were unable to push their way in the country and follow their old occupation of tilling the land. Hence they were forced to take lodgings in overcrowded tenement houses, in the poorest and most unhealthy parts of the cities, infested by the lowest characters, where they and their children sicken, ters, where they and their children sicken, and many premature deaths occur. The are received in Orphan Asylums and Pro-tectories, established by the zeal of bishops, clergy and religious in this country, and supported by the voluntary con-tributions of our good people.

ANOTHER CAUSE OF SO MANY IRISH

ORPHANS is that their fathers, accustomed to the fresh air of the country, were obliged to work in foundries, rolling mills, gas houses, sewers, and unwholesome places. Their strength begins to fail them. They too often take strong drink to help, as they think, to keep up their strength, but it only hastens their death. This accounts in part for the number of widows and orphan children of the Irish in this country. Poor children who with their lively faith and religious affections,

their lively faith and religious affections, might be so many diamonds in the crown of the Church. Alas! the old adage, "corruptio boni pessima." The high, strong temperament of the Celtic Irish race, which is also talented, impulsive, generous, open-hearted and open-handed, leads them into many mistakes, as these noble qualities are trafficked on by unprincipled sharpers. Their laye of parents and home is proved by the love of parents and home is proved by the millions of pounds sent annually from America to help their families to this country, or to enable them to live at home, and this money goes into the land-lords' pockets. The excuse that a fine young man gave us for not going to Mass on Sundays, was that he had not good clothes. We asked him how long he was

thanked for our courage in having done so for a good purpose by the highest dignitaries of the Church in America. We thought that statistics were necessary to prove a point, which simple narration would not sufficiently impress on some minds, always accustomed to look on the bright side of things.

ANY PEOPLE TREATED AS THE IRISH AVE been treated, would, doubtless, like the poor man travelling from Jerusalem to Jevicho have fallen in greater numbers.

in many cases without the restraints of religion, home associations and good companions, and all the while oppressed with poverty—contributing more than their share

TO PRISONS, JAILS, FOOR-HOUSES AND LUNATIC ASYLUMS.

The same can unfortunately be said of many of the Irish who take refuge in the English and Scotch cities and towns. Through delicacy, we presume, towards the Irish, and perhaps also towards the Government, the English clergy grieve in Government, the English clergy grieve in the second state of the conclusion arrived at was to, make no efforts which might have the contrary effect to that intended, but to leave the Catholic children to the action of the public schools, which from official investigation, and patriotism demand these efforts made in Ireland to ameliorate to that intended, but to leave the Catholic on the total three onclusion arrived at was to, make no efforts which might have the contrary effect to that intended, but to leave the Catholic on the efforts which might have the contrary effect to that intended, but to leave the Catholic on the efforts which might have the contrary effect to that intended, but to leave the Catholic on the endition of the public schools, which from official investigation, are told on good authority, is as bad, if not worse. We are meeting from time to time men and women in very good positions, who were Irish Catholic orphans, placed when young in Protestant houses of faith and morality.

MINED MARRIAGES IS ANOTHER SOURCE

MINED ALICA SYLUMS.

From all that we have said above, we efforts which might have the contrary effect to that intended, but to leave the Catholic on the total three diditions of the public schools, which from official investigation, are told on good authority, is as bad, if not worse. We are meeting from time to the action of the public volume and particism and religious auxiety at the total to that intended, but to leave the Catholic on the total three onclusion arrived at was to, make no fillows. The onclusion arrived at was to, make First Communion, but alas! when they grow up, they too often neglect, in large cities, to frequent the sacraments. In the cities and towns of England and Scotland the sad case of many of the children, we not worse. We are meeting from time to time men and women in very good positions, who were Irish Catholic orphans, placed when young in Protestant houses and reared in the religion of their protectors. A special care was taken to instill into their minds the deepest prejudice against the religion of their parents. In the large cities of this country the Catholic against page 100 the Catholic parishes number from 6,000 to 15,000, or even more. Three or four priests are usually attached to them. The few priests find it impossible to adequately supervise such a large number. They cannot spirit them in their houses. We must not visit them in their houses. We must remark that the children of the well-to-do Catholics receive a good education and are bright ornaments of the Church. In all the Irish congregations
THE BOYS SERVING MASS ARE OF IRISH

> cal state is becoming more than necessary to supply the local wants in the older cit-ies. There are many Irish religious soci-eties and confraternities of young men and women, and our numerous convents are filled with Irish-American young ladies. The hotels and private families are mostly supplied with Irish "help," who are generally models of religion and piety, and contribute largely to all Catholic charities here, as well as to the relief of the wants of their friends, at home. There is also a of their friends, at home. There is also a fallen class, who have been raised in poor houses, or who had lost their character in their own country before coming here, and yet in the depths of their misery and

PARENTAGE.
The number of vocations to the ecclesiasti-

disgrace, have not lost all sense of religion there is a just god in heaven disgrace, have not lost all sense of religion and shame, and will call for a priest when the unjust steward. The public records of the Land Commission Court have shown to the world that the landlords is the landlords of the landlords is the landlords of the landlords in the landlords is the landlords of the landlords in the landlords of the landlords is the landlords of the landlor of Ireland forced from the tenants, in many instances, almost double the rent they should have paid; and if the bad havests be taken into account and the rent they should have paid; and if the bad have taken into account and the rent they should have paid; and if the bad have taken into account and the rent they should have paid; and if the bad have taken into account and the rent taken into account and the recover themselves and get situations. The tears and cries of these poor creatures, as they think of their happy homes, before the landlord evicted them and their particular taken into account and the rent taken into account and taken into

not permit them to have. Once of the not permit them to have a present the not permit them to have a present the not permit them to have a permit them to ha near them. All cannot attend it. But this good service, whilst it tends to nourish the ideas of faith and religion, yet is not sufficient to fortify the young people frequenting non-Catholic schools, and in frequenting non-Catholic schools, and in the frequenting non-Catholic schools, and in the frequenting non-Catholic schools, and in the frequenting non-Catholic schools and in the frequenting non-Catholic schools and in the frequenting non-Catholic schools and in the faults. Drunkenness is almost the only crime that leads them into jails, and their children into asylums and orphanages. Would to God that there were more Cartillo and the faults of the faults of the faults. The world then knows all about the faults are the faults and the faults are the faults. The world then knows all about the faults are the faults. The world then knows all about the faults are population. Some, not having a church of their own religion, are sometimes drawn, by curiosity at first, to attend Protestant churches, concerts and prayer meetings, become lukewarm Catho-lics, and drift away from the Church. There are many exceptions, however. A young man who came to our seminary to study for the Church, said to us in great children are forced to frequent the streets for fresh air and exercise. Many of them fall into bad company, they are hungry; they are soon taught to steal. They are sent to jails or reformatories, or are picked up by agents of various societies, get food and clothes, and are sent out "West" to Protestant masters. We must not forget to mention that all great many are received in Orphan Asthums and Prothe summer time, but the priest gave a station' in our house twice a year." The young man was prafamedle, additionally to settle in, having no choice their 'station' in our house twice a year.' The young man was profoundly religious, and became a good and zealous priest. Great efforts and sacrifices are being made by the classy and pacula to multiple

of our losses. We all know that our Holy Father, Pope Prus IX., of blessed memory, pronounced mixed education, as a general rule, to be an unqualified evil. The Catholics, where they have not Catholic schools, and their children to the common schools. Here the tops and

The Catholic children, in many cases, become aslamed of their religion and the country of their parents, and become, strange to say, anti-Irish first and Irish come in Catholic afterwards, for the Irish come in for a great deal of abuse. We may remark that the young Germans are equally ex-posed as the Irish children are. It is well to remember also that

THE MAJORITY OF THE AMERICAN PEOPLE

and do not belong to any Church organization. The Irish, as a people, are naturally religious Even in Pagan times their Celtic ancestors had unbounded respect for religion and its priests. If they have not the opportunities of the true religion, they must have some freligion which appears to them true. In reading over the names of the ministers of the various Protestant denominations, we have been the children are sent to work very young, before they are half educated. The prevailing spirit of the young workmen of this country is independence, even of parental authority, and no wonder that many of the young hish become impregnated with the same spirit. Many of the workmen, on Sunday mornings, frequently remain in bed and neglect going to church. The Catholic children who frequent the Catholic schools make their First Communion, but alas! when they Protestant denominations, we have lies. After a long and earnest disputation the conclusion arrived at was to make no

> parts of the country are as one to five, seven, ten, and even more. They are associating almost constantly with Protestants and intermarriages are the consequences. They are far from Church and the influ-They are far from Church and the influence of its teaching. Catholic neighbors are few and far between. The children of these marriages frequent the common schools. No wonder, then, that if the Catholic parent be not very fervent the children can hardly escape being Protestants. In the returns of one of the dioceses of the United States, where the Catholics are very few, nearly half of the marriages are mixed.

riages are mixed. THE UNPREPARED CONDITION OF THE EMI-

is another cause of loss. They scatter about in search of situations, the parents being too poor to keep them together. The children, as well as themselves, are low-spirited and slavish. They cannot help it. They lived in hovels not fit for cattle. They are poorly clothed and hadly fall it. They lived in hovels not fit for cattle. They are poorly clothed and badly fed. The people among whom their lot is now cast are comfortable and high-spirited. The Irish feel keenly their former degradation, and cherish the bitterest feelings of the past. Now they begin to enjoy comparatively some comfort, and it is not to be wondered at that the heads of many of them should turn in the sudden transition. The children quickly surpass in general knowledge their parents, and if true religion does not come to their aid, they are tempted to neglect or to be ashamed of them. Shame upon any government that has been the cause of bringing its subjects to such a low condition. All agree that

In giving Confirmation, we frequently notice the fine foreheads and comely countenances of the children born in this counwhere their mothers were not half starved when they bore them, and con-trasting them with their parents, brothers and sisters born in Ireland, we conclude that good blood will tell, when not starved. Poles being in a similar condition to that of the Irish, come in also for a large them one of whom it may be trul share of the sympathies of the American he had not an enemy in the world

IRELAND IS THE BLACK SPOT ON THE ESCUT-

CHEON OF ENGLAND.

the wolf within h's fold, but will also try to keep them from being driven from it to be exposed to greater evils. When we consider the noble stand made by the great Pontiff Pius IX., of blessed memory, to guard a single member of his fold, the boy Mortara, and also the efforts made by the late Cardinal Cullen, Archbishop Me-Hale, and other great prelates of Ireland.

Hale, and other great prelates of the land in the public journals. Scenes of evictions, such as have been willages, and consequently from church, which may be distant from six to twenty miles, and, even if nearer, Mass only once a month—find themselves at very great disadvantages. They frequently move to good positions from very poor beginning, proves that the cry that the "Irish enear church. Hence even the Protestant should proportions subscribe largely to our Cath-late and other great prelates of trel and other great prelates of the livis that considerable distance from towns and villages, and consequently from church, which may be distant from six to twenty miles, and, even if nearcr, Mass only once a month—find themselves at very great disadvantages. They frequently move of those who have worked themselves up to great prelates of Ireland by the military and villages, and consequently from church, which may be distant from six to twenty miles, and, even if nearcr, Mass only once at month—find themselves at very great disadvantages. They frequently move of those who have worked themselves to good positions from very poor beginning, proves that the cry that the "Irish that considerable distance from towns and villages, and consequently from church, which may be distant from six to twenty miles, and, even if nearcr, Mass only once at wery great disadvantages. They frequently move of those who have worked themselves to good positions from very poor beginnings, proves that the cry t disadvantages. They frequently move off and come into towns or villages to be near church. Hence even the Protestant proprietors subscribe largely to our Catholic churches in those places. It is often the churches of the control of the churches in those places. It is often the churches who have worked worker worker when the control of the churches who have worker worker

many of their enemies, saved the world the horror of wholesale slaughter of the innocent people. Let injustice cease, and Ireland and the Irish people will become a happy and loyal people. By justice thrones are strengthened, and governments prove their legitimacy, and their right to respect and loyalty.

We shall now enumerate the Causes of Tele Loss of Souls in America.

We have cited already at the cause of their one in makededs upon their unfortunate victims.

Another obstacle to the frequenting the catholic church in this country is the family of the roads in spring and autumn; and the heavy snow in winter for those who have no conveying and hot that we will not permit them to have. Once or twice a year the priest may hold a "station" the unfortunate victims.

DRINK IS ANOTHER CAUSE OF LOSS and of great misery and untimely deaths. The Celtic blood is so strong and hot that we first the cause of inspring and autumn; and the heavy snow in winter for those won have no may care, with a portion of the roads and of great misery and untimely deaths. The Celtic blood is so strong and hot that we first the country is the catholic church in this country is the catholic church in this country is the form the prior town misdeeds

DRINK IS ANOTHER CAUSE OF LOSS and of great misery and untimely deaths. The Celtic blood is so strong and hot that we first the catholic church in this country is the catholic church in the country is the catholic church in the catholic church in the country is the catholic church in the catholic church in this country is the catholic church in the catholic church in the cat dinal Mannings in the British Isles! There are temperance societies headed by the clergy in almost every city and town of note. Thank God, in the country drunkenness is not the besetting sin of the Irish, or in cities either as a general thing. Bad and insufficient food, and drinking on an empty stomach, are the chief causes of intemperance among the Irish. It is remarkable that even in their drunken state they respect religion and the priests. Another cause is that THE IRISH COME ISOLATED, WITHOUT OR

work which are offered. Hence they become scattered all over the country. It is not to be supposed that they can get employment as soon as they land. Many suffer a great deal of hardship and want they get settled down. We must be supposed they get settled down. the clergy and people to multiply churches and schools, but it is a moral impossibility to supply the sudden and ever-increasing wants of the impoverished emigrants that come in large numbers to the suppose and the sudden and ever-increasing wants of the impoverished emigrants that come in large numbers to the suppose and the suppose of the supposed that they can get employment as soon as they land. Many ployment as soon as they land. Many suffer a great deal of hardship and want before they get settled down. We must now speak of the young women and girls who, in great numbers, come unprotected. our shores.

COMMON SCHOOLS IS ANOTHER SAD CAUSE of our losses. We all know that our Holy Father, Pope Prus IX., of blessed memory, pronounced mixed education, as a general rule, to be an unqualified evil.

The Catholics, where they have not catholics are not catholics. in the midst of dangers and difficulties is an especial protection of God and His Blessed Mother, to whom they are singularly devoted. Some that might have been saved by ordinary precautions are common schools. Here the tone common schools. Blessed models are frequently mocked and sneered at by their companions. The achers, when occasion offers, such as at history, or speaking of Catholic countries, or geography, often display their bigotry. The common heart is very sensitive to ridicate the country, or speaking of catholic countries, or geography, often display their bigotry. The common heart is very sensitive to ridicate the country, or railroads, canals, steamboats, and farms, and werkshops, and are lost sight of in and werkshops, and are lost sight of in any common heart is very sensitive to ridicate the country of and workshops, and are lost sight of in too many instances. In sickness, how-ever, they do not forget their early training in the true faith. Often in looktraining in the true faith. Often in look-ing at our streets, paved with cedar, which in Europe would be employed in nobler uses, we think of our good Irish people. Married men also leave their wives and

families in Ireland to acquire means to bring them out. Alas! some of them fail We repeat again, that which could not be effected in Ireland by religious perse-cution, loss of lands and homes, social dis-abilities and starvation, has been accomplished here, in too many instances, by the enemy of all good and his agents. This forced emigration of an impoverished people into a new country whose inhabi-tants are overwhelmingly non-Catholic,

effected it. WHAT WAS THE CONDUCT OF THE HEBREWS, whilst yet the people of God, when they were transported from their own country without their prophets and priests? Did they not fall away in vast numbers from their religion? And why should the Irish people be expected to surpass all other nations in religion and virtue in circum-stances the most unfavorable, when no pains were spared to proselytize them?
What was the conduct of the English and
Scotch people under persecution?
From all that we have said above, we

patriotism in an Irishman to be considered criminal?

It was sad to notice in the days of slavery in the South that the slave mothers dare not call their children their own. The masters claimed them as their own property, and could barter and sell them as they pleased. Our venerable brethren may ask us to

SUGGEST A REMEDY FOR THE EVILS MEN-We have too much respect for their

better judgment and patriotism to suggest any. They know best the condition of their country and the condition of ours. The salvation of tens of thous-ands of souls for whom Christ died is at stake, and the account which we must give of those confided to our care is terri-

With the most profound respect and reverence, we beg to subscribe ourselves, most reverend and reverend brethren, your humble servant in Christ, +John Joseph Lynch

Archbishop of Toronto.

The Late Mr. Richard McDonald.

We regret to announce the death of this highly esteemed gentleman, a resi-dent of London for many years. After a dent of London for many years. After a short illness he passed away on the 28th instant, in the 42nd year of his age, fortified by the sacraments of holy Church, of which he was ever a most de vout adherent. The funeral took place on Sunday afternoon, the remains having been previously brought to St. Peter's Cathedral. Father Tiernan took occa-sion to refer in feeling terms to the many virtues of deceased, and those who had the pleasure of being acquainted with Mr. McDonald will readily agree with all the good priest said in his praise. His family have lost a kind and indulgent husband and father, and a numerous circle of friends will regret that at so early an age they will miss from amongst them one of whom it may be truly said,

BISHOP McDONELL.

To the Editor of the Inverness (Scotland) Advertiser : "It was in this conjecture," continues the venerable Prelate, "that the writer of these pages, then a missionary on the borders of the counties of Inverness and Perth, in the highest inhabited parts of the Highlands of Scotland, affected by the distressed state of his countrymen, and hearing that an emigrant vessel, which had sailed from the Island of Barra, one of the Hebrides, had been wrecked, and had put into Greenock, where she landed her passengers in the most helpless and destitute situation, most helpless and destitute situation, repaired in the spring of 1792 to Glasgow. Having procured an introduction to several of the Professors of the University, and the principal manufacturers of that city, he proposed to the latter, that he would induce the Highlanders who had been turned out of their farms, the latter can be also account from shipwers. and those lately escaped from shipwreck, if they (the manufacturers) would but encourage them. And this they readily encourage them. And this they readily promised to do upon very liberal terms. There were two serious obstacles, how-ever, to the usefulness of the Highlander-they did not under ers; the one that they did not under-stand the English language; the other that a large portion of them were Roman Catholics. The excitement raised by Lord George Gordon against Catholics, twelve years before, when the Catholic chapels of Edinburgh and Glasgow, and the clergymen's houses, were burned, had not yet subsided; and a strong and ous feeling against the professors rancorous feeling against the professors of the Catholic religion still remained among the lower orders of the people of Glasgow; so much so, indeed, that no Catholic clergyman could with safety Catholic clergyman could with sairly reside there, from the time of the burning of the chapels, to the period we are now speaking of. The manufacturers represented to the missionary, that although perfectly willing themselves to afford to Catholics all the countenance and protection in their power, yet, as the penal laws still remained in full force against them, they could not be answerable for the consequences, in the event of evil designed persons assailing or annoying them; and they represented that the danger was still greater to a Catholic clergyman, who was subject not and abuse of the rabble, but to be arranged before a court of justice To this the missionary replied, that although the letter of the law militated against Catholics, the spirit of it was greatly mitigated; and if they would but assure the Highlanders of their protection, he himself would take his chance of the severity of the law and his chance of the severity of the law and the fanaticism of the people, and accompany the Highlanders to the manufactur-

ies, in order to serve them in the double

capacity of interpreter and clergyman. The manufacturers appearing much pleased with this proposal, offered every

protection and encouragement in their

Accordingly, with the approbation of his

Bishop he took up his residence in Glasgow, in June 1792, and in the course of a

few months, procured employment for upwards of six hundred Highlanders.

and followers.

to himself

On the few occasions previous to this, that a priest had officiated in Glasgow, he was obliged to have his meetings up two or three pair of stairs, and to station at the door a sturdy Irishman or Highlander, armed with a bludgeon, to overawe the intruders who might attempt to disturb the service. But the missionary, by the advice of one of the most influential clergymen (Dr. Proteus, who mar-ried an aunt of Sir John Moore's) of the city, opened his chapel to the street, and did not close the door during the service. The war of the French revolution produced a stagnation in trade, and the poor Highlanders were thrown out of employment; and being unaccustomed to hard labour, and totally ignorant of the English language, they became more helpless and destitute than the control of the english language. They have been destified the world of the whole computation of the english language is the manion, Gosford Castle, near Market Hill, Armagh, where under the any other class of the whole comm In this crisis the missionary conceived the idea of getting those unfortunate Highlanders embodied as a Catholic corps in his Majesty's service, with the young chief, Macdonell, of Glengarry, for their colonel. Having procured a meeting of the Catholics at Fort-Agustus, in February, 1794, a loyal address was drawn up to the King offering to raise a Cath-olic corps, under the command of the young chieftain; who, together with John Fletcher, Esq., of Dunans, proceeded, as a deputation, to London, with the address, which was graciously received by the King. The manufacturers of Glasgow furnished them with the most ample and honourable testimonials of the good conduct of the Highlanders during the time they had been in their works, and strongly recommended them. A letter strongly recommended them. A letter of service was accordingly issued to raise the first Glengarry Fencible Regiment as a Catholic corps—being the first that was raised as such since the Reformation. The missionary, although contrary to the then existing law, was gazetted a chaplain to the regiment. Four or five regiments, which had been raised in Scotland, having refused to extend their services to England, and having mutinied when they were ordered to march, the Glengarry Fencibles, by the persuasion of their chaplain, offered to extend their services to any part of Great Britain or Ireland or even to the islands of Jersey and Guernsey. This offer was very acceptable to the Government, since it

"In the summer of 1798, the Glengarry regiment went to Ireland to assist i putting down the rebellion in that country. The influence of the chaplain was beneficially exerted in restraining the excesses of veomanry... .. The Catholic stored to their proper use. He also invited the terrified inhabitants and the triefly cured meafter a tew applications. clergy to resume their accustomed worship, and labored, not in vain, to restore tranquillity and peace to the people, persuading them, that, if they

formed a precedent to all fencible corps that were raised after this period.

haved quietly and peaceably the Gov-ernment would protect Catholics as well as Protestants—and impressing upon their minds, that the Government having entrusted arms to the hands of the Glengarry Highlanders, who were Roman of Millbridg of deafness.

inimical to them on account of their religion. These exhortations, together with the restoration of divine service in the chapels—the strict discipline enforced by Colonel Macdonnell, and the repression of the licentiousness of the regularity served in a great measure to omanry, served in a great measure to

yeomanry, served in a great measure to restore confidence to the people—to allay feelings of dissatisfaction, and to extinguish the embers of rebellion, wherever the Glengarry regiment served."

In 1802, the regiment was disbanded, and the Glengarry Highlanders being again reduced to the greatest straits, Mr. Macdonnell succeeded, after unparalleled exertions, in taking out numbers of his deserving and unfortunate countrymen, in the year 1804, to Upper Canada, where he saw them comfortably located where he saw them comfortably located and obtained for them patent deeds for 190,000 acres of land. He shortly afterwards commenced the erection of churches and schools, and went forth as churches and schools, and went forth as a pious missionary in the single-hearted ness of faith, sacrificing every social and domestic comfort, and the privileges of civilized society, exposing himself to numberless privations, and struggling against almost insurmountable obstacles, in order to administer the obstacles, in order to administer the consolations of religion to the few and far-distant inhabitants of the then nearly impenetrable forest. He devoted the greater part of a life of more than thirty years entirely to the missions of Uppe Canada. For some years, he carried hi wallet on his Herculean shoulders, through its wilds and fastnesses, hundreds and hundreds of miles, under cold and hunger, to preach the word of God, and administer the rites of our holy religion to the widely scattered Catholics, many of them Irish, who first braved the difficul-ties of settlement. By his zeal, his pru-

ankest bigotry.

During his episcopate, he made several voyages across the Atlantic, on the sub-ject of the affairs of his extensive diocese, and though in his 78th year, he did not hesitate, in conformity with a resolution hesitate, in conformity with a resolution passed at an aggregate meeting of the Catholics of Upper Canada, held at his residence at Kingston, on the 10th of October, 1837, to undertake another to England, for the purpose of journey to England, for the purpose of raising funds for the erection of a Catholic College in Upper Canada, and for the promotion of British emigration in that rising and important colony. Bishop Macdonell accordingly, left Canada dur ing the summer of 1839, and arrived at Liverpool on the 1st of August of that

Soon after his arrival he repaired to

dence, his tact, his energy, perseverance, and good sense, he saw them, as they thickened about him, placed in that scale

London, where he personally communicated with the Colonial Office. In pursuance of his plan of emigration, he afterwards visited the Highlands of Scotland; and in October 1839 he went over to Ire land, with the intention of being present at the great dinner given to the Catholic prelates in the City of Cork; but owing to a dense fog in the Clyde, and adverse winds, he did not reach it in time for the festival. Notwithstanding this disappointment, he visited the bishops; and owing to the impossibility of obtaining, in the west of Ireland, any other conveyance than a jaunting car, he was unfortunately tunately exposed, during an entire day to one of the drizzling rains so common in that humid atmosphere; which expoure occasioned inflammation of the lungs, accompanied by a severe cough; and although he placed himself under the care of the kind President of Carlow College, and afterwards with the Society Jesus at Clongowes Wood, and from their unwearied attentions to him greatly recovered, yet he still retained so much o his indisposition, as to keep his bed at Dublin, on his arrival there, nearly a roof of that excellent and kind-hearted nobleman, he appeared to have recovered entirely. After remaining a short time at Armagh, with the Catholic Primate of Ireland, he resolved to return to England, where he was anxious to urge his views on the Government and Parliament; he arrived at Dumfries, in Scot-land, on the 11th of January, 1840, on his way to London to visit his old friend and College companion, the Rev. Mr. Reid, the highly esteemed pastor of Dumfries; he appeared in good health, and celebrated mass next morning. He passed the evening of the 13th in cheer-ful conversation with a few friends, and retired to his bed-chamber about 12 o'clock. About 4 o'clock in the morning of the 14th, he called up his servant, informed him that he felt chill, requested him to put on a fire, and give some articles of clothing. The servant suspecting that there was something wrong, enquired of the good bishop whether he was well? and receiving no answer he became alarmed, and called up the Rev. Mr. Reid, who administered to the dying prelate the last rites of the Church. After receiving the parting benediction, the Bishop expired without a struggle

It would require a volume to relate the almost unparalleled exertions of this venerable prelate to promote the interests of religion in the country of his adoption, from the 1st November, 1804, when he landed at York, Upper Canada, to the close of his earthly career in 1839

.... Ayer's Cherry Pectoral is recommended by physicians of the greatest emin-ence on both sides of the Atlantic, as the most reliable remedy for colds and coughs, and all pulmonary disorders. It affords prompt relief in every case. No family should ever be without it.

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Do Not be Duped. A recently advertised and highly puffed

remedy for deafness has lately been exposed as an unmitigated fraud. Not so with Hagyard's Yellow Oil; none name it but to praise. John Clark, of Millbridge, testifies that it cured him

NEWS FROM IRELAND.

DUBLIN.

Judgment has been marked against the responsible editor of United Ireland for £5,000 on the claim made by Police County Inspector Ellis French for alleged libel.

The youngest and free in the control of the county Inspector of the county Inspector Ellis French for alleged libel.

The youngest and favorite sister of the distinguished composer, Michael W. Balfe, has passed away, and was interred in Glasnevin Cemetery on December 5. KING'S COUNTY.

As a protest against a Grand Jury pre-As a protest again as a craim as a sentment award in respect of a so-called malicious burning in King's County, three farmers—Messrs. E. Wyer, M. Dempsey, and B. Ennis-have suffered their cattle to be seized and driven into Edenderry for sale. If the collection of such imposts had to be carried on throughout the country under this plan, assessments under the Crimes' Act would be undesirable governmental luxuries. LONGFORD.

Lord Annaly, on the recommendation of his agent, Mathew Weid O'Connor, Esq., J. P., has agreed to reinstal a num-ber of his evicted tenants into their holdings on the Longford Estate on fair terms, and cordial relations are again estab-lished between him and his tenants.

CORK. At the County Cork Presentment Ses sions, on December 1st, £2,605 was passed to defray the proportions of ex-penses of the Royal Irish Constabulary in the West Riding of the County consequent upon its disturbed state within the half-year. In the West Riding £2,315 was passed for a like purpose. This tax of close on £5,000 is exclusive of police tax where protection barracks are established.

A placard has been posted up in Fermoy which contains the answer of the farmers of the Castlelyons district to the Castle ukase which forbade the recently convened meeting. It is a notification, to which ninety-six signatures are ap-pended, that poison has been laid down over all the holdings of the subscribers and that all trespassers will be prosecu-ted. This is practical as well as fair retaliation.

On Nov. 30th, Mr. John Savage proceeded to the lands of Lisfihil, near Five-mile-bridge, under the protecting care of Constable Rea, of Ballymartle and all his available force to evict a man all his available force to evict a main named Simon Leary, a tenant farmer on the property of Mr. James Payne, of Up-ton. The farm consisted of sixty acres of miserably bad land, rendered doubly so by bad treatment and neglect, and the rent was £33 a year. The amount due was £49 10s last March, to which a half gale due, on the 28th of Sept., may be added. Before the eviction operations commenced a person came forward by Mr. Payne's authority and offered to accept £16 in discharge of the amount, but the tenant failed to avail of the offer, and as a matter of course had to take the consequence, and it was then that misery in all its aggravated form presented itself. No fancy picture could fully represent the state of the wretched man's dormitory. In a word, a person who would care for his pig would not have it

in such a place. LIMERICK.

The Limerick Corporation has resolved to re-name Wellesley Bridge. The new name is "Sarsfield Bridge." The structure was recently declared free of taxes, the Government forgiving the greater portion of the debt.
On Dec. 2d, Mr. Edward Daly, brother

of Mr. John Daly, arrived in Limerick from England. The police appeared to be expecting Mr. Daly's arrival, for on reaching Limerick he was met at the railway station by a party of detectives, who accompanied him to his residence, and then searched the premises and Mr. Daly's trunk. A mechanical toy, a doll, which Mr. Daly alleges was given him at Birmingham, as a present for one of his children, appeared to excite suspicion. They eventually left the house, but only to return the next day, when a further search was made with the result that the deal in execution was carried off by the doll in question was carried off by the searchers for scientific inquiry. The

police did not make any arrest.

The relations of Lord Cloncurry and his tenants at Murroe, are unchanged The evicted tenants still occupy the huts provided for them by the late Land League, and a few days since, a cheque for £200 was forwarded for their benefit from Dublin.

A placard was issued at Newry, on November 30, signed "His Fatship," thanking all those who tendered for the accomodation of 5,000 Orangemen, and stating that such accomodation was not now required as "Orange Peel" and his backers have been frustrated by the probackers have been frustrated by the pro-clamation. Nearly all the copies of the Lord Lieutenant's proclamation were torn down. A procession of "Protestant boys," marched through Canal street, boys," marched through Canal street, Sugar Island, and Trevor hill, playing "The Boyne Water" and kindred tunes, and cheering. Tar barrels were lit in Orange quarters, and great elation existed over the suppressions of the Nationalist meeting. The Orangemen were alist meeting. The Orangemen were ordered by their leaders to be in readiness for any emergency.

TYRONE.

The gentlemen who proclaim their virtuous obedience to law and order while denouncing outrage, were represented in the dock at Pemeroy, on Dec. 5th. Mr. A. J. Mathews, proprietor of the Tyrone Courier, the Orange Bible of Dungan non Boynemen, was one of the accused. The others were George Richardson, Wm. Gibson, Thomas McMullen, and Robert McMullen. They were charged with maliciously setting fire to a Land League hut, occupied by a family named Mooney. After inquiry the McMullens were discharged, and the others were sent for trial without bail, the magistrates re-marking that the offence was, in its criminality, only second to actual murder. A few extracts from Mr. Mathew's Tyrone Courier in denunciation of Land League outrages would be interesting reading in connection with this case.

DERRY.

On Dec. 10th, a riot of a rather serious nature was provoked in Bishop street, Derry, by an Orange mob. Stones and bottles were freely thrown for a consider-

able time, and the streets and its surroundings were perfectly impassable. The arrival of a body of police, however, quelled the disturbance, and a num of arrests were made.

The Castle authorities have again

GALWAY.

stepped in to curtail once more the already small fraction of freedom enjoyed by the Irish press. This time Mr. John Callanan, of the Western News, Ballinasloe, is the victim, and he is now exasloe, is the victim, and he is now experiencing the treatment which so many Irish journalists have undergone within the last two years. The charge brought against him was the old stereotyped one of having published an article which was calculated to prevent a person from doing what he had a legal right to do, etc. It seems that, in one of the districts in It seems that, in one of the districts in which the Western News circulates, a herd named John Crehan had undertaken work on some land on the estate of Philip Smith, at Colmanstown, in succession to another herd who had been dismissed, and the result of this was that dismissed, and the result of this was dismissed, and the result of the neighborhood to protect the new herd.

The consequence, of course, was that an The consequence, of course, was that an additional tax was put upon the people; and just because Mr. Callanan pointed out if the herd had not taken the position the extra police tax would not have been necessary, he was arraigned on December 1st before Mr. Lyster, R. M. and Mr. Paul, R. M., and was sentenced to fourteen days' imprisonment. Mr. Callanan was accompanied to the train which took him to Galway by a large concourse of people, and when the train concourse of people, and when the train was leaving cheers were given for the Western News and National League. A meeting of the League was subsequently held, and a resolution passed condemning the action of the Government, and a letter of condolence was ordered to be sent to Mrs. Callanan. Mr. Callanan is known by the people of his county as known by the people of his county as about the last man in it who would use the journal which he edits for the purpose of boycotting anyone, and especially a poor insignificant herd. That he should w be in prison convicted of offence is striking evidence of the elasticity of the Crimes Act.

MAYO.

The tyranny and persecution to which the family of Mr. Patrick Nally, of Balla, have been subjected is more atrocious than would be practiced by an Abyssin. ian tyrant. For the fifth time Mr. Nally's place has been ransacked, the mantle pieces smashed, the floors torn up, and the house generally damaged by the myrmidons whom the English Government sent to search for evidence to convict the man whom they endeavored, by a most dishonorable device, to brand as an informer. Abdication is the only decent thing left the British Government to do. If they cannot govern Ireland unless by shameless, diabolical means, they should run away from Ireland and

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

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The very marked testimonials from College Professors, respectable Physicians, and other gentlemen of intelligence and character to the value of Warner's 8AFE Cure, published in the editorial columns of our best newspapers, have greatly surprised me. Many of these gentlemen I know, and reading their testimony I was impelled to purchase some bottles of Warner SAFE Cure and analyze it. Besides, I took some, swallowing three times in prescribed quantity. I am satisfied the medicine is not injurious, and will frankly add that it I found myself the victim of a serious stidney trouble I shoud use this propersion stands dazed and helpless in the presence of more than one kidney malady, while the testimony of hundreds of intelligent and very reputable gentlemen hardly leaves room to doubt that Mr. H. H. Warner has fallen upon one of those happy discoveries which occasionally bring help to suffering humanity. His Outspoken Opinion.

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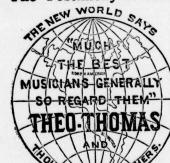
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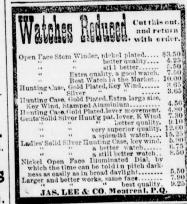
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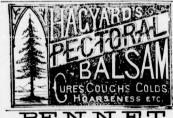
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Upon his couch the Old Year lay,
Death pressed his brow and hand;
A pligrim Year in mantle white
Was dying in the land.
Life's anxious heart stood mourning by,
And dropt a pitying tear
Upon the cold and snowy shroud
That wrapt the dear Old Year.

O Father Time! O archer swift!
Thy arrows are but days
Shot through the sky that spans our life,
Some clead in raimest dark and drear
That know no earthly light,
The sunshine of whose joys and hopes
Are quench'd in Sorrow's night.

O happy, jolly, good Old Year!
We'll miss thy heart and hand;
We knew thy form, we knew thy face,
Thy smile hath cheered the land.
Within thy folded arms we've dreamt,
With hopeful prayers and fears,
But now, alas! kind, good Old Year,
We bury thee with tears!

The friends that gathered round thy keee
We'll meet, alas! no more;
They've left the household of our day s.
And closed the iron door.
Life beams anew—With other light
We seek our path to find;
Nor seek in vain, with torch in hand,
The path we left behind.

Another Year hath robed itself,
And started on its way.
With staffor hope and raiment bright
It ushers in the day.
The bells are ringing through the land,
All hearts are filled with cheer;
"The Old is dead?"."-Long live the new!"
The glad, the bright New Year!

Ring in the joys of happy home,
The mirth, the love, the glee.
Ring in sweet peace to all mankind,
Ring thi all hearts are free.
O cherob Year! O white robed child!
Baptizes in hope above.
We pray thee bless with heavenly smile
The hearts and homes we love! New Year's morn, 1884.

CHRISTMAS AT THE CAPITAL.

Christmas is ever celebrated in Ottawa with becoming solemnity. This year, however, there seemed to be more than usual celatattending the celebration of that great and joyous festival.

THE BASILICA.

This fine edifice was fully packed at the celebration of the midnight mass, the vocal portion of which was rendered by the Society of Ste. Cecile, under the direction of Mr. S. Drapeau, Mr. Ernest Dionne presiding at the organ. The grand altar was fully illuminated and presented a very handsome appearance, the splendid carving and other decora-tions showed up with wonderfully good effect. Among the most noteworthy portions of the musical service were solos Nouvelle agreable, sung by Mr. La-chance; Minuet Chretien by Mr. E. Brousseau, and the solo at the epistle, by the director of the choir. The solo and chorus in the Kyrie was one of the most noteworthy features in the musical programme. The main feature, however, was the Adeste Fideles of Novello, which

tyle. His Lordship sang Pontifical High Mass at midnight assisted by the Very Rev. Father Routhier, V. G., as assistant priest, the Rev. Father Campeau of the Basilica, and the Rev. Father Coffey, editor of the Catholic Record, as deacons of honor. Rev. Father Sloan preached a most effective sermon. At 10 A. M. His Lordship again celebrated Pontifical High Mass, a large congregation assist-

ST. PATRICK'S CHURCH. The services were very imposing. Precisely at midnight the officiating priest, cisely at midnight the officiating priest, deacon and subdeacon commenced mass, the choir singing the *Kyrie* of Mr. Bonner's Mass in C, the solos being taken by Mrs. J. J. Harrison, Mrs. E. A. Mara and Mr. Smith. In the Gloria the soloists were Miss Annie Kavanagh and Messrs. Belleau and Mweitty. After the Gospel Rev. Father Whelan preached a sermon appropriate to the occasion. The Credo being then intoned, the choir took it up in splendid style, coming in well together. The solos in this part of the mass were taken by Miss Annie Kavanagh, Miss Smith, Messrs. Gourdeau, Belleau, Smith, and Maveitty. At the offertory Adeste Fideles was sung, Mrs. P. E. Ryan taking

For the Sanctus Miss Gertie Kavanagh sang her solo in a very finished manner, the other soloists being Mrs. Ryan and Mr. Smith. The choicest part of the mass, however,

the Agnus Dei, was advisedly the piece de resistance of the whole service. Mrs. Har rison, Miss Kavanagh, and Messrs. Belleau and Maveitty winning great praise for the faultless manner in which it was rendered. At the Communion Mr. Gour-deau sang Adam's Minuet Chrestien, with orchestral accompaniment. On the whole, it was by far the finest musical service ever heard in this church. composition was rendered.

Shortly after half past eleven o'clock night St. Joseph's Church was packed to suffocation, owing to the fact that in addition to the members of the were present a very large number of members of other congregations, who had been attracted by the fame of the splendid choir of St. Joseph's. At mid-night the celebration of a pontifical high mass was commenced by His Lordship Archbishop Tache, of St. Boniface, Mani-toba. The choir on the occasion sang Haydn's third mass, which they presented in such an excellent style as had seldom if ever before been heard in After mass Mr. Gauthier sang Gounod's "Jesus of Nazareth" with great effect. The singing of the choir throughout was excellent, and the accompaniment, which, in addition to the organ, included a full orchestra under the direction of Professor Duquette, added not a little to the success of the musical portion of the programme. The mass was celebrated by Archbishop Tache, who was assisted by the Rev. Fathers Tabaret, Balland and Nolin. Rev. Father Pallier delivered a short and seasonable dis-

Taking into consideration the fact that the church is in an unfurnished state, the church is in an unfurnished state, with bare walls and open ceiling, the heating apparatus being imperfect, one cannot speak in terms too high in praise of the large and devout attendance of those who, from midnight till nearly three o'clock in the morning, devoutly celebrated the anniversary of the birth of the Saviour of all manking. The Rev. Father Croteau was mankind. The Rev. Father Croteau was the celebrant on the occasion and during the night administered the holy rite of communion to upwards of 200 earnest souls. The musical portion of the services of the service souls. The musical portion of the service was, under the direction of M. Louis D'Auray, such as affords good evidence of the ability of that gentleman. He was ably sustained by a large choir. The organ was presided over by Mme. Lavole, who evinced her thorough knowledge of a high order of sacred musical service. Among those whose vocal efforts service. Among those whose vocal efforts gave wonderful effect to the service we may mention the names of Messrs. Frechette, McMahon and Miss Tremblay. These are but a few of the very large choir present with whose names we are acquainted. Before concluding we can not omit to say that the solos of Madame Louis D'Auray were of such a high order as to cause a thrill of wonder and encomium among the many warm musical friends of that most talented musical amateur. We congratulate the Rev. Father Croteau on this the first and most auspicious Christmas midnight mass.

CHRISTMAS DAY IN COBOURG.

The New St. Joseph's Convent.

The year now ending will always be a memorable one among the Catholics of Cobourg. The people of this parish, and especially the children, will always look back to the children will always look back to it as a new era in their lives,

year of happiness and of blessing, for in this year was founded in their parish an educational institution, where piety and virtue will be taught by instruction and example to go hand in hand with all those branches of learning that help to form the good citizen and the true Cathard and the cath olic. A year ego, the Bishop of the Dio-cese of Peterboro', the Right Rev. Dr. Jamot, in his pastoral visitation of this parish, learning of the large congregation here, and of their great zeal for whatever tends to the honor of the church, deemed it advisable to establish a convent. The was the Adeste Fideles of Novello, which was sung in truly magnificent manner at the offertory by Messrs. Drapeau, Breton, Pigeon and Dione, with an excellent chorus. The Agnus Dei was sung by Messrs. Breton and Beaudry in splendid ately entered into his views, and while looking around for an eligible property for the purpose, was informed that the buildings and grounds known as the "Ladies' College" was for sale. After some negotiations the "Ladies' College" passed into the hands of the Cubic. passed into the hands of the Catholics of this town in the month of February of this year. During the Spring and Sum mer men were constantly at work on the buildings and grounds, making everything ready, and on the 3rd of September five religious of the community of St. Joseph, Toronto, arrived in Cobourg, and were driven to their new convent home. The following day, his Lordship Bishop Jamot, accompanied by a number of priests, and among whom were the paster. buildings and grounds, making everything driven to their new convent home. The following day, his Lordship Bishop Jamot, accompanied by a number of priests, and among whom were the pastor and the Rev. Father Browne of Port Hope, and offered up the Holy Sacrifice of the Mass in the convent chapel: The people attended in very large numbers, filling up chapel, halls and the adjacent rooms. After Mass, his Lordship addressed those present upon the blessings that were theirs on that day, by the coming of the holy nuns amongst them—to work for them and for their children and to unite with them in daily prayer, that their children might, all through life, constantly keep burning the light of Faith, which was their inheritance and for which the Catholics of this town had been always remarkable. The following day the school and a farce "That Rascal Pat," in which the Misses McGraw and M. Duncan, Messrs. J. Doherty, J. Sheapherd and J. Dunn took part. It was very amusing and for very amusing and for the content of the stand. lics of this town had been always re-markable. The following day the school opened with a large attendance, which has been steadily increasing, several non-Catholic children being among the Separate School pupils. There has been a marked change in the regularity of the attendance. There are several taking lessons in instrumental and vocal music and many others have applied for the coming year. Applications have also been made for boarders, but it has been found impossible to meet this demand, on account of the want of accommodation. A private school for young ladies is to be opened next year. The old Separate School building has passed into the service ever heard in this church. Too much praise cannot be given to Miss Ryan, the organist, and the gentlemen who composed the orchestra, Messrs Steckel, Reichling, Ferguson, Bryant, Barrett, Stewart and Greenfield, for their faultless interpretation of the music. Mr. Bonner, the composer, conducted the choir in his usual able style, and was delighted with the manner in which his composition was rendered.

Hands of our worthy townsman, Captain D. Rooney, whose name we take the liberty of mentioning, as we feel an honest pride in being able to state that this old church property passed into such good hands, one of our own people, a fervent Catholic and one of the principal benefactors of the convent. The statement of this fact will also be news of special interest to many of your subscribers, the numerous Cobourgers who are settlered through Ontario and the States hands of our worthy townsman, Captain scattered through Ontario and the States of the Union. Many of these received their education in that old school on Ball Street, and a good education it was that, ordinary congregation, who had assembled to celebrate midnight mass, there were present a very large number of members of other congregations. with the many obstacles, the oft-decried school-room and always faithful to not neglect what he himself had learned so well and of which he never blushed—the lessons of faith embodied in that little book, Butler's Catechism. And in the requirements necessary for advancement in worldly pursuits, he was not so far behind. For of the many who passed through that old school, not a few have made good their struggle for positions. On that school roll we find the names of priests, doctors, mechanics, merchants and others, who, in the various spheres of life, have done honor to themselves and this old parish honor to themselves and this old purish of Cobourg by their stalwart faith and their successful efforts in their successful efforts in the successfu the race of life. Old Horace was right, however, when he wrote that "times

course. High Mass was celebrated at 10 o'clock, and vespers in the afternoon.
ST. JEAN BAPTISTE.

The services in this new church—only dedicated last Sunday—were, under all the circumstances, of a very high order, and did the highest honour to the presiding priest, Father Croteau, and his assistant, whose name we have lost. Taking into consideration the fact that the church is in an unfurnished state, "On this rising hurst Where many a goodly oak had carefully been nursed"

is situated the new convent of St. Joseph with the Separate School building imme-diately adjoining on the north, and on the South the large and beautiful chapel Of willows grey, close crowding o'er the brook."

brook."
To this chapel the people crowded on Christmas at midnight to hear for the first time in Cobourg the midnight mass and to take to their hearts their Infant Lord in the Holy Sacrament of His mar-vellous love. At the early mass in the morning, the children of the school filled the large church with their sweet voices in hymns of praise and thanksgiving to their new-born King. This, also, was the first time that the Catholics of Cofirst time that the Catholics of Co-bourg heard the chorus of their children's voices in the Church of God, and why would not Christmas day, always so full of joy, be doubly sweet for us this year. Looking back thirty years, the Catholic sees the vast change in the country in every res-pect, and he feels happy to note the change in his own little parish of Cobourg. He learns of the advance of the church of God all over the world, and he looks with pleasure on her progress in the place pleasure on her progress in the place where Providence has placed him, and where Providence has placed him, and if he sees the many dangers that now surround youth, which he did not know in his day, he also admires that Holy Mother, the Spouse of Christ, that stretches out her arms for the protection of the little ones, by placing in their midst a number of holy women, to surround them with many and new safe-guards, to teach them to be good men and women. teach them to be good men and women, an honor to their church and their country. Cobourg, Dec. 28, 1883. COMMUNICATED.

ST. AUGUSTINE'S CHURCH BAZAAR, DUNDAS.

The church Bazaar held in the Town Hall on the afternoons and evenings of the 19th, 20th and 21st inst. proved a grand success in every respect. Rev. J. J. Feeney, to whose untiring efforts the suc-cess of the affair must be credited, has worked most nobly and incessantly night and day to make the Bazaar an acme of success, but to the committee in charge too much credit cannot be given for the too much credit cannot be given for the valuable assistance rendered. From the beginning their actions meant business and the best proof of their untiring efforts was the fact that the neat sum of \$500 was netted. The names of the committee who were in charge are Mesdames J. Dun-can, T. Byrne, T. C. Sullivan, J. Kerwin, W. Land, B. Conley, P. O'Connor, J. Hourigan, and the Misses Launce, Ballen-tine, Shea, and Mrs. Girrald. Among the very large collections of prizes which the tables and trees were loaded down with the following were most noticeable: A vase of wax flowers with cross, pre-sented by the Sisters of St. Joseph; Bishop Carberry's picture, by Mrs. J. Trant handsome music stand, by Mrs. Jas. Mc darce "That Rascal Pat," in which the Misses McGraw and M. Duncan, Messrs.

J. Doherty, J. Sheapherd and J. Dunn took part. It was very amusing and for amateurs was well put on. The most interesting and by far the most eventual. amateurs was well put on. The most interesting and by far the most exciting part of the programme was the contest for a gold-headed cane between Mr. J. Bertram and Mr. R. S. Wilson, both most Bertram and Mr. R. S. Wilson, both most highly respected Protestant gentlemen. The voting was kept up the three evenings and the contest closed in favor of Mr. Wilson by a majority of 16 votes. The second evening's programme consisted solely of vocal and instrumental selections. solely of vocat and instrumental selections, Miss M. McKenna, organist of the Galt Catholic Church, sang "Take back the Ring," in a very creditable style; Miss McGrory, of Paris, sang "The Dear little Shamrock." It was the first appearance of this young lady before a public audience, and considering the cordial encore she received there is no doubt but her singing was fully appreciated, and assures her future success. Miss M. Hare gave the audience a musical treat when she sang "Waiting," for which she received a hearty applause. The third evening was, as is customarily the case, the most successful. The Hall was crowded even to excessful. and every one spent freely. Miss Mc-Kenna sang "'Tis the last rose of sum-mer" very sweetly, and Miss A. Hourigan gave the "Robbin's Return' in a manner worthy of the applause she received. Miss R. Conley rendered an instrumental selec-tion, "The Storm" in a highly creditable manner. The drawing of the prizes took

place the last evening, the following being the successful winners: Picture of the Rev. J. J. Feeney, Picture of the Rev. J. J. Feeney, won by A. R. Wardell; picture of the Rev. Dean O'Riley, Miss M. J. Higgins, Greensville; picture of Bishop Carberry, Miss E. McCardle; picture of the Rev. Father McKinnon, Austin B. Conley; table, Mr. B. A. Connors, Beverly; a vase of wax flowers and cross, Mrs. C. E. Tepper, Hamilton; a most magnificent bride doll won by Mr. J. Enright; pair of wall brackets, Mrs. McKiever, Hamilton; pair of blankets, Mr. Wm. Martlain; cruet stand, Dr. McMahon; wall bracket, Mrs. Peter Brady; bracket, Miss M. Cain; quilt, Mr. Housemer; set of dishes, Mrs. P. Tighten; pickle cruet, Mr. J. Shay, Hamilton;

Sullivan; quilt, Mr. Houston; flower stand, Mr. J. Keating; music stand, Mr. James Scott; white spread, Mr. H. Powell; album, Mr. Thomas Byrne; set of glassware, Mr. E. Smith; set of silver spoons, Mrs. P. Brady; pair of lace curtains, Mr. Chas. O'Connor; lamp, Miss L. Cain; bird and cage, Mrs. A. Higgins.

C. M. B. A. NOTES.

The following are the officers of Branch No. 6, Strathroy, elected for 1884:—Spiritual Director, Rev. Father Ferron; President, P. O'Dwyer; 1st Vice President, Wm. Henderson; 2nd Vice President, A. McDonnell; Recording Secretary, P. O'Keefe; Financial Secretary, Thomas Gray; Treasurer, P. O'Dwyer; Marshal, T. Tucker; Guard, E. Donnelly; Trustees, Wm. Henderson and Arthur Toal; Representative to Grand Council, P. O'Dwyer. This Branch holds its meetings on the 1st and 3rd Tuesday of each month.

Officers of Branch No. 19, Ingersoll, for 1884:—President, E. H. Henderson; 1st The following are the officers of Branch

Omers of Daniel No. 13, 13181 (1984) President, J. S. Smith; Treasurer, Robt. Keating; Recording Secretary, F. H. Doty; Assistant Secretary, Thos. P. Com-iskey; Financial Secretary, D. H. Hender-son; Marshal, John Frezell; Guard, Joseph Magher; Trustees, Joseph Long, Win. Coulter, John Carroll, C. B. Ryan and A. Frezell; Representative to Grand Council, Thomas H. Henderson. Since the forma-tion of this Branch Mr. Thomas H. Henderson has been its president. Mr. Henderson has taken deep interest in C. M. B. A. matters, and studying our constitution, and with his brother officers has very ably conducted the Branch business.

Officers of Branch No. 2, St. Thomas, for 1884:—Spiritual Director, Rev. Fr. Flannery; President, J. H. Price; 1st Vice President, Wm. Redmond; 2nd Vice President, John Butler; Recording Secretary, P. L. M. Egan; Assistant Secretary, S. B. Pocock; Financial Secretary, Wm. Jeffers; Treasurer, John Lahey; Marshal, M. Hayes; Guard, Stephen Corbett; Trustees, Chas. Orleine, John Doyle and P. B. Beath; Representative to Grand Council, M. O'Hara; Alternate to Grand Council, Marshal, M. P. B. Reath.

Officers of Branch No. 24, Thorold, for 1884:—Spiritual Director and Pres., Rev. T.J.Sullivan; 1st Vice Pres., John Corbett; 2nd Vice Pres., Patrick McMahon; Recording Secretary, James J. Duffy; Assistant Secretary, John McKeague; Financial Secretary, James J. Rogers; Treasurer, John Conlon; Marshal, Archibald Mc-Keague; Guard, Michael Brannagan; Trustees, Mathew Hart, John McNulty and James Crawford; Representative to Grand Council, Rev. T. J. Sullivan; Changellor, pro. tem. John J. Caarin

ancial Secretary, John Radigan; Treas-urer, Theo. J. Wagner; Marshal, James Kelly; Guard, Adolph Weser; Trustees, Mark Keilty, Richard Barrett, Gothard Specker, Thomas Spellan and John Rad-

Officers of Branch No. 22, Wallaceburg, for 1884:-Spiritual Adviser, Rev. J. Ryan; Chancellor and Representative to Grand Council, Rev. J. Ryan; President, Grand Council, Rev. J. Ryan; President, Myles McCarron; 1st Vice President, James McCarron; 2nd Vice President, W. J. Gamble; Recording Secretary, Francis Breabeau; Financial Secretary, Rev. J. Ryan; Treasurer, John Murphy; Guard, Adolphus Martin; Trustees, P. McCarron, M. Martin, Rev. J. Ryan, A Martin and W. J. Gamble.

Special Denuty H. W. Deare has drawn

Martin and W. J. Gamble.

Special Deputy H. W. Deare has drawn
up and had printed a very instructive C.
M. B. A. circular. These circulars would
be of great benefit to our members, and be of great benefit to our memoers, and a great help in increasing the membership of our Branches. They can be obtained from the CATHOLIC RECORD office at 50 cts. per hundred, or \$2 for 500; merely sufficient to defray expense of printing

SAML. R. BROWN,

FROM CHATHAM.

Last Friday evening a Christmas tree festivity took place in the spacious hall of St. Joseph's school. Including parents and children there could not have been less than four hundred present. the platform were seated few. Father William, O. S. F.; Rev. Father West, Raleigh; C. J. O'Neill, Esq., L.L.B. chairman of the Separate School Board; Mr. McRener, Vice-President of the C. M. B. McRener, vice-President of the C. M. B. A., and Mr. Reardon, of the School Board. Mr. O'Neill pleasantly discharged the duties of chairman, addressing a few words to the parents and children expressive of the delightful task before pressive of the delightful task before him—that of making glad the hearts of the children with the good things that cheered and brightened the Christmas tree, which it is needless to say was the cynosure of all eyes. When the Christmas tree had shed its rich fruitage in the laps of the children, Mr. O'Neill answered that as presents were the order. nounced that as presents were the order of the evening the richest gift was yet to be bestowed—a presentation of the complete works of Thackeray, in eleven volumes to Mr. O'Hagan, B. A., the retiring headmaster. The address was read by Master Charles Donovan. We may here add that on the evening previous the girls of the senior department presented Mr. O'Hagan with a rich and handsome volume of the prose and poetry of Europe and America, accompanied with an

Mr. O'Hagan's reply to this address on the acceptance of the books, was feeling and appropriate.-Planet.

For the North-West

Mr. John Whelihan, an old and highly esteemed resident of the Township of Biddulph, is about to take up his residence in the North-West. The ity amongst whom he may locate will have reason to be gratified at the settlement amongst them of an honest and and a most kind and

MARKET REPORT.

MARKET BEPORT.

LONDON.

Wheat—Spring, 1 60 to 1 75; Deihl, \$\psi\$ 100 lbs.

1 69 to 1 75; Treadwell, 1 70 to 1 75; Clawson,
1 50 to 1 70; Red., 1 55 to 1 75. Oats, 10 2 to 1 03,
Corn, 1 30 to 1 40. Barley, 1 05 to 1 15. Peas,
1 25 to 1 35. Rye, 1 105 to 1 10. Beans, per.
bush, 1 50 to 2 60. Flour—Pastry, per cwt,
3 00 to 3 25; Family, 2 75 to 3 60. Oatmeal Fine,
2 50 to 2 76; Granulated, 2 60 to 2 75. Cornmeal, 2 60 to 2 50. Shorts, ton, 18 60 to 22 00.
Bran, 1 4 00 to 16 00. Hay, 8 60 to 10 00. Straw,
per load, 2 0 to 0 3 00. Butter—pound rolls, 20
to 22c; crock, 18 to 20c; tubs, 14 to 18c. Eggs,
retail, 2 4 to 25c. Cheese, 1b. 11; to 122c. Lard,
11 to 12c. Turnips, 30 to 40c. Turkeys, 75 to
2 60. Chickens, per pair, 40 to 60c. Ducks,
per pair, 50 to 60c. Potatoes, per bag, 60 to 1 00. Onions, per
bushel, 60 to 80. Dressed Hogs, per cwt,
5 50 to 6 25. Beef, per cwt, 4 00 to 6 03. Mutton, per 1b, 5 to 7c. Lamb, per 1b, 5 to 7c.
5 50 to 6 00. Montreal.

ELOUR—Receipts 250 bbis. Quotations

Hops, per 100 lbs, 3) to 50c. Wood, per cord, 5 50 to 600. MONTREAL.

FLOUR—Receipts 250 bbis. Quotations are as follows: Superior, \$5 55 to \$5 55; extra \$5 40 to \$5 46; superfine, \$4 75 to \$5 50; extra \$5 40 to \$5 46; superfine, \$4 75 to \$4 85; strong bakers, \$5 50 to \$5 89; fine, \$4 95 to \$4 85; strong bakers, \$5 50 to \$5 89; fine, \$4 95 to \$4 85; strong bakers, \$5 50 to \$5 89; fine, \$4 95 to \$4 85; strong bakers, \$5 50 to \$8 85; pollards, \$3 50 to \$5 00; ontario bags, \$2 55 to \$2 55; city bags, \$5 00 to \$3 25. GRAIN—Wheat, No. 2 white winter, \$1 60 to 18; can red winter, \$1 20 to 125; No. 2 spring, 115 to 117. Corn, 75 to 75c. Feas, \$9 to 91c. Oats, \$35 to 756; Rye, 00 to 63c. Barley, 53 to 75c. PROVISIONS—Butter, creamery, 25 to 25c; Eastern Townships, 20 to 22c; B. & M. 20 to 21c; Western, 15 to 18c. Cheese, 11; to 12c. Port, 17 00 to \$17 00. Lard, 12 to 12jc. Bacon, 13 to 14c; hams, 13 to 15c.

TORONTO.

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10; No. 3, 106 to 106; spring, No. 1, 115 to 115; No. 2, 118 to 110; No. 2, 118 to 113; No. 3, 108 to 109.

Ralley, No. 1, 115 to 12; No. 2, 66 to 700, No. 3, extra, 62 to 68c; No. 3, 62 to 55c.

No. 2, 75 to 75. Oats, No. 3, 310, 35c; No. 2, 37c.

COTD., 60 to 00c. Wool, 61 to 00c. No. 2, 57c.

TOTO 700. Barley, (effect), 63 to 00c.

Ryc, 57c to 700. Barley, (effect), 63 to 00c.

Ryc, street, 60 to 60c. Wheat, street, spring, 105 to 11; fall, 10 to 103.

Cornmeal, 376 to 390.

COTTAWA.

1 li; fall, 1 01 to 103. Oatmeal, 5 99 to 0 00. Cornmeal, 3 75 to 3 99.

OTTAWA.

Correct report made every week for "The Catholic Record."

Spring wheat, \$1 10 to 125 bush.; Oats, 40c to 42c bsh; Peas, 70c to 00c bsh; Beans 1.25 to 00 bsh; Rye, 00c to 55c bsh; Tarnips, 50 to 60c bsh; Carrots, 30 to 40c bsh; Cabbage, per doz., 30 to 50c; Onions, per peck, 20 to 25c; Potatoes, per bag, 55 to 65c. Pressed hogs, per 100 lbs., 375 to 6 00. Butter, pails per lb., 19 to 21c; firkins, 18 to 10c; fresh print, 22 to 25c. Hams, 18 to 10c. Eggs, fresh per doz., 22 to 24c. Chickens, per pair, 50 to 60. Gwls, per pair, 50c. Mams, 12 to 16c. Eggs, fresh per doz., 22 to 24c. Chickens, per pair, 50c. 50c. Hides 500 to 70c. Hay, per ton, 750 to 950; Straw, per ton, 5 to 00. Lard, per lb., 11 to He. Apples, per bb. 25 to 3 50. Sheep, 35; to 50) each. Lambs, 250 to 275 each.

LOCAL NOTICES.

Physicians & Invalids
Can try the SPIROMETER and consult
the Surgeons of the celebrated International
Throat and Lung Institute FREE, by calling ing Secretary, James J. Duffy; Assistant Secretary, John McKeague; Financial Secretary, James J. Rogers; Treasurer, John Conlon; Marshal, Archibald McKeague; Guard, Michael Brannagan; Trustees, Mathew Hart, John McNulty and James Crawford; Representative to Grand Council, Rev. T. J. Sullivan; Charcellor, pro. tem., John J. Gearin.

Officers of Branch No. 14, Galt, for 1884:—President, Oliver Cooper; 1st Vice President, George Murphy; 2nd Vice President, Timothy Spellan; Recording Secretary, Bernard Maurer; Assistant Secretary, Gothard Specker; Financial Secretary, John Radigan; Treasurer, Theo. J. Wagner; Marshal, James W. J. Cond. Ashek West. Trustees and Lung Institute Free, by calling at the Tecumseh Hotel, London, Jan. 3, 4, 5. This instrument, the wonderful invention of Dr. M. Souvielle, of Paris, Ex-Aide Surgeon of the French, which conveys the medicinal properties of medicines directly to the seat of disease is the only thing that will cure permanently diseases of the air passages, viz.: Catarri, Astham, And Consumption in its first stages. Crowds are visiting these celebrated physicians who have offices in London, Eng., Montreal, P.Q., Toronto, Ont., Winnier, Montreal, P.Q., Toronto, Ont., Winnier, Mich., and Boston, Mass. H impossible to call personally, write for list of questions and copy of International News, published monthly, to 173 Church St., Toronto, Office for Ontario.

A Great Source of Evil.

Every farmer will admit that one of the most destructive evils to good crops is that of worms or parasites that prey upon vegetable life; other species of worms infest the human system and are productive of much suffering and ill health. Freeman's Worm Powders will effectually rid the system of this trouble are pleasant to take and contain their own cathartic.

own cathartic.

Health is impossible when the blood is impure, thick, and sluggish, or when it is thin and impoverished. Under such conditions boils, pimples, headaches, neuralgia, rheumatism, and one disease after another is developed. Take Ayer's Sarsaparilla, and it will make the blood pure, rich, warm, and vitalizing.
Fine Arts.—All kinds of art materials

for oil and water color painting and crayle and retail CHAS. CHAPMAN'S, 91 Dundas st., London. For the best photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

assortment the city. Contains a specialty.

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

FARM FOR SALE.

Excellent Farm of 115 acres, 90 acres cleared, 25 bush, for sale cheap. Being lot 8, in the first concession of the township of McKillop, situated one quarter of a mile from the Irishtown Roman Catholic Church and School. Address, John Downey, Dublin P.O. 272-3w



Absolutely Pure.

BYLAW NO.

To Provide for the Establishment of a Free Library in the City of London.

WHEREAS UPWARDS OF 100 ELECthe said c ty of London raying for the establishment of a free library under the Free
Librarles Act of 182.

Be it therefore enacted by the said municipality of the city of London, that in case
the assent of the electors is given to this bylaw, a free library be established in this
municipality in accordance with the provision of the Free Librarles Act, 1882:
And be it further enacted that the votes of
the electors be taken on this bylaw on Mon
day, the 7th day of January, 1881, commencing at 9 o'clock in the morning, and continuing until 5 o'clock in the afternoon, at
the undermentioned places:

1. For the first sub-division of the First
Ward—At the City Halfand E. Glackmeyer
shall be the deputy returning-officer.

2. For the second sub-division of the First
Ward—At Skuse & Raymond's, on York
street, and Robert Scott shall be the deputy
returning-officer.

3. For the third sub-division of the First

ward—At Samel Scott shall be the deputy returning-officer.

3. For the third sub-division of the First Ward—At schoolhouse on Horton street, and John Bonser shall be the deputy returning-officer.

4. For the fourth sub-division of the First Ward—At George Quinton's house, on Gray street, and John Thorpe shall be the deputy returning-officer.

5. For the first sub-division of the Second Ward—At James Percival's house, on Queen's avenue, and James Percival shall be the deputy returning-officer.

6. For the second sub-division of the Second Ward—At Samuel Turner's shop, on Richmond street, and John Plummer shall be the deputy returning-officer.

7. For the third sub-division of the Second Ward—At T. A. Padfield's store, on Richmond street, and Sowald Baynes shall be the deputy returning-officer.

8. For the first sub-division of the Third

mond street, and Oswada Baynes shall be the deputy returning-officer.

8. For the first snb-division of the Third Ward-At Colborne street schoolhouse, and Arthur Wallace shall be the deputy returning-officer.

9. For the second sub-division of the Third Ward-At Waterloo street schoolhouse, and John Fleming shall be the deputy returning-officer.

John Fleming shall be the deputy returningofficer.

10. For the third sub-division of the Third
Ward—At south end of St. Mary's schoolhouse, and James Fiddis shall be the deputy
returning-officer.

11. For the first sub-division of the Fourth
Ward—At Christopher Teel's house, on
Queen's avenue, and Alexander Gunn shall
be the deputy returning-officer.

12. For the second sub-division of the
Fourth Ward—At schoolhouse on Princess
avenue, and H. Scarrow Woodward shall
be the deputy returning-officer.

13. For the third sub-division of the Fourth
Ward—At St. George's school, and James
Thornton shall be the deputy returningofficer.

That on the 4th day of January next, at

ward—At St. George's school, and James Thornton shall be the deputy returning-officer.

That on the 4th day of January next, at his office in the City Hall, in said city, at II o'clock in the forenoon, the Mayor shall appoint, in writing signed by him, two persons to attend to the final summing up of the votes by the clerk, and one person to attend at each poiling place on behalf of the persons interested in and desirous of promoting the passing of this bylaw, and a like number on behalf o' the persons interested in and desirous of opposing the passage of this bylaw.

That the clerk of the said municipal corporation shall attend at the City Hall at the hour of II o'clock in the forenoon on the IIth day of January, 184, to sum up the number of votes given for or against the cylaw.

The above is a true copy of a proposed bylaw which will be taken into consideration by the Council of the corporation of the city of London after one mouth from the 6th day of December, 1883, bring the date of the first publication thereof, and the polls for taking the votes of the electors will be held at the hour, day and places named in the said bylaw.

ALEX S. ABBOTT.

ALEX S. ABBOTT. City Clerk.



British Columbia.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Graving Dock, B.C.," will be received at this office until FRIDAY, the 8th day of February, 1881, inclusively, for the construction and completion of the partially finished

Graving Dock at Esquimalt Harbor, British Columbia.

British Columbia,
According to plans and specification to be seen on and after Monday, the 21th December next, at the Department of Public Works, Ottawa, and on application to the Hon. J. W. Trutch, Victoria, B.C.
Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and prices affixed to the whole of the items stated therein, and signed with their actual signatures.
Each tender must be accompanied by an accepted bank cheque for the sum of \$7,500.00, made payable to the order of the Honorable the Minister of Public Works, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

the tender be not accept be returned.

The Department will not be bound to accept the lowest or any tender.

By order,
F. H. ENNIS,
Secretary.

Department of Public Works. A Ottawa, 12th Nov., 1883.

ESQUIMALT GRAVIEG DOCK, BRITISH COLUMBIA.

THE time for inspection of Plans and Specification for the completion of the Graving Dock at Esquimalt, British Columbia, is extended to Thursday, the 17th day of January next, inclusively; and for receiving Tenders to Friday, the 20th day of February.

By order,

F. H. ENNIS,

Secretary.

Department of Public Works, Cottawa, 20th Dec., 1883.

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WANTED.

A female teacher holding a first or second class certificate holding a Second or Third class certificate to take charge of Separate school and Organ in church. Salary liberal. For further particulars apply to Trustess R. C. School, Offa.

C. School, Offa.