NO. 265

## CLERICAL

We make a specialty of Clerical Suits, and turn out better fitting and better finished gar- lows:ments than any Western House.

### N. Wilson & Co., 136 DUNDAS STREET.

"Miseremini Mei!"

BY A, B. O'N, C. S. C.

Miseremini mei!" Whence comes this wail,
That is freighting the night-wind's wings?
"Have mercy! have mercy!"—it thrills the
soul
Like no song that this world e'er sings;
And the heart throbs quick and the pulse
beats fast
While we list to its mournful strain,
For the tone of the voice is a plaintive tone,
Full of sorrow and trouble and pain.

"Miseremini mei!" the wail floats up
From an unseen world below,
Where departed saints their deliverance wait
In a dungeon of silent woe;
From a wide, wide ocean of billowy flame,
Where endurance no merit can win,—
God's crucible flerce, where charity's gold
Is cleansed from the dross of sin.

"Misereminimei!" Hark! listen well:

Hear ye not some familiar voice,
That in years agon oft has blended with
thine,
And with thine would weep or rejoice?
By the love thou once bore for that friend of
vore.

yore, Let him not call in vain upon thee; In thy charity's might, grant him endless delight, delight, Strike off all his chains,--set him free.

"Miscremini mei" Ah, Christian soul, One day; from that Joyless clime, Thy wail shall float back, 'cross the gulf of To thy friends on the shores of Time. Be generous, now, to those holy souls. And, then, shall you reap your reward; For the measure of mercy you deal unto them Shall be dealt unto you by the Lord.

### CATHOLIC PRESS.

London Universe. The Italian infidels are furious on account of the respect still shown by certain States to the Sovereign Pontiff.
They would like to see Prince Humbert hard of a term (humber) They would like to see Prince Humbert head of a new Church, re-enacting all the piety of our own sweet Harry the eighth. That they will be disappointed is one of the few things in connection with the Peninsula upon which we are able to speak with the fullest assurance.

Sir Stafford Northcote has acted well in writing a public letter of regret at the brutal Orange attack on a convent in Belfast, hastening if not causing the death of the Superioress. Two things, however, may be remarked, one is that he ought to have written the letter before leaving Belfast, so that those who comleaving Belfast, so that those who committed or abetted the outrage might have at once been made to feel that even their Tory idol condemned such cruel conduct. We also think that as the repairing of the convent is sure to cost much more than the Belfast Corporation will vote for lestruction of Catholic property, Sir Stafford Northcote ought in common justice to send a handsome donation to the nuns. A polite note is much cheaper than a donation. Sir Stafford Northcote ought to have strong sympathies with Catholic institutions. His own brother, now the President of Oscott College, was for a time the chaplain of the Dominican Convent at Stone, in Stafferdshire.

## Philadelphia Standard.

Lord Rossmore, one of the high officials of the Orange Lodges in Ireland, has issued of the Orange Lodges in Ireland, has issued a manifesto, the plain tendancy and purpose of which are to incite the members of those Lodges to violent attacks upon Irish Nationalists and their public meetings. If Lord Rossmore were treated as he richly merits, and right and justice characterized the administration of law in Ireland, he would be lodged in Kilmainham jail. Mr. Healy was imprisoned for a speech in which there was not a word that could fairly be construed as acciting to violence. Lord Rossmore, in all probability, will go scot-free, though his circular is a plain incentive to murder and outrage.

Ba'timore Mirror. A missionary is writing, in the New York Observer, on the results of forty years' Protestant propagandism in China. From his account we gather that there are From his account we gather that there are 250 ordained ministers, 65 lay ministers, 24 medical "missionaries," 8 female medical missionaries, 80 single lady teachers, 315 ministers' wives, 73 native pastors, 520 native assistant preachers, 71 colporteurs, 100 Bible women—1,506 in all, not counting the children. A fair showing of laborers, we think. They have, hownot counting the children. A fair showing of laborers, we think. They have, however, "converted" 20,000 of the population after forty years' work, or a little over thirteen to each "missionary." In view of this, the complaint of the "missionary" that they have not "laborers" enough, is rather slim. Problem: If it takes "1,500 missionaries" forty years to "convert" 20,000 of the Chinese, how many will it take to convert 280,000,000 in the next forty years? It will take just many will it take to convert 280,000,000 in the next forty years? It will take just 19,000,000! Now, the question is, will our Protestant friends go to the expense of sending out these nineteen million missionaries, not to small a fall in the sending of the sen ies, not to speak of the inevit-

Zion's Herald is much disturbed because Zion's Herald is much disturbed because the Spanish authorities saw fit to burn a lot of Protestant Bibles, the owners of which refused to pay the import duties. So it has hung its harp on the willows, and sat down to weep by the river of Babylon. But what a singular idolatry! Protestants make a very fetish of the ink and paper of the protestant Bible, and

joined comments than could be by minute details of the eyents referred to therein:

THE GALLED JADE WINCES.

We commend to the notice of Irishmen the world over the calm consideration of the events which have been witnessed in least the county of the eyents which have been witnessed in the least the county of the eyents which have been witnessed in the least the total the county of the eyents of the English and West British Press, the stronghold of "the integrity of the Empire;" the "English garrison," whose province it is to redeem Ireland from the charge of being unanimously against her eternally kept Castle leading-strings, contrary to her will; the sole hope "of the stern and unbending Tories," who regard a fusilade from the rifles of soldiers and policemen as the best and most fitting answer to a popular demand for right and justice. Be it remembered that Ulster is all this, and then consider the events which have lately diversified the kaleidoscope of Ulster politics. What is the conclusion? Mr. Healy represents the county Monaghan—a constituency held by two landocrats until the General Election of 1880 and misrepresented until Mr. Healy's victory over the cross-breed combination Monagham—a constituency held by two landocrats until the General Election of 1880 and misrepresented until Mr. Healy's victory over the cross-breed combination party gave Ulster a right to a voice in the councils of the National Party. Sir Stafford Northcote, one of the Siamese-twin leaders of the routed at the hustings in 1880, goes to Belfast, the capital of the intensification of his political creed, and is greeted by a Twelfth of July demonstration, with the usual trimmings. We have the party of "law and order" arrayed against the paid preservers of the peace. We a have convent attacked, a gentle religieuse sacrificed to the bigotry of sectarian rancer. We have a great town neglecting its usual avocations and turning out in its usual avocations of the peace. We have a great town neglecting its usual avocations and turning out in its usual avocations of the capital of two pour hearts," quoth Sir Stafford to the assembled Orangemen in the Botanic Gardens, fresh from hearing a past Lord Lieutenant adjuring them "to stem by every means in their power, morally, and, if needs be, physically, the tide of religious ascertification of Ulster. What they did "in the gaiety of their hearts" was to wreek a convent of unprotected women; to terrify ascertification of the order box" full of evils upon those who in Cis-ter have "followed the multitude to do evil." Turn the kaleidoscope once more and we have Tory-baptized "apostles of disorder" in Tyrone appealing to the orderly instincts of the people; we have the "enemies," so-called of the Constitution holding Constitutional meetings in spite of the menaces of the aggravated rowdyism of the party of order, and we ask ourselves how these things can be. The events them selves supply the answer. Old things are passed away, all things are becoming new. The days of the Clifford Loyds and the King-Harmans are past; the hour of Ireland's day-spring is approaching. The feeble notes of the Times in London, with all its wretched coterie of official braggadocio journals, squeaked out with the object of showing that Ulster is "loyal" to the abuses of the past, only show how directly abuses of the past, only show how directly and determinedly Ulster has set her face in the direction of a better future. The "galled jade winces," but "our withers are unwrung." Irishmen the world over may well be proud of the Northern province in which only corner boys and their abettors in the land-ocratic ranks can be got to speak or act against Nationality; Ulster, in which the voice at the bellet urns, proin which the voice at the ballot urns proclaims a resolve that the dead past shall bury its dead, and Ireland, from Fair Head

subsidized blackguardism of the camp-followers of bigotry.—Dablin Freeman REBELS IN ENNIS AND PATRIOTS IN BELFAST.

The lover of even justice will contrast with interest and edification the measure meted out to the Nationalists of Ennis with that dispensed to Sir Stafford Northcote's Orange body-guard in Belfast. The comparison cannot fail to inflame that attachment to Castle government which is the settled passion of the Irish heart, and which burns for the opportunity of showing itself. When in the bloom of the Crimes Act last winter Mr. Sexton and Dr. Commins were prevented by cold steel from addressing their constituents, House of Commons that these were the blunders of over-zealous subordinates, and would not occur again. On Sunday dying nuns have their feelings as well as schemed and the indepartant work. Deeply do I feel my inability to speak on this occasion. But, if neighborhood and

to Valentia, cries aloud for a resuscitation of our nationhood, a final redressal of our

wrongs. Yes, well may the "galled Jades" of Toryism, Whiggery, and West Britonism wince at the lesson which has lately been taught Irishmen—the lesson of firmness, self-control, self-reliance, and patriotism,

daunting and overcoming the impressed enthusiasm of the street rowdy, and the

state of health—are questions interesting enough in themselves.

DIFFERENT MEASURES FOR DIFFERENT PLACES.

But our present purpose is to show with what exquisite balance the golden scales have been applied in green Ennis and in Orange Belfast. The object of the Orange leeflast. The object of the Orange leeflast. The object of the Orange stated to be to goad a secret organization to acts of outrage and bloodshed for the selfish and dishonest ends of the landlords. Incitements to that end were fulminated from press and platform, and a Duke and his sons did not scruple to stammer, with high-born hums and haws, the appeals to devilish passions, which the blatant renegrade King Hamman ranted with the vigor of a Sandy-row tap room.

CRIMES AND OUTRAGES THAT GO UNPUNIONAL INSTITUTE CONTROLL IN THE CONTROLL IN of their race; to pelt a group of unoffend-ing persons 'with showers of stones and pieces of iron;' to pelt and stab the popleees of iron; to be that dead the po-lice when they demurred—with other such feats devised, in the language of the Duke of Abercorn, to "show Sir Stafford Northcote what stuff the loyal men of Ulster are made of."

OFFICIAL FIENDISHNESS AT DUNGANNON. Leaving Belfast simmering in riot, the Leaving Belfast simmering in riot, the mild as milky Sir Stafford proceeded to Dungannon, where he addressed the heroes whom the surpliced ruffian, Kane, had hounded on to murder Mr. Healy a few days before. We give the report of what he said and of the sequel: "He was proud to address them. Dungannon was a town in which he had taken great interest during the last few days. They had made their mark in history. There was some stone thus wing in the town durwas some stone throwing in the town dur-ing the evening by the Orangemen and windows were broken." Here were crimes windows were broken." Here were crimes in the present tense, and crimes as directly related to the Orange propaganda as the bullet to the ilash. Need we add that the firm, though gentle, Spencer, shocked by the dastardly crimes which the Orange campaign was openly planned to propagate and pay for, instantly despatched a counterpart of the Ennis proclamation to Belfast? Need we remand the careful student of the newspapers that Sir Stafford's way to the platform was barred by the firm and unrespective hand of the the firm and unrespective hand of the policeman, and that the whole braying mass of Orangemen were summoned "immediately to disperse, or they would be compelled to do it?"

THE MEN OF CLARE AND THE BELFAST
RIOTERS CONTRASTED.
Need we relate how meekly the loyal men of Ulster retired to their homes, in-stead of firing iron pellets at the police stead of firing iron pellets at the ponce and breaking the windows around the ears of a dying nun, after the manner of the turbulent savages of Ennis? For our part, words are weak to express our sense of the Virginius-like sternness and impartiality with which Mr. Stringer tracked Sir Staffy and the Duke and ducklings into the inmost recesses of their drawingroom, and there took down their discourse in unanswerable Pitman, with a view to in unanswerable Pitman, with a view to future proceedings. The parallel was com-plete. His bitterest detractor cannot acsteel from addressing their constituents, Mr. Trevelyan nervously explained to the Housefof Commons that these were the in Belfast. For, after all, if Sir Staffy is a

when, like Dagon, it tumbles to the ground, they stick their fists into their eyes and fill the land with their howls.

Boston Flori.

The Boston Flori.

The Boston Flori.

The Hardy Spears of the Moory of the Moo

Rev. Father Twohey made the announce-ments. He said he had received a telegram on Saturday from Mr. Hugh Ryan who is at present in Toronto, of the firm of Ryan Bros., of Perth, who have already done so much towards the erection of the church, requesting him to put his name down for \$100. He was very thankful to

The Rev. Father Stanton was then in The Rev. Father Stanton was then hiroduced. He took for his text: "Indeed, the Lord is in this place; I knew it not. This is no other than the House of God and the gate of Heaven."—Genesis 28th chap., 16th and 17th verses. He said: On chap., 16th and 17th verses. He said: Or this day a thrill of joy and laudable pride stirs, as with a common pulse, our hearts, when we behold this house, built not for man and his purposes but for the sublime of God. How gratified should all feel indeed, and thankful on contemplating the marvellous change, which in a short space of time has taken place, where we now stand; where these graceful walls form a pure temple for our worship and devotion. Who could imagine that where, not many years ago, the loneliness of the forest reigned undisturbed—where, except those of the hardy trader and the Indian, the foot of human beings never trod-this chaste church and fitting emblem of Apostolic zeal should stand a spectacle of beauty and of joy—the very abode of God. From the good old city of Kingston, rich in its example of devotion and generosity to religion and charity, and like a true mother, tenderly mindful of her less-favored children in the diocese; from that city, I say, many have come this morning

miraculous power transmute its material character to that of the highest and holiest purpose, and true worship of God— the source of help to human need and of

CONSOLATION TO HUMAN SUFFERING.
We may well, indeed, congratulate the ve may well, indeed, constants realous priest, whose presence alone prevents me from paying to him that tribute, which a brother priest must feel to be due to the bright hope that schemed and the indefatigable efforts that

intimacy, and let me add sympathy with
the project whose successful completion
is this day so becomingly celebrated, give
a claim, I may hope you will listen to me
patiently while I explain to you the
words which I have taken for my text,
"Indeed, the Lord is in this place; I knew
it not. This is no other but the House
of God and the Gate of Heaven." It was
the House of God and the Gate of
Heaven, because in it were administered
the sacrament of Baptism, which was the
most necessary of the sacraments, whereby
we become the children of God and heirs
to the Kingdom of Heaven; it was the
House of God and the Gate of Heaven
because it administers to us the sacrament
of Confirmation, which strengthens us in intimacy, and let me add sympathy with because it administers to us the sacrament of Confirmation, which strengthens us in our faith; it also gives to us the sacraments of Holy Eucharist, the bread of life, and Extreme Unction, to prepare us to go forth from this world. It was the House of God, because here Christ dwelled on the altar, in the Blessed Sacrament, and here on this altar, in this church, is offered up the holy sacrifice of the Mass, the same sacrifice that was offered for us on Mount Calvary. It is the same, because there is the same victim and the same priest, Jesus Christ, who offered Himself to His Eternal Father on Calvary, indeed a bleeding victim, but in the Mass in an

UNBLOODY MANNER.
He then referred to the debt that was on the church and requested those pre-sent to assist in removing it, thereby re-lieving the Incumbent of all responsibility connected with it. He said they would receive the reward of the just, and, as St. Paulsays, "Neither eye hath seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath

heart of man to conceive what God hair prepared for the just."

He spoke for about half an hour and was listened to very attentively.

Mass was then proceeded with. During the singing of the "Credo" those who wished to contribute towards the debt did

wished to contribute towards the debt did so.

A BRIEF ADDRESS.

At the conclusion of the Mass Right Rev. Mgr. Farrelly briefly addressed the congregation, having much pleasure in doing so, and on behalf of the Chancellor, he thanked them for their very liberal subscriptions. The amount raised was over \$400, among the contributers being James Brown & Co., \$50; Mgr. Farrelly, \$20; Fathers Stanton and Spratt, Mrs. Trainor, and Messre. P. Ryan, Jos. Swift, Dan. Swift and B. Folger, \$10 each; Mr. John Twohey, father of the Incumbent, \$8.

Rev. Father Twohey then announced that a young couple from Levant were about to be married. He, assisted by Mgr. Farrelly, married them, which was the first marriage ceremony that took place in the new Church.

St. James' Church is situated to the east of the village, on the top of a hill, about two hundred yards from the railway station, and while still unfinished looks very neat. It is built of brick and is 52 ft. 8 in. long, 35 ft. wide, and 18 ft. side walls. The inside of the church has not been plastered and the woodwork on the outside has yet to be completed. It is capable of seating two hundred persons. The gifts presented to the church were:

Site—Mr. W. Doran.

Timber—Mr. J. A. Griffith.
Set of Vestments, white—Sisters of the House of Providence.

Set of Vestments, white—Sisters of the House of Providence. Set of Vestments, red—Sisters of l'Hotel

Stations of the Holy Way of the Cross -Mr. T. Ronan.
Crucifix, candlesticks and pictures of
the Sacred Heart—Pupils of the Christian

Brothers' School. Chalice—Mrs. J. McGowan. Chalice—Mrs. J. McGowan.
Ciborium—Mrs. R. Cunningham.
Missal—Mr. and Mrs. Balmer.
Holy Water Vase—Mrs. Capt. Sughrue
Water Cruets—Miss M. Bramah.
Sanctuary Chimes—Capt. Sughrue. Vases—Miss Keith. Vases—Miss K. Brannigan. Prie Dieu—Mr. W. M. Drennan.

Sanctuary Lamp—Mr. John Twohey, father of the Incumbent. Special thanks are due to the following ladies for their zeal in procuring aid for the church: Mrs. R. Quinlan, Mrs. W. E.

### The Resignation of Mr. T. O'Hagan, B. A.

Last Friday evening, at a meeting of the Separate School Board, Mr. O'Hagan tendered his resignation as Principal of St. Joseph's School. We regret exceed-ingly to hear of Mr. O'Hagan's anticipated ingly to hear of Mr. O'Hagan's anticipated departure from Chatham. Since his advent to our town, he has been truly a valued and worthy citizen. As a teacher, his abilities have been recognized of the first order, while his scholarly attainments, polished manner, and genial disposition have won for him from every quarter hosts of friends. That the Board fully appreciate Mr. O'Hagan's worth, and regret his approaching departure, may be city, I say, many have come this morning to witness a grand act of faith, a ceremony of surpassing solemnity and beauty, the dedication of this church to the true and living God. Mother Church has this day sent one of her prelates, the worthy and trusted Administrator of the Diocese, to bless this structure, and by her sacred and miraculous power transmute its material miraculous power transmute its material size of the content of the difficulty with which and recognizing the difficulty with which and recognizing the difficulty with which are with the following resolution of the following resolution of trusted Administrator of the Diocese, to bless this structure, and by her sacred and miraculous power transmute its material size of the following resolution of the following resolution of regret his approaching departure, may be recret his approa his place will be filled, desires to place on his place will be filled, desires to place or record its high estimation of his ability as a teacher and the faithfulness with which he has discharged his duties 'as Principal of St. Joseph's School during the last two years."-Chatham Planet.

> Vienna, Oct. 24.—The Tagblatt says Zar has decided to grant Russia more freedom and such reforms as are suitable to the spirit of the people. He has entrusted to Count Tolstof and Count Katjoff the task of preparing the constitution.

### MISSION IN ST. THOMAS.

A very successful mission, commencing here on Sunday, the 21st ult., was brought to a happy termination on last Sunday evening by an eloquent lecture on the True Church. The Rey. Father Dougherty, of the Jesuit order, conducted the mission. He was ably assisted in the confessional by the Rey. Father Flannery, Pastor of St. Thomas, by his curate, Rey. E. of St. Thomas, by bis curate, Rev. E. Hodgkinson, and by Rev. Fr. Brady, of Woodstock. Catholics from the neighbor-Woodstock. Catholics from the neighbor-ing townships of Yarmouth, Westminster and Southwold assisted in large numbers at the morning services, when mass was celebrated at 10 a. m., and a sermon preached by the venerable missionary. At 3 p. m. crowds participated in the de-votions of the Stations of the Cross and other pious exercises. But standing room could scarcely be found at the exenung deother pious exercises. But standing room could scarcely be found at the evening devotions, when a sermon on some one of the great truths of Christianity was delivered by the Rev. Father. It was certainly a grand and moving spectacle on Sunday morning (the 29th Oct.) to witness five hundred people, the whole congregation, advance in a body and yet in perfect order and reverential decorum, to the communion rails, and there receive the Blessed Sacrament of reconciliation and love. Eight hundred confessions were heard during the week, and the most obdurate were brought to a sense of their obdurate were brought to a sense of their duty to God and to themselves. Not one of what people call "the laggers" or "outside pillars," remained uninfluenced —all and every one came—all confessed,

—all and every one came—all confessed, all received.

The pastor and people of St. Thomas owe to Rev. Father Dougherty a deep and lasting debt of gratitude which they never can adequately repay.

The lecture on Sunday evening was listened to with breathless attention by the vast crowd of Catholics and Protestants who were all equally impressed both with the matter and manner of the impressive discourse on the necessity of belonging to the True Church, and the obvious means of ascertaining where that True Church is to be found. Altogether Father Dogherty's mission at St. Thomas was a grand success, and should be ever return here still greater. and should be ever return here still greater enthusiasm would greet him and still greater results would crown his missionary efforts to awaken piety and God's love in all hearts.

ONE OF THEM.

### CATHOLIC NOTES.

The new parish church of St. Damien, Archdiocese of Quebec, just completed, was damaged by a storm some weeks ago, and has since been destroyed by fire.

His Grace Mgr. Bourget, Archbishop of Martianapolis, in part infid., late Bishop of Montreal, attained the eighty-fourth year of his age on the 30th ulto. The Reverend Father Mathieu, prior of

the Dominican convent at St. Hyacinth, Que., has just returned from France, whither he went on business connected with his order.

The Rev. Father Paradis, vicaire of St. Columba of Sillery, has been transferred to the parish of St. Joseph of Levis, and the Rev. Father O'Leary from the latter to the former parish.

The "Cercle Catholique" of Quebec have presented Mgr. Bosse, Prefect Apostolic for the Gulf of St. Laurence, with a magnificent chalice.

The death is announced on the 31st ult at St. Felix de Cap Rouge, near Quebec, of the Reverend Nazaire Leclerc, founder and former editor of "Les annales de Sainte Anne de Beaupre.'

The death is also announced at "l'Hopi tal general," Quebec, on the 2nd inst., of Rev. Georges Eric Sauvagean, Superior of the College of Levis.

All the Bishops of the Ecclesiastical Province of Quenec, have visited, or are now visiting His Excellency, Right Revd. Dom Smeulders the Commissary-Aposto-lic, at Quebec, at the request of the latter.

A number of changes have just been made amongst the clergy of the Diocese of Chicoutimi. The Rev. James Gibbons has been appointed professor in the Diocesan Seminary. A letter from Scotland to the Missions

Catholiques says: Conversions to the Church in that country are much more numerous than is generally believed. In Glasgow, for instance, especially during parish missions, many workmen are received by the Franciscaus and the Pas-sionists. The educated and the rich are usually received by the Jesuits. The Irish priests in Scotland report very encouraging results from other towns. At Kilmarnock a young priest recently ordained has had the happiness of leading twenty-five Protestants to the true Faith within thirty days. The Marquis of Bute contributed largely to the building of churches through out the country. Our pious readers can greatly assist these good missionaries by their prayers.

London, Oct. 24 - Cardinal Manning, in London, Oct. 24.—Cardinal Manning, in an extended conversation with a press re-presentative, expressed the belief that anything like a diplomatic intercourse be-tween England and the Vaticin was ex-tremely improbable. He was disposed to regard it as impossible. He did not, how-ever, despair of a change in the attitude both of France and Germany, antagonistic to the Holy See as they were. Pope Leo had shown his thorough willingness to meet the advances of the German Government everywhere so far as he could consistently with the principles of the Church. Cardinal Manning believes Bismarck is much more inclined to be friendly to Rome than he has heretofore, and that he will accede to any measures likely to be productive of an amicable feeling and the final settlement of the difficulties be-tween the Church and State existing in

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### THE SISTERS OF BON SECOURS.

a Protestant, which will, we feel assured, interest and please our readers as it has interested and pleased ourselves:

One bright May morning in the latter part of the last century, a small procession might be seen passing quietly along the main street of a French village, pausing midway, and entering the humble church which lifted its cross above the uneven roofs of the neighboring dwellings. It was a very small affair that had brought these people to church—only a wee mite of a baby, a few hours old, whom the parents, being honest, hard-working peasants, were lastening at once to place and a charge of the second street of the second secon last century, a small proceswere hastening at once to place under the protection of the church and its cross. It protection of the church and its cross. It seems rather strange that any one should have thought of such unimportant matters as babies and religion in those days; for it was a wonderful, dreamy, unreal time in the history of France. Giddy at the height she had already reached, yet strain-ing wear, party for greater engineers, she ing every nerve for greater eminence, she attacked, surmounted, beat down obstacle after obstacle, nation after nation. On atter hatton. On this very day Napoleon was busily en-gaged in constructing—what? a book? a palace? a city? No, a Republic of North-ern Italy; while the world looked on, par-

alyzed with amazement.

But the baby knew nothing of Napoleon life was to heal the wounds that the great Conqueror and such as he, should inflict; knew not that he was come, not to destroy men's lives but to save them. Little Paul Sebastien Millet, not yet old enough even to wonder, submitted unquestionably to the rite of baptism with what grace he had inherited, or acquired in the few hours of his earthly experience. I say "inherited," for, according to the little grey pamphlet I have before me, his parents "were good Christians, and during the Reign of Terror had hospitably and courisly concealed several priests under

Twelve years pass, and Paul Sebastien now a strong youth, presents himself at the communion services for the first time Already he has displayed a marked "faith, purity and charity, and his excellent mother has spared no pains to cultivate these divine germs in the bosom of her son." The boy is old enough to look about son." The boy is old enough to look about him and listen attentively to the reports of war, the acclamations of victory, the muttered rumors of defeat, which fill the

The district in which he lives, the Department of Aube, lies directly in the path between Paris and the Rhine, and has been two years later the Emperor wins one of his terrible victories—always disastrous to both sides—at Arcis, a few miles away.

The vineyards are stripped, the hot white distriction of the roads rises and mingles with like sacred order he has deserted, sparing the smoke of battle, the very streams are turned to blood. The grand army, wounded to the death, still drags its unwieldy length back and forth through the waving fields of grain, striking viciously and ven omously at the heel that dares to approach The little village of Meriot, like every other in the land, is full of mangled, fever-stricken, dying men. Where shall they go? The hospitals are full. Nurse them at home? but the women must work in the field, or we shall starve. While men are shot down, lost or taken prisoners at the rate of four hundred thousand in a aingle campaign, you cannot expect that many will be left to plant and reap. So Paul Sebastien, with his faith, purity and charity, must cry out to heaven for aid to all these sufferers, and must go about the streets of Meriot day by day, hearing the groans of the uncared for sick, and meeting the black-veiled processions carrying their silent burdens to the little church of Melz where he was baptized. Ah, if he were a man! But he is only a boy and can do nothing. Hold! there is one thing he can do. He will devote his life to the service of the poor and weary and heavy-laden, and to that sacred end, will enter upon studies for the priesthood. Accordingly, in the very year when the emperor's or's vanquished hand signs the first abdication, Paul Sebastien Millet begins his course in the ecclesiastical college.

Rapidly he takes one order after another and at twenty-six years of age is ordained priest, with a cure of over 2,000 souls under his charge. Humbly accepting his new duties, he soon became known for his love towards children and the suffering poor. "Let us visit the sick, visit the poor. "Let us visit the side, else can sick." he would say; nowhere else can one's time be invested at such high rate of

And now the time is at hand when th dream of his life is to be realized. haps the grand obsequies of the banished emperor, whose remains were in that year borne to Paris and left in repose on the banks of the Seine, may have brought to his mind the terrible scenes his boyhood his mind the terrible scenes his boyhood witnessed. The poor, reflected the good priest, they had with them always. As truly would disease and misery follow. It was true, there was charitable institutions, but up to that time the sick were obliged to seek the help they needed; again, while there was doubtless those who came to the bed-sides of the suffering in their complements these visits were necessarily.

A Mother's Grief.

(Maynooth over Dr. Murray.)

BY BENE-NATUS.

Mater Alma! still you're grieving, and your eyes are wet with weeping, and your heart is filled with sorrow, kneeling there beside the grave lying coldly now in death, is sleeping.

Calmly waiting for the coming of the Judge Who died to save.

It.

O my mother! Alma Mater! he was wise and meek and holy, the was great and he was noble, and he loved you best of all;
All his heart he gave you, mother, longing for your greatness solely, watching, praying, living for you since he heard his Master's call.

III.

Mother! mother! still you're grieving Brothers, fold your hearts around her, Bringing consolation to her, for her soul is filled with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, weeping o'er her latest lost one. Brothers, let your love surround her, slied with wee, we would with his blessing a charitable house at Arcis-sur-Seine. He was assisted by two young girls who took the names, Socur Marie and Socur Joseph. The infant Society was called the "Congregation of Bon Secours," the words "of Troyes" being afterwards added when the location was changed to that city. A third sister joined them a few months later, and dur-

changed to that city. A third sister joined them a few months later, and dur-The Cottage Hearth is a well conducted and ably written monthly published in Boston. A late number contains a sketch of the Sisters of Eon Secours written by a Protestant, which will, we feel assured, all others of this order being dependent upon it. Up to this day over one hundred and fifteen of these have been established, many of them under such circumstances of fortitude and heroic devotion as the angels might sing in heaven, to see. The fortunes of the Community have varied from time to time, but their progress is steadily onward. Pope Pius the Ninth addresses them, in 1855, with the words, "Fear not, little flock; for it is your Father's good pleasure to give you the "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. "Wars and pestilence riot in the land, but the sister is at hand with her good help, her tireless watch, her gentle voice, her loving, woman's ministration. I cannot close the merely historical portion of this account better than by quoting a few lines from Cardinal Morichini's book on "Charitable Establishments at Rome." Rome.

"The sisters who belong to this congre gation," (of Bon Secours), he says, "have nothing to do with education; nor do they serve in hospitals. The purpose of their order is unique; it is the care of the sick in their own homes. Several times already, in preceding centuries, has Christian charity undertaken this work, particularly under the inspiration of St. Francois de Sales and of St. Vincent de Paul; but these experiments failed, and almost from the very start deviated from their original aim. God has reserved the success of the plan for our times, in which success of the plan for our times, in which its need, both temporal and spiritual, is so earnestly felt. In these days when so many travel, a large number fall ill while they are far from their own country, in hotels or private dwellings, and are dependent upon the bired service of strangers. The 'Soeurs du Bon-Secours' care for all the sick, without distinction, of age or condition; men tinction of age or condition; men and women, rich and poor, (for they ask no reward for their services) Catholic and

It remains for me to give a more detailed description of these sisters, or nuns, and to relate one or two anecdotes which have come to my personal notice. earnest in endeavoring to set forth the aims, characteristics, and work of this aims, characteristics, and work of this order, because there seems to me to exist in our own country a widely spread ignorance or misunderstanding of these matters. We who are Protestants, who live in New England with its puritan traditions, and who are thrilled by the accounts of the Reformation and its firm stands against the abuses of Catholicism, have come to associate the idea of monks. have come to associate the idea of monks, nuns and priests with the more bigoted either monastery nor convent; a travelle neither monastery nor convent; a traveller, whose thought has never over-topped the low hills about the penceful little orthodox town in which he was brought up, dashes over to Europe, looks upon the rusty instruments of torture in some museum, shudders at the silent approach of the black hooded or coveld figure in of the black-hooded or cowled figure in the street and hastens home to fan the popular prejudice. Even Thomas Carlyle, his unfortunate "Reminiscen works himself into a fury over the con-duct of two sisters of charity who came instantly at the call to nurse his wife, and whose worst offence, it seems, was a simple and honest endeavor to comfort their patient with the comfort with which they themselves were comforted. It is time that those whose sufferings have been re-lieved by these gentle sisters; who, away from home, and suffering nigh to death, have longed for a woman's tender face of pity, and have found it beneath the black hood; who have stood beside the sick beds of those dearest to them, wringing their hands in a very agony of helplessness; have seen the loved eyes brighten again with life, the fevered forehead moisten and grow cool beneath the healing touch of her who knew neither rest nor reward, beyond that her Master gave; it is time for these, I say, to lay aside prejudice, and however we may disagree with monk or

nun in religious dogma, give them their dues in the respect and loving admiration of all people, for their grand labors, day by day, and their utter, Christ-like self-sacrifices for their fellow-men. Our own James T. Fields has nobly written: Wreaths for that line which Woman's tribute gave— Last at the cross, and earliest at the grave.' Can I forget, a Pligrim o'er the sea, The countiess shrines of Woman's charlty? In thy gay capital, bewildering France, Where Pleasure's shuttle weaves the whirl-

ing dance,
Beneath the shelter of St. Mary's dome
Where pallid suffering seeks and finds home,
Methinks I see that sainte I sister now
Wipe Death's cold dewdrop from an infant's
brow;
Can I forget that mild, seraphic grace
With heaven-eyed Patience meeting in her

An! sure, if angels leave celestial spheres We saw an angel dry a mortal's tears."

The costume of the Sisters of Bon Secours is, as may be seen in the engraving, quite simple and unostentatious. Black robes, wide flowing sleeves, with tightly fitting ones of the same cloth beneath, a broad collar of smooth and

spotless white, frontlet of the same, and plain round "bonnet," as we would call it, with a black veil falling upon the shoulders on each side and behind. The frontlet and bonnet quite conceal every wisp of hair, so that nothing but the pale, quiet face can be seen. A crucifix is suspended at the side by a long string of beads, or rosary, and another at the breast by a piece of purple braid, which is the distinguishing mark of the order.

The congregation, or community of Bon Secours has representatives in most of the large cities of Europe. Go where you will, you will see the quiet little figure, with her black drapery and crucifix upon royal purple, in church, street and car, on her errands of mercy. It is an imperative rule of the order that the sisters shall obey all commands and regulations issued by the Lady Superior at the Maison Mere. In 1871 a large number of emigrants from Alsace and Lorraine, having proceeded as far as Algeria, were of emigrants from Alsace and Lorraine, having proceeded as far as Algeria, were attacked by a terrible epidemic. Like the Egyptian in the desert, they bemoaned their fate. The disease thrived, and the their fate. The disease thrived, and the cries of anguish grew more bitter. Would that we had remained at home at the mercy of the Prussians! No help, no help! No physician, no medicine, no nurse; almost, it would seem, no God! But what is this? a ship in the offing! Nearer, and nearer,—what is her flag? French, French, thank God! Rising and falling on the waves, she comes swiftly on; the sails flutter and close like the wings of a bird alighting upon her nest; the anchor chains rattle; a boat puts off and the water foams white under its plunging bows; it nears the shore; what shadows are those in the stern, behind the men who are pulling with strong, steady strokes?

"See, my friends—it is the Good Help—les Socurs de Bon Secours!"

Here, on the parching African soil un-

Here, on the parching African soil under the fierce rays of the tropical sun, they move to and fro as calmly, as patiently as in the cool corridors of their own Motherhouse of Troyes. One of them, to be sure, dies there a few years later, of fever con tracted from a patient, but she knew when she came that already one had died a short time before, of a fiercer malady contracted in the same way: a little sister it was too, only twenty six years old, hardly beginning the grave work; but it was nothing; they were commanded to Africa, they went, Pages, yes, volumes could be filled with similar instances of devotion. Five years ago Sister Simplice had in charge the little children of a gentleman of rank near Paris. She was walking with them in the garden when a sound in the shrubbery near by caused her to start and turn pale. She knew that the fierce dog whom the owner of the chateau should have kept chained of the chateau should have kept chained must have freed himself. There was still time enough; she could easily reach a place of safety. Ah, but the children! she will not leave them. She gathers them about her hurriedly and perhaps gains a few yards toward the house. It is too late. The huge creature is in sight, bounding toward them with red ever and forming toward them with red eyes and foaming mouth—mad. What did she do? There was but one thing for a Sister of Good Help to do. With one grand sweep she thrusts the children behind her and crying thrusts the children behind her and crying aloud for aid, but never yielding an inch, faces the brute without a quiver. He springs upon her; her little white hands are entwined in his long hair, while the savage, cruel jaws open and close viciously. Perhaps the children cried; perhaps you could hear nothing but the fierce, mad snarl of the dog as he bit, and the poor cries of the little Sister now growing very weak; but she would not let go her hold, for there were the children. I wish you could hear the story as we heard it, in could hear the story as we heard it, in tremulous broken English, from her who herself nursed Sister Simplice during the month of agony through which she lived. Just before her death she turned to those by her bed, and said, "I am so glad—I—could do it. I—would doit—again—

the city. There is much to see in Milan without going far. The wonderful cathedral of glistening marble, like a great whit throne, the picture of the Last Supper, the galleries of art, the queer little shops and markets, all these things made the days full of pleasure, and at the same time left us utterly weary at night. The heat was terrible. We decided that we must push on to Venice the next morning, all preparations for the journey were com-pleted. In the middle of the night I was called from my sleep to find one of our number very ill. Of course we must stay another day. But the sick one was no better. She grew steadily worse. The physician, a tall, big-hearted young Italian, came and shook his head. "It is too ver" hot," he said, "It is not good to be in Milano in Summer." Ah, those days and nights! Hope lessening every hour; not a friend in the land; not a man in the great hotel who could understand our language perfectly; medicines, food, everything must be ordered in Italian or French. The sun rose every morning into a clear, blue sky, and beat upon the city all day long. The noise of the place was almost insupportable. Carpenters pounded and hammered beneath our windows; huge bells clanged out the hours and quarters; a shrill-voiced macaw filled every pause with his grating cries: unwielding teams rattled over the rough pavements; in the next house a young girl practised arias and recitatives by the hour, at the open window, so that to this day when I hear a dow, so that to this day when I hear a control of the recitative state. strong clear voice ring out through a still summer evening it makes me start and quickens my pulse for a moment, until I remember that I am no longer in the Hotel de la Ville, and there is no dear one panting upon the bed near by, struggling for sleep and rest from pain. Day after day, the heat and the sickness grew. Open windows were like oven doors. The watchers began to give way. There were only two of us who could take this duty, and we felt ourselves growing weaker almost hourly. "You must rest," the doctor said gravely, "or you will have fever."

Could the doctor, then find a nurse? Yes, he believed he could. He would ask for a Sister at the Convent of Bon Secours. How we waited that day! Oh, for one word from home; one friendly face! Our tips quivered, and we dared not meet each others' eyes we were so weak. And she? we believed her dying.

Just before night-fall, a light knock was heard at the door. It was opened, and there stood a little figure, dressed in black

ing little convalescent bits of food and drink. Remember, all these services are performed by the Sisters for no reward whatever. It would be a strange man, indeed, who would not give the convent at least the regular price of the nurse, but there is no compulsion, no suggestion of money; and the Sisters themselves of course never receive anything. They are not even permitted to have ornaments

not even permitted to have ornaments upon their person or in their room.

It is against the rules of the order that any of its members should be photographed, and the celebrated French painting from which the frontispiece is taken was from a sketch made by the artist while the sober little nurse was quite un conscious of the process. The attitude and dress are perfect to the least detail. The Sister has on her sickroom apron of dull blue, and the crucifix may be seen hanging from the purple ribbon on her breast.

The Continental physicians have learned to rely upon the Sisterhood and oftentimes the nun herself takes entire charge times the nun herself takes entire charge; of the patient, administering medicines and arranging bandages with deft and skilful hands. The poor people in all large foreign cities have learned to venerate them, and in Venice, Sister Valentine was quite troubled by the persistent numbers who pressed around her to kiss the crucifix she wore, as she went to and from her daily devotions to St. Mark's church. It was pitiful to see their eves church. It was pitiful to see their eyes light up at sight of the one great power, religion, that exerted itself not to oppress,

but to relieve them.

Such is the work of the Community of Bon Secours. It is enlarging its fields every year. The first American house of the order was established in Baltimore the order was established in Baltimore two years ago, and during the last summer another house of Bon Secours has been opened on Twenty-Second street in New York. I have only spoken of one class of nuns. Other orders have other missions. They feed the hungry, visit their Master while sick and in prison, comfort the weary and oppressed, and bring hope of peace to the heart-broken. Their black robes are in our streets as in the cities of Europe, but their footsteps are light, and of peace to the heart-broken. Their black robes are in our streets as in the cities of Europe, but their footsteps are light, and leave no sound behind them; their voices are gentle and few know of their presence. They die in our milst, stricken down with every terrible disease and they make no cry. Others fill the gap and while "the workers die, the work goes on," Different from ours—though not so far as many of our good people are ant charity. joy. peace, patience, etc., transso far as many of our good people are apt to suppose—their religious belief may again—"

In 1850 I was travelling with a party in Europe. We reached Milan, Italy, early in July, and for two days wandered about the state of the s beareth all things and seeketh not her own, will watch over you while you are hungry, sick, in prison, for the sake of her

## The Cardinal's Pride.

Written for the Catholic Mirror.

A long while ago, when Cardinal Cullen ived, there was a sick call for a priest in Dublin. The sick person was at Hotel, the proprietor of which was a Protestant. A stormy, wet, dark night it proved. As soon as the messenger got there a priest started. Through mud and slush he made his way, and at last arrived at the hotel, saw the sick person, and gave him the Sacraments. Everything went off as usual thus far, but now the curious part began.

The proprietor of the hotel, thinking to do a little private proselytizing, invited the priest to come into his own sittingroom. After administering some welcome refreshments, this Protestant evangelizer

let himself out. "To think Father," said he, addressing the priest, "of the pride and sloth of these Bishops and Cardinals! Is it not mon-I warrant now that, while the Cardinal has sent you this long tramp through the muddy snow, he is comfort-ably toasting his heels and drinking a good

warm punch."
"I think you wrong him." "Because he is doing nothing of the kind?" "You don't tell me! But how do you

know?" "I know by the best of reasons. You have never asked my name."
"Your name! what is it?" "Cullen-Cardinal Cullen."

In a moment the hotel-keeper was on his feet hat off. "Will your Eminence forgive me? I spoke in ignorance. Shall I order a carriage for your Eminence?"
"Oh, no; I can go back as I came; I am

used to such journeys."

The Cardinal departed. A few days afterwards the hotel-keeper went to a priest for instructions, and was finally re-ceived into the Church. This incident is strictly true.

That poor bedridden, invalid wife, sister, mother, or daughter, can be made the ter, mother, or daughter, can be made the picture of health by a few bottles of Hop Bitters. Will you let them suffer? when

## IRELAND'S MARTYR-PRIMATE.

OME LETTERS OF THE MARTYR-PRIMATE

Bishop M oran in the Irish Ecclesiastical Record. V.

the night."

Ten minutes later she was as much at home in the sick room as if she had been there a month. She had gone straight up to the bed, taken the feeble, drooping hand in her strong ones, and said simply, "I am—Sister Valentine; I am—come to —help you; to make—you—well."

What she was to us in the days that followed, no words of mine can tell. Somehow the responsibilities of the sick room slid straight off from our shoulders and rested lightly upon hers. Every afternoon and all night she watched tire-lessly, leaving the bedside in the early movning to go to the cathedral and "pray for Madame," always ready to do the slightest service and suggest little comforts and alleviations. At one time I prepared a cup of tea for her patient, as much as possible like that we have at home, and called it "mother-tea," to give it an additional relish. I noticed that Sister adopted the idea at once, and availed herself of the expression, funnily pronounced, whenever she brought forward her appetizing little convalescent bits of food and drink. Remember, all these services are performed by the Sisters for no reward whatever. It would be a strange man, if the convalescent bits of rooping hand in her strong ones, and said simply, as you are acquainted with sand I hope soon to be able to requite all their and your kindness. Above all, I recommend myself to the prayers of the holy families of M. Sheldon and the lady Stafford's, and in general to all the good Catholics in this city, whose faith and charity are great. I do recommend to you and to them my faithful servant; James Mac-Kenna, who served me these eleven years, with all fidelity. Some of the good Catholics who came to see me told me they would be charitable to him after my death. I desire that you would be pleased to tell all my benefactors that for all eternity I will be mindful of them, and then also will hank them in conspectu Supremi Domini. They deserve all praise in this, and, by God's grace, a crown of glory in the nother thank them in conspectu Supremi Domin ARCHBISHOP PLUNKETT TO F. MAURUS CORKER ON THE EVE OF EXECUTION. faith, charity, and good works, will be efficacious with our Saviour, and that there will be soon an end of this persecuthere will be soon an end of this persecution, and that iniquitas multorum mox
revelabitur, fiat voluntrs Dei, fiat, fiat.
And I beseech my Saviour to give all the
good Catholics perseverance in their faith
and good works, and grant me the peace
to be to-morrow where I may pray for
them non in enigmate, but facie ad
faciem, etc., and be sure that I am still
and will be,

Your obliged friend.

Your obliged friend, OLIVER PLUNKETT. VI.

FATHER MAURUS CORKER TO A LADY ON FATHER MAURUS CORRER TO A LADY ON ARCHBISHOP PLUNKETT'S DEATH.

MADAME—I cannot as yet so much as pretend to give you, as you desire, a description of the virtues of the glorious Archbiseop and Martyr, Dr. Oliver Plunkett. I am promised the particulars of his life and actions, both at Rome, where the stadied and taught almost twenty he studied and taught almost twenty years, and in Ireland, where he exercised his Episcopal or rather Apostolical func-tion till he became a Champion of the Faith; but these particulars are not as yet

arrived at my hands.

After his transportation hither, he was, as you know, close confined and secluded from all human conversation, save that of his keepers, until his arraignment, so that here also I am much in the dark, and can only inform you of what I learnt, as it were by chance, from the mouths of the said keepers, viz:—That he spent his time in almost continual prayer; that he fasted usually three or four days a week with nothing but bread; that he appeared to them always modestly cheerful, without any anguish or concern at his danger or strict confinement; that by his sweet and pious demeanor he contracted an esteem and reverence from those few who came near him. When he was arraigned, it near him. When he was arraigned, it was true I could write to him and he to me, but our letters were read, transcribed and examined by the officers before they were delivered to either of us, for which charity, joy, peace, patience, etc., trans-parent in his soul; and not only I, but many other Catholics who came

neighbors as themselves. Protestant, to receive his benediction and catholic, atheist, you are a man, a woman, a catholic, atheist, you are a man, a woman, a were eye-witnesses (a favor deachild, a neighbor; and the Sister of that charity which suffereth long and is kind, in his words, actions, and countenance beareth all things and seeketh not her something so divinely elevated, such a composed mixture of cheerfulness, constancy, courage, love, sweetness, and candor, asmanifestly denoted the Divine Goodness asmanifestly denoted the Divine Goodness had made him fit for a victim, and destined him for heaven. None saw or came near him but received new comfort, new fervor, new desires to please, serve, and suffer for Christ Jesus by his very pres-

> Concerning the matter and state of his prayer, he seemed most devoted to pathe-ic sentences taken out of Scripture, the Divine Office and Missal, which he made me procure for him three months before he died; upon these sentences he left his soul dilate itself in love, following herein the sweet dictate and impulse of the Holy Ghost, and reading his prayers, writ rather in his heart than in his book, according to that of the Apostle (Rom. viii., 26), Spiritus adjuvat infirmitatem nostrum nam quid oremus sicut oportet nescimus; sed ipse Spiritus postulat pro nobis gemitibus inenerrabilibus. Qui autem scrutatur corda, scit quid desiderat Spiritus, quia secundum Deum postulat pro sanctis, et (1 Joan. ii, 27), Unctio ejus docet nos de omnibus. For this reason I suppose it was that, when, with just humility, he sent me his last speech to correct, he also writ me word he would not, at the place of execution, make use of any other set form or method of prayer than the Pater Noster, Ave Maria, Credo, Mis-erere, in Manus tuas Domine, etc., and for the rest he would breathe forth his soul in such prayers and ejaculations as God would then inspire him withal. He continually endeavored to improve and advance in the purity of Divine Love, and by consequence also in contrition for his past sins, of his deficiency in both which this humble soul compiained to me as the only thing that troubled him. Indeed the more we love God the more we desire it; and the more we desire it the more we love; for desire increaseth our love and love our desire, and if we may measure this happy martyr's love by the Rule of our Saviour (Jo. 13), Majorem hac dilectionem nemo habet, ut quis animam suam ponat pro amicis suis, we shall find him perfect in love; for in him was fulfilled that of the Canticles (viii. 6), fortis est ut mors dilectio; by love was extinguished in him all fears of death; extinguished in him all fears of deads; timor, said the Apostle of Love, non est in charitate, sed perfecta charitas foras to Lourdes. The Abbe Marchal was formittit timorem; quoniam timor poenam habet; a lover feareth not, but rejoiceth ing the war of 1870.

at the approach of his beloved. Hence the joy of our holy martyr seemed still to approach together with his danger, and was fully accomplished by assurance of death. The very night before he died, being now as it were at heart's ease, he went to bed at eleven of the clock, and slept quietly and soundly till four in the morning, at which time his man, (who) lay in the room with him, awakened him; so little concern had he upon his spirit, or rather had the loveliness of the end beautified the horror of the passage to it. Non sunt condignac passiones hujus temporis, says St. Paul, ad futuram gloriam quae revelabitur in nobis, nam expectatio crecturae revalationem filiorum Dei expectat. After he knew that God Almighty had chosen him to the crown and dignity of martyrdom he continually studied how to divest himself of himself and became more and more an entire, perfect and pleasing holocaust, to which end, he gave up his soul, with all its faculties, to the conduct of God, so for God's sake he resigned the care and disposal of his body to unworthy me, and this in such an absolute manner that he looked upon himself to have no further power or authority over it. For an instance of this, the day before he suffered I sent a barber to trim him; the man asked him whether he should leave anything on the upper lip; he answered, he knew not how I would have it, and he would do the upper lip; he answered, he knew not how I would have it, and he would do nothing without my order; so that they were forced to send me before the barber could finish his work. Another remarkable instance of his strange humility and resignation therein was, that about an hour before he was carried to execution, hour before he was carried to execution, being desired to drink a glass of sack to strengthen his spirits, he answered he was not at his own disposal but mine, and that he must have leave from me before he could either take or refuse it; thereupon, though I was locked up, yet for his satisfaction his man and the keeper's wife came to my have been door and then returning hack. chamber door, and then, returning back, told him I enjoined it; upon which he readily submitted. But I neither can nor dare undertake to describe unto you the signal virtues of the blessed martyr. There signal virtues of the biessed martyr. There appeared in him something beyond expression—something more than human. The most savage and hard-hearted people were mollified and attendred at his sight; many Protestants in my hearing wished their souls in the same state with his; even the most limorous were in love with him. the most limorous were in love with him.
When he was carried out of the priest's yard to execution, he turned him about towards our chamber windows, and, with a pleasant aspect and elevated hand, gave us his benediction. How he comported himself after he was taken from hence, himself after he was taken from hence, with all the circumstances of his happy passage, you yourself can give a more exact account than I, or indeed than any other, seeing your piety rendered you so eminently assistant at his death and burial. I shall therefore conclude this letter with blessing and praising the Almighty, who in His faithful servant hath confounded the wicked, comforted the good, illustrated the Church, glorified Himself, and increased the number of mattyrs in and increased the number of martyrs in heaven. Sweet Jesus! grant us the grace neaven. Sweet Jessel; grant at the glavest follow the example, to the end we may deserve his present patronage, and future company in eternal glory, which is the daily prayer of, Madam, your devoted servant in our Lord, Maubus Corker.

## THE SOCIETY OF JESUS.

The "Vicar" Elected to Assist the Aged Father Beckx.

Thirty years ago last springtime, God called to Himself the aged and pious Father Roothan, General of the Jesuits. Within two months the Very Rev. Father Becky was elected to the onerous duties of Beckx was elected to the onerous duties of General Superior of the renowned Society. This was in 1853,—and Father Beckx was already in his fifty-ninth year. Thirty years, and years of trials so great, have borne heavily on the devoted Father Beckx. Having reached the eighty-eighth year of his age. Father Beckx. in terms ear of his age, Father Beckx, in term whose earnestness could not be passed un-regarded, besought his brethren to release him from his heavy burden, that he had carried with so universal a satisfaction of his religious sons. There has been a gath-ering at Rome of Provincial, and other ering at Rome of Provincial, and other consultors of the world. They met,—in one mind. The Society could not entertain the request of Father Beckx, that his Generalship should end; but they consented to ease the burden of their beloved General, by electing, as his Vicar, one such as they had been willing to choose as General by the state of the second secon eral, had death taken away Father Beckx, who has passed, by nearly two lustrums, the limit of life set by the Royal Prophet for even those who are strongest! Stautem for even those who are strongest! Siautem in potentatibus octoginta anni. And in case of, according to the commoner meaning of potentatibus, "those who have command," potentatibus, "those who have command," how true is the rest of the text: et amplius eorum laboret dolor; quoniam supervenit mansuetudo, et corripiemur: "And their labor and sorrow is the greater, for tameness supervenes, and we are taken away"! After many and fervent prayers and offerings, we may be sure, the choice of the society has fallen on the Very Rev.

Anthony Anderledy.

Father Anderledy is a native of the Canton of Valais in Switzerland, and has passed his sixtieth year. He entered the Society as a young man, and after the Swiss Radical Revolution of 1847, and the infamous expulsion of the Jesuits, Father Anderledy, with others, came to the United States, going directly to the Western Province of St. Louis. We find his name appearing in 1848, attached to the University of St. Louis, and we think, in that year, he was ordained priest by Archbishop Kenrick. Next year he was an assistant at St. Joseph's Church, Green Bay,—then in the Diocese of Milwaukee, and temporarily served by Jesuits. In 1850, he seems to have been recalled to Europe, but we have not been able to gather authentic accounts of the posts he has occupied. He was, lately, Provincial over regions either in the German portion of Austria, or in what is called the German Empire.— N. Y. Freeman's Journal.

It is announced that one of the most prominent adherents of the Swiss Liberal Catholic schism, the Abbe Marchal, has renounced his errors and returned to the

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e of the most Swiss Liberal farchal, has rer a pilgrimage archal was fory of Metz durThe Songs that are not Sung. BY JOHN BOYLE O'RBILLY.

Do not praise: a word is payment more than meet for what is done;
Who shall paint the mote's glad raiment flosting in the motien sun?
Nay, nor smile: for blind is eyesight, ears may hear not, lips are dumb;
From the silence, from the twilight, wordless but complete they come.

Songs were born before the singer: like white souls that wait for birth, They abide the chosen bringer of their mel-ody to earth.

Deep the pain of our demerit: strings so rude or rudely strung.
Dult to every pleading spirit seeking speech, but sent unaung.
Round our hearts with gentle breathing still the plaintive silence plays, But we brush away its wreathing, filled with cares of common days.

but sent unsung.
But we brush away its wreathing, filled with cares of common days.

Ever thinking of the morrow, burdened down with needs and creeds, once or twice, mayhap, in sorrow, we may hear theseng that pleads.

But while vision,—who shall know it? who shall read it from his eyes?

Voiceless he: his necromancy fails to cage the wondrous bird;
Lure and share are vain when fancy files like echo from a word.

Only sometimes he may sing it, using speech as 'twere a bell;—as 'twere a bell;—as a shell;

as 'mute, as and lingers round it is the sea-wead the song, but ring it, like the sea-wead the song, but ring it, like the sea-wead the song but ring to itself.

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Still, our best is but a vision which a light-ning-flash illumes, Just a gleam of life elysian flung across the voiceless glooms.

Why should gleams perplex and move us?
Ah, the soul must upward grow
To the beauty far above us, and the songs no sense may know. -Atlantic Monthly for November.

### THE JESUITS IN CANADA.

We begin this week the publication of a few brief sketches of the Society of Jesus bearing on its history in this country. Our sketches will include notices of the establishment of the order in Canada, of the formation and history of St. Mary's College, Montreal, one of the leading institutions of learning in the Dominion, a very interesting description of the church of the Gesu in the commercial metropolis, concluding with a brief historical narration of the old College of Quebec. We bespeak for these sketches the earnest at-Jesus is dear to Canadians, for without the Jesuits, Canada's noble record of heroism were robbed of its greatest lustre and glory:

The Society of Jesus founded and definitively organized by St. Ignatius of Loyola, in 1540, had, for more than half a century, been sending missionaries into every part of the habitable world. As fast as new lands were discovered in America, they were evangelised by missionaries of the Society. Brazil, Peru, Florida, Mexico, in fact nearly the entire southern portion of the New World had received its Apostles: the Northern portion, and Canada in particular, were now the southern portion of the Society. Its Eminence ascended the pulpit, and took for his text the 16th and 17th and 18th a

to receive theirs.
In 1611 Fathers Biard and Masse accompanied to Acadia the first settlers of

New France.

In 1625 their followers, being requested by the Recollet Fathers of New France to share their hard labors, landed at the foot of the then lonely rock of Champlain; ten years later, in 1635, they laid there the foundations of the college of Quebec, destined for many years to be the training school of the Canadian youth, in science and virtue.

consequently as a spot of great importance. In the same and subsequent years, Father Lejeune concerted with the Comhundred Associates, a settle-

pany of the hundred Associates, a settlement at this identical place, which may, he says, become some day a large city.

In 1637, in company with the governor, he came there on an exploring expedition. Finally, on the 18th of May, 1642, Father Bestbellumy Vimont, in the name of the Bartholmew Vimont, in the name of the Bartholmew Vimont, in the name of the New Society of Our Lady, recently organ-ized in Paris, by the zealous and Rev. Mr. Olier, invoked upon the foundations of the future city of Ville Marie, or Mon-treal, the choicest blessings of Heaven. During the fifteen years following or

During the fifteen years following, or until the arrival of the Reverend Sul-pician Priests in 1657, the Jesuit Fathers were sole pastors of Montreal; but as soon as the spiritual care of the settlers could be entrusted to devoted hands, they resumed their favorite occupation, the preaching of the Gospel to the destitute preaching of the cospet to the destitute Indians. Towards the end of this period in the spring of 1657, Father LeMoyne blessed the corner-stone of the ancient sanctuary of Notre-Dame de Bonsecours (Our Ladr of Cool Hall).

Lady of Good Help).
In 1663, whilst conveying to the distressed settlers a cargo of provisions, Father Chaumonot, founded, in company

Father Chaumonot, founded, in company with Rev. Mr. Souart, Sulpician Priest, the Confraternity of the Holy Family, which is still in a prosperous condition.

In 1692, when the wants of Montreal were greatly on the increase, and the very existence of the colony was threatened by the incursions of the Indians, the Jesuit Fathers returned and built within its walls above and chard. In the same year Fathers returned and built within its walls a house and chapel. In the same year they established in their chapel the Sodality of Men, and the Novena in honor of St. Francis Xavier, two works that have long outlived their founders, and which produce to this day abundant fruits of calvation.

street which now forms the Eastern side of

After toiling for a century and a half, previous to the year 1773, the members of the oppressed Society of Jesus, then resident in Canada, were gradually gathered to their fathers. Father Well, the last survivor in Montreal, died in 1791, and Father Cazot, the last in Quebec, in 1800, at the very time when by a special providence, God preserved the remnants of the Society of Jesus in the North of Europe, by providing them a shelter in Russia, where, screened from the revolutionary storm which swept over the continent, they patiently awaited the advent of better times.

During the life-time of the Fathers, the

During the life-time of the Fathers, the

tallemant, who died at the stake among the Iroquois, March 16th and 17th, 1649.
5th. Father Garnier, killed by the Iroquois, December 7th, 1649.
6th Father Chabanel, drowned by an apostate Huron, December, 1649.
7th. Father Buteux, butchered by the Iroquois, May 10th, 1652.
8th. Father Garreau, killed by the Iro-

quois, September 2nd, 1656. 9th. Father Pierron, put to death by the Indians, in March, 1673.

### CARDINAL MANNING.

On the Church and the World.

A very large congregation attended the High Mass at the Pro-Cathedral, Kensington, on Sunday morning, when His Eminence the Cardinal Archbishop of Westminster occupied the pulpit. Not only were many non-Catholics attracted to the sacred edifice by the announcement that the Cardinal would preach, but a considerable number were present whose tention of our readers. The Society of a considerable number were present whose dress denoted that they were ministers of the Established Church. The whole congregation listened with eager attention to the eloquent discourse of the illustrious prelate. Pontifical High Mass was sung by the Right Rev. Dr. Weathers, Lord Bishop of Amyela. After the first Gosand chariots of fire round about Eliseus."

In the course of his sermon the Cardinal said: We have here a type and a prophecy of the power of the overbearing defiance of the world and a type and a prophecy of the power of prayer and the almighty sovereignty of God in the protection of His Church. I do not know that I could take words more fitting to this day, when our Holy Father the Vicar of Christ calls on you to make solemn of the prophet, rising early, saw the army without, and went to tell his master, saying, "What shall we do?"

The answer was, "Fear not; for

> and immediately the servant saw the whole mountain filled with chariots of fire of the army of heaven. We have here a type and a prophecy, a representation of the isolation of the Church of God in the world, and of its head shut up, as he has been during the last ten years, morally and cruelly a prisoner in his own palace. Here we see the world believing itself always victorious. This has happened before, and always will occur to the end of time, with the same result—the world defeated. with the same result—the world defeated and the Church delivered. We must and the Church delivered. We must, therefore, pray, for prayer rules the hand of God, which is almighty. Time would fail me to draw out all that is necessary to pray well. I therefore only remind you that the powers of the world were once in persecution against the remind you that the powers of the world were once in persecution against the Church; they then became Christian, and these powers and the Church, in the perfect unity of the faith, were in unity of action. But for 300 years the powers of the world have in their jealousy and pride and self-conceit, removed themselves and left the Church isolated as it was in the beginning. For generations they have the beginning. For generations they have maintained a series of assaults against the Church. The persecution of the Church in these later days of ours is moral—that is, it is by evil rules, imprisoning the free-dom of the word of God. It is now by dom of the word of God. It is now by discarding the Christian education of poor little children. I do not count the robbing of the churches, taking away its gold and silver, though this is sacriligious. Such things are contemptible in themselves. But the Church is the stronger for researching. persecution.

THERE ARE MORE WITH US THAN WITH THEM,"

OVER THE DIVINE CHURCH OF CHRIST on earth no power shall ever prevail. The Church created the Christian world, which Their property, including chapel, convent and garden covered nearly all the ground now occupied by the Champ de Mars (drilling ground), the Court House and the new City Hall. At a later period a church was added and rebuilt on a larger scale in 1742. The church faced the church and the world there is a conflict, and in that we are called upon by the Vicar of our Lord to raise our voice in intercession to God, because with-The world, now separated from the Church, is becoming anti-Christian every day. Between the Church and the world there is voice in intercession to God, because with street which now forms the Eastern side of Jacques Cartier Square.

In that ground, then held sacred, lie the ashes of many dauntless missionaries, who watered with their sweat and blood the seed of the Gospel.

Youce in intercession to God, because with our prayer we cannot prevail. Our weal out prayer we cannot prevail. Our weal out prayer we are out prayer we cannot prevail. Our weal out prayer we are out prayer we are

tuary, in every religious house, and in every Catholic home, to offer this prayer, not only in union with one another on earth, but also asking the prayers of the saints in heaven, the harvest of ripe fruit saints in heaven, the harvest of ripe fruit gethered from the mystical vine, and especially the Mother of our Divine Lord and Saviour Jesus Christ. The world believes nothing of this Communion of Saints. It is so wrapped up in its own material existence, that there is no belief in the world unseen. That which we do to-day will no doubt be provocative of the mockery of the world. All we can do mockery of the world. All we can do is to pray. "Lord, open their eyes that they may see." The saints reigning with Christ make intercession for us, and they are to be invoked and honoured. This

to join in every church, at every sanc

to you is familiar; not so to the world; and yet, IF THEY WILL BUT LISTEN they will see that this mountain, in which we are, is full of the armies of God. God has not forsaken the world; but the world has forsaken God. The world resents the idea of a miracle, as if it were an interference with its own jurisdiction and an intrusion of God upon its domain. an intrusion of God upon its domain. Having spoken at some length on the communion of saints, the Cardinal spoke of the duiy to pray for one another. He said: Are we not bound to pray for one another? St. Augustine says that he who prays for himself only is the only one who prays for himself. Is there a father here who does not pray for his children? Can you doubt that to pray for others is a high Christian duty. Those who have been dear to you on earth—your parents who are gone, friends earth—your parents who are gone, friends it may be who were dearer to you than life, who prayed for you every day—do you think that because they have departed they have ceased to love you? No. Have they ceased to pray for you? No. Have they ceased to love you? No. Have they ceased to pray for you? No. Is it possible, then, that we can retain our identity and cease to love and identity and cease to love and pray for those we loved on earth, and who have gone, at longest, but a little while before ourselves? Do you think they do not pray for you far more fervently than they pray for you far more fervently than they ever did on earth? Do they not now know more of your necessities than ever they did before? Illuminated with the light of God, they now know the world and its perils as they never knew it on earth? They know your danger, and as they loved you here, they must remember and excit you now they are absent from and assist you now they are absent from your sight. Do you pray for those who have been dear to you; and rest assured, if you do, when they shall reach the eter-nal shore from which they will survey us—tossed about hither and thither on us—tossed about hither and thither on the turbulent sea of temptation—they will not forget you. The Cardinrl next proceeded to enlarge upon the power of prayer, and quoted as an instance the loosening of St. Peter's chains and his fieedom from captivity, as a result of the prayers of the early Church. Continuing, the Cardinal said: No doubt the world in this hour is mighty confident, and never perhaus was more confident and defiant

this hour is mighty confident, and never perhaps was more confident and defiant than it is at this hour. There is a power greater; not only the power of God in heaven, but the power of prayer upon earth. Pray, therefore, and do not fear; there are more with us then with them. There are nations and armies opposing but with us there are the saints of God from the beginning. We have no fear of the multitudes that swarm on earth when THE ARMS OF HEAVEN ARE GOING FORTH THE ARMS OF HEAVEN ARE GOING FORTH always protecting the Church on earth. Don't be cast down when confident men tell you that the time is coming when the sacerdotalism, the faith, and the supersti-tion of the Catholic Church shall give way plain; ten years later, in 1635, they laid there the foundations of the college of Quebec, destined for many years to be the training school of the Canadian youth, in science and virtue.

In the previous year, (1634) a Residence had been established by Father Lejeune in the incipient city of Three-Rivers.

The turn of Montreal did not come till 1642; nevertheless as early as 1626, Faiher de Brebeuf, on his first journey to the land of the Hurons, had, as it were, selected the site of the future city; in his second journey, (1635) the pointed it out as the extreme limit of the navigation of the St. Lawrence, and consequently as a spot of great importance. In the same and subsequent years is over, and men who invent new religions, receive a very just rebuke in the scathing remark that was made to one of their set: "Die on Friday and rise on Sunday, and men may believe you." We are in the age of infidelity. There is now nothing but Christ and Antichrist. The church was never mightier than she is now. Do not fear, but pray every one of you indiwas never mignuer than she is now. Do not fear, but pray every one of you individually. In your homes say the Rosary with your children. Pray here in the church, in the presence of Our Lord in the most adorable Sacrament of the altar. Pray, finally that this most have been said. Pray, finally that this month may be given up to this one perpetual act of prayer, and be sure that that which made the iron chains fall from St. Peter's hands, will cause the powers that assail the Church to stop. Although the Church may have to pass through a persecution—and it will— remember that the triumph and the vic-

tory are as sure as the suffering. the ploughing time, and the plough must make deep furrows. Then comes the harrow. It is the sewing time as well and the seed is being cast right and left, mornthe seed is being cast right and left, morning and evening, and that seed is striking deep root and will spring up. The harvest time will come on, and there shall be a great harvest home on the eternal hills. Have your share in this. Pray that the Holy Ghost may come down with the early and the late rains that we may bring and the late rains, that we may bring forth fruit—thirty, sixty, aye, even a hundred-fold.—London Universe, Oct. 13. A Wrong Opinion.

Many a dollar is paid for prescriptions for some disease that never troubled the patient, and when the sole difficulty was Worms, which a few of Freeman's Worm Powders would remove. These Powders are pleasant, safe, and sure, contain their own cathartic, and are adapted for children or adults.

A QueryAnswered. People often ask when is the best time to take a blood purifier? We answer, the to take a blood purifier? We answer, the best time is now. Burdock Blood Bitters does its work of purifying, regulating, and toning the system at all times and all seasons. Purity in all things is always in

order when required.

Mr. J. Leist, warehouseman for Lautz
Bros., Buffalo, N. Y., says he had a swelling on his foot which he attributed to child.

Written for the Record. Feotprints.

I wandered in the garden Beside the old stone wall, A breath of sadness fill'd my heart I heard the wild-birds call, The crimson robes of autumntide Were rustling in the wind Like faded hopes—youth's solden dreams That hover in the mind.

The orchard trees had dropt their fruit Each bough was bleak and bare. And all around the heart of day Seemed full of earnest care. The pulse of Nature throbb'd so slow As if life fain would part. And leave behind it sighs and tears,— Cold footprints on the heart. THOMAS O'HAGAN. Chatham, Ont.

### THE JESUITS.

Persecuted Because They Have Been the Friends of Freedom.

The recent assembling in Rome of the General Congregation of the Society of Jesus for the purpose of electing a vicar to assist the present venerable General, Father Beckx, and in the event to succeed him, has not passed unnoticed by the organs of public opinion throughout Europe. The journalistic exponents of Atheism, as might have been expected, have emitted their accustomed rabid scurrilities and vile blasphemies. But the great majority of the non-Catholic newspapers have written about the matter in a tone which deserves notice and even acknowledgment. Mr. J. G. Cox, in a acknowledgment. Mr. J. G. Cox, in a remarkable letter, published in our last issue, points out what a striking sign of the change of public opinion in this country with regard to the monastic orders, is afforded by the sympathetic and appreciative reception very widely given to his article—his admirable article let us say—entitled "Horny-handed Brothers," which appeared some months ago in Merry England. The tone in which the Society of Jesus has during the last week been spoken of, is an even more signal token of Jesus has during the last week been spoken of, is an even more signal token of the passing away of the old error. It is only yesterday, as it were, that the very name of Jesuit was not merely a byword in this country, and among non-Catholies throughout the world, but, what is more, an epithet of abuse, conveying the imputation of chicanery, unscrupulousness and general rascality. Most of our readers will remember Cardinal Newman's inimitable picture of "The Prejudiced Man," who sees Jesuits in everything—in every who sees Jesuits in everything-in every who sees Jesuits in everything—in every failure of the potato crop, every strike of the operative, and every mercanitle stop-page. Does he still exist—this Prejudiced Man? Possibly stray specimens of the type may yet be discovered among us. But you will have to seek for them in the lanes and alleys of intellectual life; among the ignorant and semi-fatuous persons the ignorant and semi-fatuous persons whose mental and spiritual pabulum is supplied by the Rock or the Protestant Standard. Yet when Cardinal Newman wrote, and for years afterwards, they were to be found almost everywhere: in Parlia to be found almost everywhere: in Parliament, in the Times, nay in Convocation, taking their fool's part in that ecclesiastical comedy. At last it has come to be understood, in this country at all events, by most intelligent people, that the Jesuits are not the mysterious emissaries of evil they were once so universally held to be. As the Standard a few days ago observed, in a remarkable article regarding them—remarkable as much for what it does not say as for what it does—"it is only in those countries where genuing freedom is still imperfectly known that the Order of Ignatius Loyola, ghost-yilke, still inspires terror."

There is more truth in this utterance of

There is more truth in this utterance of our conservative contemporary than the writer, probably, was aware of. It is preunrestrained absolutism of the new Casarism was asserting its domination, not only over the bodies, but over the souls of men. The, idea of absolute or unlimited monarchy had been unknown in the Middle Ages, or, if known at all, had been known mere as a monstrous pretension advanced by Teutonic princes who dreamed of concentrating in their own persons, like their pagan predecessors in the Roman Empire, pagan predecessors in the Roman Empire, supreme authority not only in the political but in the religious order. It was the nascent Church which had poured into the nations crushed and degraded by imperialism a new virility: it was she who had kept alive the free democratic who had kept anye in the first which Augustus and his successors had almost strangled. It was she who introduced that fgreat distinction being the first distinction between the strange of conscience and the strange of the strange o tween the domain of conscience and the domain of the State, which is the very bulwark of individual freedom, and who, by her doctrine as to the limited and fiduciary, of human authority; nature laid the ciary, of human authority; nature laid the foundation of the civiland religious liberties of Europe. And of those liberties through-out the Middle Ages, the Sovereign Pon-tiff was the especial guardian and the vigtiff was the especial guardan and the vig-ilant champion. If any fact of history is clear, it is this. And, indeed, the direct-est and most emphatic recognition of it has been made by some of the bitterest enemies of the Church in our own days. Thus Mazzini: "The Papacy was formerly a power, because it supported itself on the people. It alone constituted the visible centre of association. It recognized, to a certain degree, the principle of capacity, excluding, in the earlier times the aristocexcluding, in the earlier times the aristocracy, opening the way to the mass of the
people, to the serf, to arrive at ecclesiastical-dignities; it waged war against feudalism, against princely power; it opposed
to the sceptre the altar." It was in fact a
constant check upon the pride and the
greed of monarchs throughout the Middle greed of monarch, throughout the Middle Ages, by its vindication of those claims and rights of man's spiritual nature which are the main guarantees of his political freedom. And, hence it was, that in what Mr. Matthew Arnold has called "the sensuous tumult of the Renaissance," "the kings of the earth stood up and the princes met together against the Lord and against His Christ." "Let us break their bonds asunder, and let us cast away their voke

succeeded in breaking the cords, in cast-ing away the yoke of ecclesiastical author-ity which fettered them and secured the liberties of the peoples. And the age in which St. Ignatius arose was, as has been which St. Ignatius arose was, as has been observed by a recent writer, "an age in which the principle of the Renaissance was sapping the authority of the Church in her rule and in her doctrine, and attacking her in the very centre of her unity;" it was an age when, as Ranke judges, "the Pope experienced opposition on every side;" when apparently "he had nothing the expect but a lingering and progressive side;" when apparently "he had nothing to expect but a lingering and progressive decline." It was then that the saint founded his society: "A society of volunteers full of zeal and enthusiasm, with the express purpose of devoting themselves to the service of the Soversign Pontis," and of maintaining those Paral, preportings which had been those Papal prerogatives which had been the bulwarks of mediæval freedom and the only effectual check upon regal absolutism. Hence their theologians—the illustrious Suarez conspicious among them—were led to combat the novel and pernicious theorto combat the novel and pernicious theories of the immediate divine right of kings and of the obligation of unlimited passive obedience to them. And hence, from the first society was regarded with disfavor by the absolutist monarchs and their parasities. "Philip the Second of Spain considered Suarez a republican; the Parliament of Paris burnt his writings; the hostitute of the society to kings was a favorite

hen of raris burth in writings, the host-lity of the society to kings was a favorite commonplace of Protestants, Jansenists and Gallicans." It has been well observed by a greatFrench writer—whose prejudices were all enlisted against the society: "The institute of the Jesuits contained implictly or explicitly a doctrine of progress and liberty. We cannot deny that it has largely promoted the march of the human mind (qu'elle ne ait fait faire de grandes pas a l'esprit humain), and that it suffered much in the last century for the principle of moral and intellectual liberty." True indeed are these words of George Sand. The very ground alleged for the persecution of the society by the Bourbons and by Pambal was that it was inimical to the absolute rule of kings; that, as Schlosser says: "It was a rival whose power and authority the institute of the Jesuits contained implict of kings; that, as Schlosser says: "It was a rival whose power and authority the monarch must destroy if he would main-tain his own." The ethos of depotism is always the same, whether it be the despotism of one or the far worse and more degrading depotism of many. The hatred of the Atheistic demagogues of our own day against the Society of Jesus, rests upon precisely the same grounds as that of the philosophe sovereigns of the last century. The society teaches, and cannot keep from teaching, in the words of Him whose name it bears, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." "No," replies M. Clemenceau, like Pombal and Charles III. of sm of one or the far worse and more that are Caesar's, and unto God the things that are God's." "No," replies M. Clemenceau, like Pombal and Charles III. of Spain, like Tanucci and Madame de Pompador, "All is Caesar's." Against this doctrine of the omnipotence of the State—whatever the form of the State may be—the Society of Jesus, like the Catholic -the Society of Jesus, like the Catholic Church itself, cannot but protest, as the champion of the spiritual element in man, which is the very source of all that makes him to differ from dumb driven cattle; as him to differ from dumb driven cattle; as the assertor of the liberty of the Church, which is ever in proportion to the general liberties enjoyed; as the upholder of the distinction between the two powers, ecclesiastical and civil, which is the very foundation whereon individual freedom rests in the modern world—the supreme gain of modern society over the politics of antiquity.—London Tablet.

## AGNOSTICISM.

In the church of St. Francis Xavier, in our conservative contemporary than the writer, probably, was aware of. It is precisely ignorance or hatred of the principles of true liberty which is and ever has been at the bottom of the persecution of the Society of Jesus. And it would be well if this fact were more generally apprehended. Let us devote a few words to the elucidation of it. The age, then, in which Ignatius Loyola, with his five companions, met in the little church of Montmartre to make their vow, was an age in which the last relies of mediaval freedom were vanishing from the world, and the unrestrained "absolutism of the new". West Sixteenth street, the Rev. Father Richard F. Clarke, of the Church of the ticism. Agnosticism, he said, was not atheism; it was not materialism. The agnostic was a believer in that peculiar theory which places all religious ideas and beliefs in the field of the unknown and the unknowable. Agnosticism was not exact-ly know-nothingism, but the agnostic was a sort of worshipper at the shrine of an The practical results of atheism and agnosticism were the same. They both left man without a God, without His supporting grace, without hope o

In its contest with truth agnosticism promulgated its delusive doctrines mainly in connection with three leading human future life. passions. The first of these passions, of which agnosticism took advantage, what was known in holy Scripture as concupiscence of the flesh. Agnosticism said to man, "You are at perfect liberty to enjoy yourself as you please. You may yield to every desire without fear of the eye of God discovering your sin. You may bask in the smiles of venial beauty may bask in the smiles of venial beauty and give full rein to your passion without fear of the judgment to come." Thus, agnosticism, the preacher went on to say, prepared the way for the rejection of a vindictive God. The man who had sinned found consolation in the theory of the non-existence of a future punishment, and little by little let himself be possessed of the theory which delivered him of this fear and left him at liberty to indulge in his pleasures as he liked.

The second weakness, or passion, of which agnosticism took advantage was love of money. Agnosticism says to the man with a passion for accumulating wealth: "After all nothing is known of God, and what reason is there believing in His existence. Your money you can touch, see, realize. Throw over this God and you will be at liberty to worship your money with all your heart, with all your soul, and with all your strength."

The third human weakness of which agnosticism took advantage was pride.
Agnosticism tempted the man of intellect Agnosticism tempted in an arrangement with the offer of a greater freedom of thought than God had seen fit to grant, and many men of high mental calibre sucumbed to the temptation. In conclusion Father Clarke said that it was a sin for a Catholic to doubt any of the fundamental principles of his Church. It was natural for a Protestant—from the very fact that met together against the Loru and against his Christ." "Let us break their bonds he was a Protestant—to question certain of these principles. It was a grievous sin from us." To a large extent the monarchs for any one, however, to doubt the exist-

ence of God, of a future state or any of the great natural implanted truths, which were congenital to every human being and formed a part of the light given unto every man.

### A TALE OF WOE.

We find the following graphic description of the miseries of the peasantry in Connemara, Ireland, in the Rochester Democrat, 18th inst. It is a strictly unbiassed view of the way that England's blessed civilization appears to an intelli-gent American observer:

The condition of the Irish people at Carrare, Connemara, is pitiful. "How

The condition of the Irish people at Carrare, Connemara, is pitiful. "How they manage to exist," says a correspondent of the Fhiladelphia Press, who has been travelling through that district, "is a mystery. One thing I pledge my word for, and that is that these people have not the comforts of life of the Sioux Indians. The cultivation of those few acres implies a labor, that is hardly credible to the a labor that is hardly credible to the farmers of the rich soil of Pennesylvania. From the nature of the land it is, of course, impossible to haul manure to it. The women carry the seaweed to it from The women carry the seaweed to it from the shore, one, two and three miles, in baskets on their backs, with a straw rope across their breasts. That weed has to be gathered from the rocks. It is no uncommon sight to see the women wading to their waste gathering it from the outlying rocks. This is packed on shore, and then toted to the patches of ground between the crevices of the rocks. Much of this land that is at all arable was formerly

this land that is at all arable was formerly bog. It was reclaimed by these peasants and their ancestors, who also built the hovels. The landlords have never put a builties of seasons on the property. hovels. The landlords have never put a shilling of expense on the property. It was a desert waste. No American would have given \$50 for the simple fee title of the twenty miles west of Spiddle, which will probably average five miles in breadth. It was not worth that These people made the soil. The women made it by carrying dirt to it and seaweed, after the men had cut the turf from it. Five feet of turf, in almost all cases, had first to be removed before the least bit of improvement could be made for tilling. As it is, the people are barely able to exist it is, the people are barely able to exist

on it.

This peasantry is absolutely primitive.

A wash basin is almost an unknown luxury.

Few ever saw a comb. Every morning
do I see people making their toilet at a
bog hole. Flannel is almost the only
article of clothing. The women dye it
red for cloaks. Most all wear no underclothing. For a wrap a white flannel petticoat is worn. They put their heads
through the waist gathering and draw the
string of it about their necks. When the
skirt is worn out the white one is dyed
and substituted and a new white one is
made. All the women go barefoot and
barelegged. As they climb the rocks and
wade bogs one may see them miles off. barelegged. As they climb the rocks and wade bogs one may see them miles off. Their red petticoats and white wraps give them a picturesque appearance. When close one forgets the picturesque in their poverty. The men wear white flannel shirts and drawers. They don't wear breeches of any kind. That sounds like an exaggeration. It is not. The covering of the men's legs are drawers. The garments the men's legs are drawers. The garments are made like drawers, with a slit on the sides at the ankles. They have a white flannel jacket. This they seldom wear, except on Sundays. During the week the girls who have no white petticoats for wraps use the father's jacket. They put the collar across the crown of the head, and the sleeves fall prettily and gracefully over the shoulders in front. The men and the sleeves fall prettily and gracefully over the shoulders in front. The men generally wear shoes. They are of the very coarsest kind and the bottoms are full of hob nails, which prevent the rocks cutting the soles. A change of clothing is not known. No woman has other head gear than the white petticoat. Now and then a returned emigrant may have a hat for Sunday. Its appearance at chapel is the gossip of the neighbors all week. In winter the women have woolen stockings without bottoms or soles, but no shoes. A trinket of the slightest value I have not seen. The clothing they wear is all their personal property. The hovels are stone tombs over a bog hole. Generally they are of two apartments, but very often there is but the one. The household furniture is quite as meagre as their wardthere is but the one. The nousehold furni-ture is quite as meagre as their ward-robes. Sometimes a wooden stand or shelf is nailed up in the corner that answers for a bedstead. Many manage answers for a bedstead. Many manage to enclose the straw in a coarse tick, but little concern is had if there is no tick, provided the straw is plenty. The flannel that is woven for clothing is made twice as thick for blankets. Nearly all manage to have them. A table, a few rude chairs, a bench and an iron protested and a griddle. to have them. A table, a few rude chairs, a bench and an iron pot and a griddle make up the rest of the household wares. The floors are quite often solid rock. Two beds are a rarity. The whole family occupy the one. For food, potatoes is the kill of fare. The common name fer that vegetable is 'spuds.' A large potful is boiled and thrown into a large, round, flat basket with a two-inch-peep rim. is boiled and thrown into a large, round, flat basket with a two-inch-peep rim, which is called a 'skib.' This sits on the table. The children and the visitor may take a spud from the skib at pleasure. Salt is not used for anything but curing fish. To save the potatoes Indian meal is used when one can spare the money for it. It is cheaper. Now and then a bushel of potatoes is sold and the meal is bought for stirabout. This last is a base concoction, so far as taste is concerned, but it is innocent. Water is boiled, and meal is thrown into it and stirred, meal being added gradually until the stirabout becomes thicker than gruel and thinner than mush. This is eaten without salt, butter or milk. Irish oatmeal is bigh, Searce and rarely eaten by the peasantry.

Meat in this part of the country is never eaten. Even at Christmas very few are able to have it. Iudian meal, stirabout and 'spuds' are the staple diet, and there are no 'changes rung.'"

Dr. J. Collis, St. Thomas, writes: "During ten years active practice I have had eccasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred 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." Dr. J. Coilis, St. Thomas, writes : "Durnuscular or nervous system.

NOV. 9, 1883

Ehe Extholic Mecorb

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## Catholic Record. LONDON, FRIDAY, NOV. 9, 1883.

DERRY. The fair city of Derry is at this

moment plunged into disorder and anarchy. Orange ferocity has been let loose, and the dogs of war are now rampant in the historic city of the North. The immediate occasion of the rioting and bloodshed that now disturb the peace of Derry was a lecture delivered on the 1st inst. by Mr. Charles Dawson, M. P., Lord Mayor of Dublin. It was originally purposed to have the lecture delivered in the City Hall. This design was, however, frustrated by Orange violence, several ruffianly adherents of that body having at an early hour of the day taken forcible possession of the hall. The Lord Mayor on his arrival was received with nearty acclamations of welcome by the citizens at large, and a procession formed to conduct him to his hotel. The procession, though quite orderly and unagressive, excited the ire of the Orange faction, some of whom, sheltered in buildings, fired on the multitude forming the escort of the Lord Mayor. The cablegram informs us that during the passage of the procession a man was shot in the face and a boy received a bullet in his eye, and that the Orangemen have planted the union jack on the city hall.

the Orangemen stationed themselves the roof of the City Hall and waved yellow sashes, and that their leaders expressed a determination to hold the hall. They at all events forced the corporation to rescind its resolution giving the use of the hall to the friends of the Lord Mayor for the lecture. The lecture was delivered in the National Institute, but the disturbance consequent upon the outbreak of Orange fury in connection with it has not ceased. Orange ruffians daily gather in the streets, beating and maiming unoffending citizens. The government seems to look on, powerless to restore order. If the people be compelled to take the law into their own hands woe betide the blood-thirsty minority Refuge." No Catholic priest is ever have been in our estimation produc- as Delegate and Pontifical Commis-Ulster. Orangeism is fortunately and girls to instruct them in their powerless to resist the progress of the national sentiment in the North. Mr. Healy's victory in Monaghan macy in Ulster. The Orange leaders feel it as such, and having imported Sir Stafford Northcote from England to fan the dying embers of fanaticism into flame, now urge their benighted followers on to deeds of the most deplorable violence. This violence is no indication of strength. It is a spasmodic effort preceding dissolution and death. The Catholics of Derry deserve all credit for their forbearance under the most grievous provocation. Their fitting answer to Orange violence will be the return at the next election of a Nationalist to represent their fair

THE FIFTH OF NOVEMBER.

The Orangemen, Young Britons and True Blues of London this year celebrated the fifth of November, on Sunday, the fourth. With all their enthusiasm for Protestantism they could not afford to lose a day for the cause, and, therefore, took time by the forelock, and celebrated the anniversary of nebulous origin and character on the Sunday before its real incidence. The brethren who took part in the celebration were few in number, but, we presume, representative in character. There was, as usual with Orange turn outs, an accumulation of insolence and a concentration of ignorance that render the very term Orangeman ridiculous.

length, we believe, in the Chapter House. We have before us, and we regret it, no report of the rev. gena feat without withdrawing from the effort in disgust. Mr. O'Connell evidently differs from others in this regard. He gave his hearers some sort of history at all events. There is, as Mr. O'Connell knows, history and history. Nothing but history of a very peculiar character could evidently satisfy the agglomerated elements of insolence, ignorance and insincerity that on Sunday last graced the Chaper House. The celebration of Sunday was, in its puny insignificance, typical of the decay that has of late happily come over Orangeism. The institution is, except as a machine in the hands of unscrupulous politicians, absolutely dead.

REPUBLICAN INTOLERANCE.

Those who suppose that amongst our republican neighbors there is freedom of conscience to the fullest extent are very much mistaken. In many of the public institutions of as well by Catholic as by non-Catholic money, there is not only no provision whatever made for the spiritual wants of Catholic inmates, but these latter are expressly deprived of the ministrations of their holy religion. Even in the great state of New York bigotry yet possesses vigor enough to inflict the deepest injustice on Catholics in regard of the inmates of public institutions. In the Catholic Review of the 28th of October last there appeared a manifesto signed by three gentlemen forming a committee of the Catholic Union of New York, indicating the grievous wrong inflicted on the Catholic inmates of the House of Refuge on Randall's Island. The We are further told that some of Managers of this institution persist in open violation of the first article of the state constitution, which, amongst other things, provides "that the free exercise and enjoyment of religious profession and worship, without discrimination or preference. shall be forever allowed" in that ticians trading on their professions of state to all men, persistently refuse

ercise of their religion. "The Managers," says the committee of the Catholic Union, "will not and professional plunderers-from allow Mass to be celebrated in the moment especially it sought to chapel of their institution. They compel the numerous Catholic pris- venerable and venerated Archbishop oners to attend the only services al- of Toronto-its usefulness had gone lowed, which are conducted by the and its claim to represent the views Protestant chaplain and are com- of the Irish Catholics of Canada or prised in a "Manual for the House of any portion of them could not but that now disturbs the peace of allowed access to the Catholic boys tive of evil. The Irish Canadian faith or to minister to them in any way, except in the case of sickness and if his ministry be asked for. No was a deadly blow to Orange supre- Catholic religious books or tracts are allowed to be distributed.

"As the House of Refuge on Randall's Island receives commitments from the three judicial districts which include New York, Brooklyn and Albany, the proportion of Catholics in it far exceeds that in either of the above Reformatories. In the absence of statistics on this head, which the Managers do not publish, it is estimated to be certainly not less than fifty per cent., probably more.

"About nine years ago, the Catho lic Union of New York respectfully represented to the Managers the injustice and oppression of the religious system followed by them, and asked for the Catholic boys and girls under their charge the enjoyment of the religious rights guaranteed to them by the Constitution. Their application met with a refusal, which has been maintained up to the present

Repeated efforts have been, it appears, made to obtain a Freedom of Worship Bill from the New York Legislature, but as yet these efforts have not met with success. We are somewhat strongly under the conviction that our American Catholic friends are rather too apathetic in regard of the important question raised by the manifesto published in the Review. Wedded too closely to one or other of the political part-The Rev. Timothy O'Connell ies, a majority of them would appear

addressed the brethren, at some to us to neglect the high and holy interests of faith and freedom of conscience prejudiced by the intolerance of the managers of the House of tleman's discourse. We see it stated, Refuge on Randall's Island. We however, that he gave a history of feel assured from what we know of Orangeism. No man that we have the intelligence, patriotism and acas yet heard of ever attempted such tivity of the one million and a quarter Catholics of the state of New York, that were they to insist with vigor and unanimity on the removal of this great and insufferable grievance, little time were lost in passing a Freedom of Worship Bill.

A NEW DEPARTURE.

The Evening Canadian startled its patrons on the 29th ult. by a special announcement conveying to them and to the world at large information that it had decided on entering a new phase of existence and inaugurating a new departure to secure a larger share of popular favor than it had hitherto enjoyed. The anestablished under circumstances of a special character, and to meet exigencies not otherwise provided for, and claims that its course since has been uniform and consistent. Then follows a declaration of purpose for various states, institutions supported the future which has excited a feeling of the deepest mortification amongst the few who still had faith in the sincerity of the managers of

the Canadian : "From this time forward The Evening "From this time forward The Evening Canalian will be the mouthpiece of no political party, and of no religious body. It will be independent, alike in name and in fact. Political and religious topics, being the most vital of all which affect mankind, will not be excluded from its columns, but in dealing with questions relating thereto it will be borne in mind that wide and heart diversity of existing the columns. that wide and honest diversity of opinion prevails with respect to them. occasion arise for discussing such ques-tions at full length, this journal will not esitate to express the honest convictions of those who are responsible for its opinions, but this will be done in a broad, fearless and independent spirit, without reference to the interests of faction, or to the exigencies of any school of theology. The past record of the Canadian

aspired us indeed with no confidence in its future. There was a time, it is true, but that is now long ago, when the Irish Canadian did some service to the Irish Catholics of Canada. But from the moment that it lent itself to the machinations of polia Catholicity the practice of which to allow its Catholic inmates the ex- they succeed at-from the moment it became the mouthpiere of soulless adventurers, bankrupt contractors fasten a stigma of disgrace on the however it may have served the purposes of the few in whose interests it was for some time before the new departure publishel, inflicted real and positive injury on the Irish Catholic body. It became the organ of an unfortunate class of men of whom there are some to be found throughout Ontario, mild indeed in their professions of Catholicism except when office is at stake. Then, suddenly recollecting that through parental solicitude they had been enrolled as members of the Church, they loudly proclaim themselves Catholics, demand preferment in the name of a Church whose ordinances they ignore or despise, and if refused proclaim that their race and creed have both been unjustly dealt by.

The Montreal Post, under the heading "A Deserter," refers to the Canadian in terms just though severe.

"Our contemporary, the Toronto Even ing Canadian, in its issue of the 26th ult. made an announcement which the maj ority of its patrons will read with feelings onty of its patrons will read with feelings of pain and mortification. Divested of a few high-sounding, but meaningless, phrases, with which the announcement is spiced, it states, in effect, that the Canadian has resolved to abandon the principles for the inculcation of which it professed to have been established, or in other words, that it no longer professes to be either Irish or Catholic, but has drifted into the unagoning of free thought or infidelity. quagmire of free-thought or infidelity This is the only inference which the read ers of the Canadian can draw from its an-nouncement, coupled with the fact that in the adjoining column the editor her-alds, with evident pleasure, the approach-ing visit to Toronto of the notorious Bob Ingersoll and other prominent infidels."

The Post makes a good point when treating of the establishment of the Canadian:

secular journal, and made no appeal for supment to pass unnoticed; but it is a noto-rious fact that for years the Irish Cana-dian, the foster parent and now the week-ly reprint of the Evening Canadian, made frantic and piteous appeals to the Irish Catholics of Ontario to subscribe funds and otherwise sid it recovered. and otherwise aid its proprietor to estab-lish a daily journal in the interests of his race and reed. Aye, for years the green flag was hoisted at its head, and its faithful followers called upon to rally round it as the unpurchaseable defender of their rights and liberties-"The only voice," "The man in the gap," etc, etc. At that time we gave the Irish Canadian credit for the sincerity of its professions and when time we gave the Irish Canadian credit for the sincerity of its professions, and when the Evening Canadian was ushered into existence, the Post welcomed it as a colaborer and ally in defense of faith and nationality. It is, therefore, with deep regret that we now see the Canadian, in defiance of all its former professions, and in utter disregard for principle, basely desert the ranks and go over to the enemy. Better to have died an honorable death than live to be scorned and repudiated by its former friends and patrons."

The Canadian certainly owed whatever of prominence or influence it enjoyed to its claim to the title of mouthpiece and advocate of the Irish nouncement then goes on to state that | Catholic body, and from that body rethe paper was more than a year ago ceived a support greater than its deserts. Many trusted it when trust were vain. To these the special anshould again learn the lesson, bitter as it is, that no faith is to be placed for pelf or place.

THE SCHOOL QUESTION.

We give our readers in this issue our closing article on the school questior. The amendments we proof Catholic education in this Province, and if carried into effect minority in this Province on a footing of equality with the Protestant minority of Quebec. It is, we claim, the bounden duty of all Catholics to demand in season and out of season that their rights to freedom of education be fully conceded. There is nothing to be gained by half measures, nothing by seeking to conciliate the anti-Catholic and unchristian tendencies of the day, for they are not to be conciliated. Let us be united, let us be vigorous and outspoken and our wrongs must soon be the tree, where it has been found

THE PAPAL DELEGATES AND THE IRISH OF QUEBEC

Whether it has been merely coincidence or otherwise, the fact remains that the Irish congregation and church of St. Patrick in Quebec have been singularly honored by the the Holy Father has sent to Canada, and a tree may be regarded as a vegesary, rospectively.

The first public utterances of the late lamented Bishop Conroy, who visited this country in 1875, were an actual dropping of water from the from the pulpit of St. Patrick's, leaves. Or, again, a tree may be rewhere he preached the closing ser- garded as a reservoir of water, which mon of the devotions of the Month of Mary in that year.

His Excellency the Right Rev erend Mitred Abbot Smeulders, 1mmediately on his arrival recently in presbytery, where he has fixed his residence with the Redemptorist Fathers during his stay in that city.

Bishop Cleary's pastoral, for the remainder of which our readers are no doubt impatient, is again unavoidably held over till our next issue. Our article on Martin Luther intended for this week is also regretfully laid over.

## Retreat of the Clergy.

The annual retreat of the clergy of Monday last. The And annual retreat of the ciergy of London commenced Monday last. The retreat was preached in a manner most acceptable and fruitful by the Rev. Father Doherty, S. J., of Guelph. There was a very large attendance of the clergy of the

AN UNMITIGATED FRAUD. -The Canada Presbyterian says:—"The individual who, under the name of ex-Monk Widdows, lectured in Canada a few years ago has at last met with a merciless exposure. It is not now Roman Catholics who denoun him. A zealous Protestant, to whom he came with recommendations, has found the sensational lecturer to be an unmit gated fraud. It is humiliating to think that Christian people are so ready to open their churches and their homes to detheir churches and their homes to de-signing tramps of the Widdows type. What is more wonderful still is that many will be inclined to welcome the next adventurer that comes along, pro-Had the Canadian, says our mutual convided he is an adept in the popular art temporary, been established purely as a of humbug." FORESTS AND FORESTRY.

press the pleasure we lately felt in reading an able article of the Amercan on this matter of vital and engrossing interest. The American commences by reminding its readers that when European settlers began their occupation of this continent it was a land of great forests, and that the Indian population was then sparse and scanty. The purely agricultural Indian lived far off in the South in the lands conquered by the Spaniards. Those in the North lived by fishing and hunting and therefore waged no war on the forests. They made but slight draughts on the woods for the construction of huts and canoes, and even their carelessness in the matter of fire produced no general destruction of the forests. The consequence was, as stated by our contemporary, that the streams and rivers of those days maintained an equable flow throughout the year; the supply of moisture was abundant, and droughts and deluges unknown. The white nouncement of the 29th ult. must be man came to America with a precise a rude awakening. It is well, how- and determined notion of his own ever, that their delusion should interest and a fixed purpose to seek cease. It is well also that our people it. He therefore came in the capacity of a destroyer. His first, and it may be said only idea, was access to in men who profess Catholicity for a | the soil, and as the forests stood in purpose and barter their nationality the way they had to be removed. The torch and the axe were at once called into requisition with results not only tremendous but really disastrous. The effect of the sweeping destruction wrought by blade and brand on our forests within the past two hundred and fifty years has been pose are those required for a system such as to change the very appearance of this continent and planet and seriously disturb the evenness of would simply place the Catholic the water flow and affect the regularity of the seasons. "The effect," says the American,

"of this wholesale clearance has been

most deleterious in many respects.

Trees are of vast importance in the aqueous circulation of our planet. A tree is a great hydraulic machine in which currents of water move with a surprising energy. The upward rush of water in a teak tree has been sufficient to lift a core of sand an inch in diameter and fifty or sixty feet in length into the heart of when the log was cut in the shipyard. This upward stream carries to the leaves and branches the nutriment drawn from the soil through the root; a downward stream in other lines carries to the stem and root the nutriment of another sort absorbed through the leaves. But much of the moisture thus employed two distinguished ecclesiastics whom seems to be given off from the leaves, table fountain, drawing a water-supsion through the atmosphere. In a few species, the diffusion is visible in it absorbs in times of plenty and gives off in those of greater scarcity. A forest is such a reservoir in a larger sense, as it receives and retains the rain-fall, allowing it to pass Quebec, drove direct to St. Patrick's off in gradual and gentle flow through underground channels, for the refreshment of the open country. The forest saves the moisture by checking the force of parching winds and breaking the evaporating energy of the sun's heat. In all these ways, the forests serve as checks upon the rapidity of the aqueous circulation. They do not permit the rain-fall to be evaporated at once into the atmosphere, to return in devastating torrents with the next storm. They equalize the supply in all directions, and preserve that evenness in the circulation which accords best with the needs of human agriculture." Settlement both in Canada and the

United States has been all along conducted in ignorant and persistent defiance of those principles. To destroy the forest growth without reason or restraint has been one of the chief occupations of the agriculturist. The finest trees, oaks, maples and hemlocks have all fallen a prey to this destructiveness, to such an extent, indeed, that in many districts where the richest forests once flourished, there is to-day in these same ished, there is to-day in these same places a veritable wood famine. The demand for wood both for fuel and building purposes is fast depleting lateral the rite of Confirmation to eleven young ladies. His Lordship spoke very and to all present, on the nature of the Sacrament, and of the grave obligations its reception entails.

the remaining forest regions of the continent. We return to this subject to ex-

"There are districts in Ohio which were overgrown with great trees in the memory of people now living, but whose people now buy from Wisconsin every stick they use. Wisconsin is running the same wasteful course; so is Minnesota, and every other well-wooded district in the Mississippi well-wooded district in the Mississippi Valley. In the Ohio districts to which we refer, the streams once ran full the year round. Large fish were caught in them; great mills were turned by them. Now they are driplets, except when a great rainstorm has fallen, and then they become torrents. On the hill-sides, these storms have cut great gulbas where storms have cut great gulches where no such gulches were known before. And every rain washes away more of the soil than was lost in a year before the forests went Life transferd whether the Ohio than was lost in a year before the forests went. Is it wonderful that the Ohio River becomes with every generation more deluge?

In many regions also of Canada the disastrous consequences of forest destruction mentioned by our contemporary have been felt. Western Ontario is now every year, as many of our readers are but too painfully aware, the scene of visitations, more or less disastrous, in the shape of freshets, attended in nearly every instance by loss of life, and in all cases by serious destruction of property. The rivers of the western peninsula, the most favored region of Canada, were once large and beautiful streams with a regular flow. They are now in many cases reduced to wretched little streams, vehicles in summer of disease and in spring and autumn of death and destruction. As it is now in Western Ontario so it will soon likewise be unless active steps are taken in the way of forest protection and tree planting in Eastern Ontario and in the Province of Quebec. The latter Province has lately devised excellent means to secure tree planting on a large scale, means which will, we trust, be fully availed of by the people. In Ontario but little has yet been done on any thing like a respectable scale in the same direction. We hope, however, for a speedy change in this regard. Public opinion is, we are happy to notice, becoming so much alive to the importance of the subject, that we may justly expect to see the denuded districts of the country before many years covered with a

most luxuriant growth of forest. If further testimony were needed to demonstrate the vital importance of the subject of forestry, we have it in a late article of the New York Sun, wherein the writer, pointing out the great danger that threatens the Hudson River, says that the further destruction of the forests, which protect the headquarters of the Hudson, must be stopped at once, unless the people are prepared to abandon all navigation of that stream above the influence of tide-water during several months of every year. If the north woods are destroyed, the bed of the Hudson will be filled with stones and debris washed from the hillsides. Immense damage will be inflicted on towns, factories and commerce of the upper river. Communication along the river-banks by rail will be greatly impeded, if not destroyed. There must, he adds, be no half-way measures at Albany if the river is to be saved. The prosperity of the whole State is involved.

If vigorous action is needed at Albany it is also imperatively demanded in this country. No legislation can be effective without the co operation of the people. Let that co-operation be in this matter forthcoming, and our country will be spared the losses of life and property that so frequently visit lands less favored because denuded of forest growth

In connection with tree planting we desire for the information of those of our readers who take interest in the subject to make mention of a beautiful maple called erable-a-Geguerre, which is of such rapid growth that in six or eight years after planting in the seed it attains a large size and yields an abundant flow of sap. It should be planted in September. We need scarcely say that it is admirably adapted to any part of Canada, especially Ontario,

## Confirmation at the Sacred Heart,

At the close, last Saturday, of the annual streat for the pupils of the academy of retreat for the pupils of the academy of the Sacred Heart, which this year was preached by Rev. Father Doherty, S. J., His Lordship the Bishop of London admin-istered the rite of Confirmation to eleven

Having at such vigorous as we co the causes of disc minority of Ontari it now remains for our estimation, are in the existing law in this Province, to of the Catholics of lics of Ontario req conflict with the ju interfere with the matters education Protestant majorit will be contented that equality and t important matter of conscientious conv are as ready as a fellow-citizens to the public weal, without protest, to at variance with with their conscier Our proposition uration of the reig would include: (1.) The mainte

of Education, with to Parliament, as look upon the pr Education in our l tum. This Minis forth and defend t ment, besides rece est advice and criti in the legislature Minister assisted having the super Protestant, and schools. (2.) For the bette ing of the rights o ing of the extensi

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THE SCHOOL QUESTION.

Having at such length, and in terms as vigorous as we could command, declared the causes of discontent of the Catholic minority of Ontario with the School Law, it now remains for us to set forth what, in our estimation, are the changes to be made in the existing laws on education in force in this Province, to meet the just demands of the Catholics of Ontario. The Catholics of Ontario require nothing that will conflict with the just rights of the state, or interfere with the freedom of action in matters educational on the part of the Protestant majority. They demand, and will be contented with nothing less, than that equality and that freedom in the allimportant matter of education, which their conscientious convictions require. They are as ready as any other class of their fellow-citizens to make sacrifices for the public weal, but can never submit without protest, to a system of education at variance with their just rights and with their conscientious convictions.

Our propositions, looking to the inauguration of the reign of justice in Ontario, would include :

(1.) The maintenance of a Department of Education, with a Minister responsible to Parliament, and to the people. We look upon the presence of a Minister of Education in our legislature as a desideratum. This Minister can at all times set forth and defend the policy of his department, besides receiving the benefit of honest advice and criticism from his colleagues in the legislature. We would have this Minister assisted by two Deputies, one having the superintendance of Public or Protestant, and the other of Catholic schools

(2.) For the better security and guarantying of the rights of parents and the ensuring of the extension of the benefits of education to all classes in the Province, we ucation to all classes in the Province, we doctrine, throwing themselves into a new would advocate the establishment of a species of battle-line, drove the Church Council of Public Instruction, to be divided into two sections, the one Catholic, the other non-Catholic. We would have this Council as representative in character as possible, and invested with powers similar to those enjoyed by like the continuous and Manutcha. The formula of the old teaching, renewed the example of the Centuriators, and what was far more distressing, some Catholics and Italians followed the same course. Accordingly, with that purpose which we have described, the smallest vestiges of antibodies in Quebec and Manitoba. The formation of such a Council, and its enlightened co-operation in the work of education, would greatly strengthen the hands of the Minister and serve to keep educa-

tional matters from the disturbing influences of political partisanship and the prejudices of faction. (3.) The establishment and partial state endowment of a Catholic University. The Colleges of Ottawa and of Regiopolis, Kingston, were, by special acts passed in 1866, duly incorporated and invested with the rank, title and privileges of universities. The charter of Regiopolis, though yet legally existent, was soon after its cession rendered inoperative by the niggardly policy of the Sandfield Macdonald government of 1867, in withdrawing the government aid to which that worthy and historic institution was justly entitled. We trust and feel confident that when re-opened Regiopolis College will receive not only its due share of recognition at the hands of the government, but also its just portion of public support. The College of Ottawa was treated by Mr. Sandfield Macdonald in the same spirit of narrowness that characterized his dealings with the other Catholic instituof its enlightened President, the Rev. Dr. Tabaret, and the material encouragement and unceasing support of the late and present Bishop of Ottawa, it has sur-

and rob the Catholics of Ontario of the full benefit of University training. At its last session the legislature of Ontario voted a total of \$512,183,28 for purposes of education. Of this large sum not one dollar went to assist the many Catholic institutes of higher education in the Province. What in our estimation should be done is-always of course presupposing the existence of a council of public instruction-that a portion of the educational grant, bearing the same proportion to the total that the Catholic population bears to the whole in this Province, should be placed at the disposal of the Catholic section of the council, to be distributed as that section should adjudge best among high and elementary schools.

vived the shock, and is to day, one of

the finest and most promising Cath-

olic institutions of learning in the coun-

try. To refuse such an institution, doing

a greater work than any of the non-Cath-

olic places of higher learning in the Pro-

vince, its share of public assistance, is to

inflict a wrong upon the institution itself,

(4) We also claim it as a right that there should be a Catholic Normal school. The legislature at its last session voted \$44,415 for the Normal schools of Toronto and Ottawa. These are excellent institutions in their way, but do not satisfy the needs of Catholics. With a much smaller grant than that given to either of these institutions, there could, we feel assured, be established and maintained a very effective Catholic Normal school.

(5) We further demand the establishment of Catholic high schools. Our conventual institutions would now largely, and in time fully, meet this want as far as girls are concerned and should therefore be subsidized by liberal legislative and municipal grants. For the establishment of

high schools for boys little difficulty need be experienced in counties with a large Catholic population. In other cases counties could be grouped and one good school established on a basis to meet this requirement of our people.

(6) Provision should be made for a also for county or union of counties' boards wherever practicable.

(7) There should be devised and put in force a regular system of inspection such as obtains mutatis mutandis in the present public school system of Ontario.

(8) Instead of section boards of trustees, there should be township boards, and all schools supported by a Catholic majority be considered Catholic, and all supported by a Protestant majority Protestant, the minority in each case having the right to dissent, and in dissenting to claim its just share of the school property.

(9) Legislative subsidies should be granted to poor schools in new and sparsely settled districts and to disentient schools, whether Protestant or Catholic, wherever the minority experiences present difficulty in supporting them properly.

(10) In the matter of text books none for Catholic schools should be approved by the department without the sanction of the Catholic portion of the proposed council of public instruction. There is no subject so replete with significance as the selection of text books. Our Holy Father the Pope, lately speaking of the modern perversion of historical truth, exposes the bad faith and criminal conduct of certain writers :

"This method of attack, meaning historical slander, was, said the Holy Father, used three centuries before by, among others, the Centuriators of Magdeborg; who, inasmuch as the authors and parti sans of the new opinions had been unable to overthrow the defences of Catholic into historical controversies. Nearly all the schools, which had revolted against the old teaching, renewed the example of quity were scrutinized; the nooks and corners of archives searched; silly fables were published; fictions, refuted a hundred times, yet reiterated a hundred times. Often mutilating, or throwing cunningly into the shade what are, as it were, the grander phases of history, they took a pleasure in passing over in silence glorious deeds and memorable deserts; their minds being eagerly set upon hunting after and exaggerating a rash, an imprudent act, to be free from which altogether is more difficult than comports with human nature. Nay, they seemed to suffer themselves to penetrate into the questionable secrets of domestic life with perverse sagacity, gleaning therefrom and portraying what might seem most easily adapted to gratify the appetite of the people for show and ridicule. Among the very great Pontiffs, even those who the very great Pontiffs, even those who were eminent for their virtues, were reflected upon and abused as avaricious, proud, domineering; the purposes of those whose actions could not be shorn of their glory were censured; and a thousand times the mad cry was heard that the Church was hostile to the progress of intelligence, the civilization of nations. Notably, the civil power of the Roman Pontiffs, established by a Divine design to save their independence and majesty. save their independence and majesty, founded upon the best title and memorable for countless benefits, was made the target of the sharpest arrows of falsehood and malignity.

The same artifices, continues the Holy Father, are resorted to in this day, so that if ever any time, surely now, it may be truly said that history seems to be a conspiracy of men against truth. And, indeed, these old fictions being circulated anew, we see falsehood boldly creeping through bulky volumes and their pamphlets, the ephemeral pages of journals and the seductive repertories of theatres. Father, are resorted to in this day, so th Too many are willing that the memory of old times may be an auxiliary to out rage. There was a recent instance of this in Sicily, when, on the occasion of a certain sanguinary commemoration, many rude, vulgar invectives, and engraved rude, vulgar invectives, and engraved even on permanent monuments, were launched against the name of our predecessors. The same appeared a little afterward, when honors were publicly paid to a man of Brescis, who, by his seditious disposition and mind hostile to the Apostolic See hearns illustrice. the Apostolic See, became illustrious. They tried again then to stir up popular passions and wave the burning torches of calumny against the greatest Pontiffs. And if the Church must be credited with And if the Church must be credited with certain deeds which are very honorable and in which the manifest light of truth blunted all the thrusts of calumny, means are taken by extenuating and dissimulating, so that the least possible degree of praise and merit may redound, to the

Contiffs.

The Supreme Pontiff then significantly The Supreme Pontin then significantly adds: But it is a more serious point that this false system of treating history has crept into the very schools. Very often textbooks, sprinkled with falsehoods, are put into the hands of children, growing accustomed to which, especially if either the malice or frivolity of teachers be added, they easily imbibe a disgust for venerable they easily imbibe a disgust for venerable antiquity, and an insolent contempt for the holiest things or persons. Having passed through the elements of literature, they are often borne into graver danger; for in the highest studies the recital of the facts leads to the causes of things; from causes they proceed to build up theories founded on rash prejudices, which are openly in disagreement with divine tradi-tion, and the sole purpose of which it is to falsify and cover up the great benefit Christian institutions have been able to

we find a Protestant writer adduced to give tyranny. The Catholics of Ontario ask for testimony to this important subject.

"The subject of the selection of text books to be used in the public scho one of increasing importance and difficulty The number of persons competent to examine them is so few—the labor of examcentral Catholic Board of Examiners, and | ining numerous series of books, on all the branches taught in the schools, is so great,
—the sensitiveness of the people to frequent changes, is so keen,—and the comquent changes, is so keen,—and the com-plicated machinery of book agents and publishers is worked with such amazing power, that Committees stand aghast, and the whole Commonwealth, from one end to the other, is ringing with complaint. Abuses and impositions of the most flagrant character are of daily occurrence. A more efficient power needs to be erected; and men who thoroughly understand the sub-ject, and who shall be independent of auth-ors, publishing houses, and agents, need to be appointed for this special work.—Rev. Barnas Sears, Secretary of the Board of Education, Massachusetts—From 14th

Annual Report, 1850. The history of text-books in Upper Canada is one of really sad interest. Some of the books authorized in the days of Ryersonian despotism were really a disgrace to any system of education. Even the Globe in the days of its anti-papistical fury could find no words too strong to condemn certain of these books. There was one-a geography-that came in for the loudest denunciations of the then no-Popery and pro-public school organ.

After pointing out the general ungrammatical character of the book, the writer in the Globe proceeds :

"On page 15, for area of Lake Erie, read 9000 square miles for 6000. On the same page is an error in calculating the amount of water passing over the Falls of Niagara, which is stated to be 40,000,000 tons per hour, or 600,000 per minute; while the amount discharged by the St. Lawrence into the ocean is put down at a much smaller figure. On page 18, for Georgina read Georgian. On page 20, red and moose deer are placed amongst the game of Upper Canada; while on page 21, the moose deer is said to be peculiar to Lower Canada. It would be an improvement if in sections 59 to 63, either the singular or plural noun were used throughout. On page 27, Stratford is included both in the London and Hamilton districts. On page 29, section 5 is not intelligible—no reason being given why the names of several places are repeated. On page 41, the Rideau Canal has an elevation of 437 feet. Can this be so, if from Kingston to Lake Rideau be an ascent, and from Lake Rideau to Ottawa a descent? On page 46, section 6, it is said "forty or sometimes six Indians constituted a war party.' Surely war parties were not confined to these numbers. On page 54, France is said to have ruled Canada for 300 years prior to the fall of Quebec. This would bring us back to a period anterior to the arrival either of Cabot or Columbus. Fort Niagara is said, on page 60, to be Canadian. In the biographical sketches, Lord Sydenham and Rev. Peter Jones are placed amongst distinguished men now living, while the biography of each closes with "he died and was buried." The Hon. M. S. Bidwell is said to have been born before the American revolution.

Corrections were indeed subsequently made in the book, but after the subsequent additions and emendations it was still full of errors.

There are to-day text books in the hands of Catholic children in Ontario teeming with insult and vilification of their religion. There are histories which give unjust, one-sided and distorted views of great events bearing on the life and action of the Church. These and similar works were, under a system such as we propose, taken from the hands of Catholic children and books teaching history from the standpoint of truth employed in

their stead. (11.) As schools have in a great measure to depend on the amount of municipal aid they receive, and as all municipal aid must depend upon taxation, there should be an equitable mode of assessment and of distribution of taxes devised. The property owned or occupied, as the case may be, by Catholics, should be invariably assessed for Catholic Schools, and no Catholic permitted to apply his taxes to other than Catholic, just as no Protestant is now permitted to apply his taxes to other than Common Schools. Taxes of corporations, whether railway, insurance, banking or other associations, should be divided according to population, between Catholic and Protestant Schools.

(12.) Power should be given to minorities in any municipality to apply their taxes to Catholic or Protestant schools, as the case might be, in adjacent municipalities, but only upon due notice given.

These are in the main the changes in the School Law required by the Catholics of Ontario to place them on a footing of equality with their non-Catholic fellowcitizens. We know we shall be told that in formulating these demands on the part of the Catholic minority we ask too much. If asking for justice be seeking too much, then we cheerfully plead guilty to the charge. But asking and striving for justice is not only not seeking too much, it is a duty imposed upon every citizen. We are here in a free country. Catholics are like others invested with the franchise. They can speak through the ballot boxes, and if they so speak in unity and determination, there is no power in Ontario that can resist them. Let no man say that they ask too much; when they seek to on the course of events. This is the conduct of the majority who disregard their inconsequent conclusions and absurd state ments, and the darkness they shed upon what is called the philosophy of history,"

on the gain made by Ireland through aginises that the ministry that is, conducted by Mr. Parnell, and intolerments, and the darkness they shed upon what is called the philosophy of history,"

own and their children's brows the stigma of 1883, edited by Ainsworth R. Shofford, ora."

In Mr. Dallas' pamphlet, already cited, inferiority inherited from days of by-gone justice, and justice they will have.

### ALL SAINTS DAY.

The feast of All Saints was in the city observed with becoming solemnity. High Mass was sung at 10.30 in St. Peter's Cathedral by Rev. Father Walsh. His Lordship the Bishop preached an effective sermon. He stated the object of the Church in the institution of the festival of All Saints to be (1) the yearation of God LONDON. All Saints to be (1) the veneration of God in his Saints, (2) to beg of the Saints the benefits of their intercession, (3) to urge her children to imitate their virtues. On this point His Lordship dwelt with earnest ness and impressiveness. The Saints, he said, were men and women like unto us, subject to the same dangers and temptations. But these dangers they surmounted, these temptations they overcame. Their souls they preserved from sin, knowing that nothing defiled can enter the king-dom of God. His Lordship then touched on the commemoration of All Souls made on the 2nd of November, and implored his hearers to fulfil a noble duty of charity by praying for the faithful departed, but specially by having the Holy Sacrifice of the Mass offered for them.

On All Souls' Day High Mass was sung at 9.30 by Rt. Rev. Mgr. Bruyere, and Father Tiernan preached the sermon of

In Ottawa the festival of All Saints was observed by a general suspension of business and a very large attendance at all the Churches. At the Basilica His Lordship Bishop Duhamel celebrated Pontifical High Mass, assisted by the Very Rev. Vicar-general Routhier and Fathers Rucher and Campeau. The Very Rev. Vicar-general Routhier and Fathers Brucher and Campeau. The Very Rev. Father Sears, Prefect Apostolic of Western Newfoundland, preached the sermon of the day. On All Souls day, His Lordship Bishop

On All Souls day, His Lordship Bishop
Duhamel again pontificated at 9 o'clock
in the presence of a large congregation.
At St. Joseph's Church Rev. Father
Paillier at High Mass preached an able
and stirring discourse on the feast of the

OUEBEC.

This festival was to-day marked with usual religious services in the various Catholic Churches in Quebec city, large and devout congregations attending. The Government departments, the court, banks and public offices generally were closed, as were also the bulk of the wholesale and retail stores and shops. The Custom House, however, as usual during

the season of navigation, remained open until two o'clock.

At the Basilica His Excellency Dom Henri Smeulders, the Commissiary Apostolic, officiated pontifically this morning; and was assisted by Vicar Gen-eral Legare, with Revd. Messrs. Simard and Marois as deacon and subdeacon. The sermon was preached by Revd. Mr. Belanger, vicar, at the Basilica. The decorations at the altar were splendid. The Arch-bishop was present on the throne, His Grace being attended by the Secretaries of the Commissary Apostolic. The church was crowded to excess. Mgr. Moreau, Bishop of St. Hyacinth, was present in the chancel.

## BOOK NOTICES.

THE AMERICAN ELOCUTIONIST AND THE AMERICAN ELOCUTIONIST AND DRAMATIC READER. For the use of Colleges, Academies, and Schools. By Joseph A. Lyons, A. M., LL. D., Prof. of English and Latin in the University of Notre Dame, Ind. Author of "The Silver Jubilee," "Questions in Grammar," and Editor of "Household Library," "Scholastic Annual," etc. With an elaborate intraduction of With an elaborate introduction on Elocution and Vocal Culture by the Rev. M. B. Brown, A. M., late Prof. of Theology and Moral Philosophy in the University of Notre Dame. 6th Edition—Revised and Enlarged. Phil-adelphia: E. H. Butler & Co. 1883.

We are happy to perceive that this excellent work has reached its sixth edition. It deserves a very wide circulation. We should be happy to see it in use in all our colleges and academies.

THE CATHOLIC WORLD for November offers its readers an unusually fine selection of valuable papers:

I. Luther and the Diet of Worms. The Very Rev. I. T. Hecker. II. Ancient Celtic Art. Bryan J.

III. Our Grandmother's Clock.

IV. The Early Fruits of the "Reformation" in England. S. Hubert Burke.

V. The Franco-Annamese Conflict.

Alfred M. Cotte.

VI. Armine. Chapters xxv., xxvi. Christian Reid.

tian Reid.

VII. Skepticism and its Relations to
Modern Thought, Conde B. Pallen.

VIII. Bancroft's History of the United
States. III. Maryland Toleration. Richard Clarke, LL. D.

IX. The Returning Comet of 1812.

The Rev. Geo. M. Searle.
X. New Publications.

To historical students we specially commend Father Hecker's and Dr. Clarke's very able and scholarly articles.

THE AMERICAN CATHOLIC QUARTERLY for October is one of the very best numbers of that inestimable periodical that has yet appeared. We have perused with deepest interest the articles on the Church in Spain, Bancroft's History of the United States, and Martin Luther. The latter is, especially at the present moment, a very useful, because lucid, exposition of the life and career of the great innovator. Archbishop Gibbons contributes a paper on the Law of Prayer, Prof. Faust discusses Thackeray, Father Ming, S. J., deals with the Origin of Civil Authority, and John Boyle O'Reilly contributes his views

Librarian of Congress, and published by H. H. Warner & Co., Rochester, N. Y., contains a vast amount of statistical, financial and political information not else- Report of the Prefect-Apostolic of the where to be found.

THE CATHOLIC HOME ALMANAC for 1884 is a very neat, and interesting Catholic Annual, issued by Benziger Bros. It has a very fine frontispiece, "The Blessed Virgin and the Infant Jesus." Among its wood cut portraits are a well-executed, and, we think, a true picture of Leo XIII., Cardinal McCloskey, St. Clare of Monte Falco, St. Laurence of Brindisi, Benedict Joseph Labre, John Baptist De Rossi, John Gilmary Shea, Archbishop Purcell, Archbishop Wood, and Abbe Jean Bosco. It has also many other illustrations and the reading matter is well selected. It may be obtained at the RECORD office. Price 25c.

An Appeal and a Defiance. By His Eminence Cardinal Deschamps, Arch-bishop of Malines. Translated from the French by a Redemptorist Father. New York, Cincinnati and St. Louis: Benziger Brothers, Printers to the Holy Apostolic See.

This little work, written by the late Cardinal Deschamps, bears in its every line the stamp of his clearness of mind and power of reason. It is divided into three chapters, in the first of which the writer makes an appeal to the good faith of a Protestant by birth, in the second he bids defiance to the reason of rationalists, and in the third points out why many people do not see what is evident, and how what is clear for the wise is also clear for the simple.

SHORT MEDITATIONS ON THE HOLY SHORT MEDITATIONS ON THE HOLY my predecessors; sighing at the same ROSARY, translated from the French, time over the astonishing distances to be by a member of the Order of St. Dominic, and published by Fr. Pustet & Co., New York and Cincinnati, is one of the most beautiful manuals of devotion it has ever been our lot to peruse. It should be in the hands of all persons who practice devotion to the

MY VISIT TO DISTRESSED IRELAND, by Rev. Richard F. Clarke, S. J., published by Benzigers, has attracted a great deal of notice. Father Clarke's views on Ireland. though not new, are well presented and repay perusal. It is a book that on the whole must prove of real service to the Irish cause.

A Course of Philosophy, embracing Logic, Metaphysics and Ethics, by the Very Rev. A. Louage, C. S. C., Provincial of Canada, published by John Piet & Co.,
Baltimore, re-appears in a second edition. It is a very useful manual, and though not as full as we think desirable, must go a very long way in supplying a great want. Its definitions are specially clear.

THE CATHOLIC FAMILY ANNUAL for 1884, published by the Catholic Publication Society Co., New York, contains a

the table of contents:

The Effects of the Lost Cause. Rev. A Ryan.
Obligations of Protestant writers to atholics. Rev. P. A. Tracy.
Atholics. Rev. P. A. Tracy.
And \$120 for my trip last winter.

Catholics. Rev. P. A. Tracy.
The Murderer's Friend. H. P. McEl-How Lawyers Received a Patron Saint.

and '49 Two Hundredth Anniversary of the Defeat of the Turks.

A Plucky English Girl.
Ireland a Nation.
The Abode of the Blessed; or This
World and the Next.
A Visit to Cork and What Came of it. Dog Show in Dublin. Encyclical Letter of Our Most Holy

Father the Pope.
Huge Canadian Dominion.

Dress; Some Reflections for Young and Our Young Folks. Four Little Mischiefs; The Gertrude

Bird. Useful Knowledge. The Humorist. Notes on Current Topics.

Notices on Recent Publications. Obituary.

The Very Rev. Canon Madden, who has labored zealously for over sixteen years as parish priest at Chezzetcock, is now stationed at St. Mary's, Halifax. Last Sun-day his former parishioners, desiring to show their love and esteem for him, presented him with an address accompanied by a purse of \$140. In the address refermade to his self-sacrificing work during the time of cholera in 1871. At that time his reverence exposed himself in the midst of the fever-stricken people and ad-ministered to their wants, and even had to bury the dead, when the nearest and dear-est friends fled terror stricken. A very eloquent and feeling reply was made by his reverence.—Antigonish, N. S. "Aur-

## IN THE FAITH.

Gulf of St. Lawrence to the Arch. bishop and Bishops of the Province of Quebec on the Progress and Organization of the Prefectures

My Lords—You have erected the Prefecture of the Gulf of St. Lawrence and entrusted me with its organization. Already you have been of great help to me, and I am in justice bound to give you an account of the progress of the work.

Last fall I took under my care the parish of the Point aux Esquimaux (600 com-

ish of the Point aux Esquimaux (600 com-municants) and the missions of Betchouan (60 communicants), eighteen miles distant, with a priest who acted at the same time as Vice-Prefect and Vicar. At time as Vice-Prefect and Vicar. At Natashquan a priest was stationed to attend 240 miles of the inhabited coast. At Maypie another missioner had to attend 120 miles and the coast and Anticosti. At S. Elisce de Bethsiamites was stationed a priest to visit M. Girouard's timber-yard and 120 miles of the coast, besides two venerable Oblate Fathers, most experienced in the great North missions. A few missions of the western part were under the care of a priest from the Chiunder the care of a priest from the Chi-coutimi Diocese. These stations had been attended since 1867 by msssioners from Rimouski, true heroes of devotedness and Rimouski, true heroes of devotedness and martyrs to their duty. Chapels were numerous enough, but in a very poor state; schools were kept up with the greatest of difficulty, and, notwithstanding the efforts of Bishop Langevin and the personal sacrifices of his Missioners, need had closed the greater part of them.

Lyisited last winter the 300 miles that

I visited last winter the 300 miles that separate me from Blanc-Sablon to the east, and this summer all the inhabited coast of Anticosti, as well as most of the missions to the west. It was then I became acquainted with the heroism of gone over the astonishing distances to be gone over, distances that very soon wear the missioner and prevent him from reap-ing very abundant fruits from his labor. A scattered population in extreme pov-erty has been likewise an insurmountable obstacle to evangelism and schooling. Of my missioners, so few in number, only one belongs to the Prefecture: the others all persons who practice devotion to the Holy Rosary. It is a work well calculated to promote the growth of this most holy and salutary form of prayer.

The boll belongs to the left the details the Propagation of the Faith would come to my help, and I am of opinion, my Lords, if it were decided among you, I should get a sufficient amount to meet the most pressing wants. To continue the mission among the Nascapis and Esquimaux would have cost me \$600. This was quite above my means; therefore this summer no missioner has been sent to the 50 Nascapis families nor to the 250 Esquimant could be summer.

and the second standards for to the 250 Esquimaux families.

Quebec, always so generous and even inexhaustible, furnishes me this year with two priests, thus allowing me to place one on Anticosti, while another will attend 150 miles of the inhabited coast in the eastern part of the Prefecture. Another wiest is sent to me from Chicoutini to priest is sent to me from Chicoutimi to learn the Montagnais language with the Fathers at Bethsiamites. Father Arnaud,

mer to the Montagnals from Maskouaro to Bethsiamstes.

Fishing is the only and insufficient resource of the population. There is no hope for improvement in this respect.

Last year was a year of dreadful sufferings; several schools had necessarily to be closed. This year I made an appeal to the religious and patriotic devotedness of Canadian schoolteachers, I have been understood and listened to. I can now open three schools, closed through poverty, tion Society Co., New York, contains a great deal of very interesting reading. The illustrations are of good quality, and add greatly to the value of the Annual.

Donahoe's Magazine for November is a true repertory of choice reading and valued information, as may be seen from the table of contents:

understood and listened to. I can now open three schools, closed through poverty, and establish three new ones. These schoolteachers come for a merely nominal salary. Books and school requisites are wanting. A great part of what is on hand has been purchased with the former missioners' money. I have likewise to complete the teachers' salaries, or, at least, to be responsible for them; besides, see that the missioners has what is strictly neceseach missioner has what is strictly neces-sary, and their expenses are very great,

That I might have priests belonging to the Prefecture, I took to my own house last fall two pupils well endowed and giv-ing marks of a clerical vocation. I had to board them, clothe them, and give them W. J. O.

Brownson's Works. W. J. Dennehy.
More Miracles; Louise Lateau. Her
Death.

A Nutshell History of Ireland. A. M.
Sullivan.

The Personality of Satan.
Earthquakes, Cyclones and other Casualties.

Pleasantries of the late Father Burke.
Pleasantries of the late Father Burke.
A Story of '48

given me. Also, a large quantity of books and classical necessaries.

This fall I will have seven secular priests and two religious attending the missions of the Prefecture, and four pupils in the seminary. Twelve schools are open. Next year four Sisters of Charity from Quebec will take charge of our school number one. I shall have to buy and prepare a building for them. I rely upon God, first of all, and then upon powerful and generous protectors to build, without much expense of our own, an Institute and a Convent at Point anx Esquimaux. This short report shows your Lordships to what use we put the alms you gave us last what use we put the alms you gave us last year. Religion and education, and conse-

quently true civilization, helped on the progress obtained through incredible sacrifices on our predecessors' part.
It is evident, from these facts, that we It is evident, from these race, are more than ever in want of your pro-Lords, thanks be to you, we were able to organize something last year, but the most arduous task has yet to be performed. You can not, therefore, abandon us. Is

You can not, therefore, abandon us. Is there a generous and patriotic heart but must palpitate with ours?

I remain of Your Lordships the most humble and grateful son in Jesus Christ, F. X. Bosse, Prefect Apostolic.

Quebec, October 1, 1883.

The venerable Father Beaudry, S. J., The venerable Father Beaudry, S. J., has just preached a retreat for women in the church of the Congregation of our Lady, Dauphin street, Quebec. It is satisfactory to know that the good father, although well advanced in years, still possesses the vigor for which his preaching has always been remarkable.

What will it matter in a little while That for a day We met and gave a word, a touch, a smile, Upon the way;

What will it matter whether hearts were had lives were true;
That you gave me the sympathy I crave,
As I gave you?

These trifles! Can it be they make to mar A human life! Are souls as lightly swayed as rushes are By love or strife?

Yea, yea! a look the fainting heart may break, Or make it whole; And just one word, if said for love's sweet May save a soul!

### HALF HOURS WITH THE SAINTS.

Saint John at the Latin Gate. Saint John at the Latin Gate.

THE ADVANTAGE OF SUFFERINGS.—
Nature shrinks from suffering, but faith teaches us that since the reign of sin, suffering enters into the scheme of salvation, and thus becomes, in the order of grace, the health-giving flood wherein the sinner is purified. This it is which God has perhaps wished to make us take to leart in the miracle wrought in the person of St. John on the day of his martyrdom, before the Latin gate: what was intended to bring death brought to him life, by curing all his wounds. St. John had reached a yenerable old age; Domitism caused him all his wounds. St. John had reached a venerable old age; Domitian caused him to be transferred from Ephesus to Rome, loaded with fetters; he had him inhumanly scourged, so that his limbs were all lacerated, and then ordered him to be cast into a caldron of boiling oil. But far from succumbing therein, the seething liquid became a balm whereby to cure his wounds, and he issued forth stronger than before. The sight of this miracle effected the conversion of many; the tyrant himself was version of many; the tyrant himself was struck with wonder and banished him to the island of Patmos, where St. John wrote the Apocalypse. This happened in the year of Christ 95.

MORAL REFLECTION .- If nature revolu within us against suffering, let us call to mind those words of the Divine Master: Thou knowest not now wherefore, bu thou shalt know hereafter."-(John xiii

### Saint Stanislaus.

EVANGELICAL LIBERTY.—Boleslaus, king of Poland, was given up to the wildest excesses; Christian souls were bewailing the scandal of his disorderly life, yet none dared to address remonstrances to him. The holy bishop Stanislaus then occupied the see of Cracow; he was the father of the poor, and a model to his whole flock. He deemed it his duty as a pastor to venture upon that which no one else had the hardi hood to undertake, without concealing from himself, however, the price it might coathim. Such a consideration as this never weighs with the saints; the word of the Gospel cannot be held in check. He spoke to the monarch accordingly with all the respect due to majesty, but with all the liberty of an apostle. Boleslaus, greatly provoked, vowed his destruction. He sed a lawsuit against him, in which the bishop gained his cause, as he had justice on his side. More angered still, the monarch charged certain soldiers to assassinate him while in the church ; the king led the way and dealt the first blow, so as to en-courage the murderers. This holy prelate underwent martyrdom while celebrating mass, in the year 1079.

MORAL REFLECTION .- Those who have the charge of souls ought not to reckon up the dangers attaching to their mission, but should say, with the Apostle, "Woe unto me if I preach not!"—(1. Cor. ix. 16.)

## Saint Peter of Tarentaise.

ther hand, in such event, maintain their humility and their primitive virtues. Peter was abbot of Tamies, a monastery of the order of Citeaux, when he was chosen as bishop of Tarentaise. Being unable to avoid accepting a dignity which so alarmed his modesty, he resolved to retain at least the garb of a monk, and live up to the austern rules of his order and up to the austere rules of his order and the usages of the cloister. He continued to be the provident father of the poor, and became the edification of his diocese. God having endowed him with the gift of working miracles, after he had exhausted all his resources for the benefit of the poor, he grew alarmed at the reputation for sanctity that might thence result, and took to flight. He did not fail to be discovered, however, in the monastery, where, under a disguised name, he had sought to con-ceal himself, and was obliged to return to his church. The fame of his virtues was so great that kings recurred to him to become their umpire. He died at the age of 73, in the abbey of Bellevaux, after having effected a reconciliation between the kings of France and England, in 1275.

MORAL REFLECTION.-The favours we receive from Heaven impose duties upon us, the principal thereof being to lift ourselves from virtue to virtue.—(Psa. lxxiii.

Avoid the harsh, irritating, griping com Avoid the narsh, irritating, griping com-pounds so often sold as purging medicines, and correct the irregularities of the bowels by the use of Ayer's Cathartic Pills, which are mild and gentle, yet thorough and searching, in their action.

## Bad Drainage.

There is nothing more productive of disease in a neighborhood than bad drainage. Open the culverts and sluiceways and purify the locality. The obstructions in the human system may be remedied in a similar manner by Burdock Blood Bitters, which opens all the outlets of disease through the Bowels, Liver, and Kidneys.

Mr. Alexander Robinson, of Exeter, in writing about one of the most popular articles, and one that has done more good to the afflicted than any other medicine has during the short time it has been in has during the short time it has been in existence, says: "I have used four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and have been cured of Dyspepsia that troubled me for over ten years. Part of that time I had it very bad, and I was at considerable expense trying to get relief; but this excellent medicine was the first and only relief I received?"

## CONGREGATION OF NOTRE DAME.

Canadian Order of Religious Teachers

ITS ORIGIN AND ITS EXTENT.

In the year 1657 Montreal was not the great commercial city it is to-day; it was then in a position to need for the first time an elementary school. The teacher was a lady named Margaret Bourgeois who had come from France for the purpose of devoting her life to the work of Christian education in the new colony. Salary and hardship, things that teachers seldom overlook, were not taken into account by her. It was a work of lovesuch love as that with which Jesus inspires his most devoted followers. In the following year, 1658, she returned to France with a view of securing assistant teachers for her school in Montreal. In France several young ladies left their comfortable, in some cases opulent, homes to share in the work of Margarett Bourgeois. In 1659 the Venerable Mother, for such we must now call her, founded at Montreal the new order of religious teachers that has ever since been known as the Congregation of Notre Dame. Eventually she founded several schools in Canada, and in 1698, two years before her death, Mother Bourgeois obtained from the Bishop of Quebec a formal approbation of the rules of her Order. For more than two centuries the C agregation of Notre Dame has steadily extended its sphere of usefulness, and to-day it has 786 professed Sisters, 96 novices and 50 postulants. Six hundred and ninety of this number are engaged in teaching 18,428 pupils in ninety educational institutions distributed as shown by In the year 1657 Montreal was not the teaching 18,428 pupils in ninety educa-tional institutions distributed as shown by

PROVINCE, ETC.	CONVENTS	SISTERS.	Pupins.
Quebec	57	492	13,245
Ontario	8	47	1,151
New Brunswick	5	21	421
Nova Scotia	4	21	440
P. E. Island	7	35	848
Madeleine Isls	1	4	50
United States	8	65	1,986
In the site of Mo	ntroal	hosi	les the

In the city of Montreal, besides the Mother House, the Congregation has four large boarding and academic institutions, Villa Maria Mont Ste, Marie, Notre Dame, Villa Maria Mont Ste, Marie, Notre Dame, and Cote St. Paul, nine convent schools that do not take boarders, and four schools for the poor. These schools for the poor, which employ twenty Sisters, were built and are still supported entirely at the expense of the Sulpician Fathers who, in many cases, supply even the clothing for the children attending. In the diocese of Montreal outside the city there are eleven convents of the Congregation. convents of the Congregation.

In the city of Quebec there are three houses of the Order, St. Roch, St. Savior and Bellevue. In different parts of the diocese of Quebec the Congregation has, besides those mentioned, twelve convents. In the diocese of Three Rivers there are four; in that of St. Hyacinth, three; and one in each of the dioceses of Chicoutimi and Sheerbroke.

1. Ontario, Ottawa, Peterborough
Brockville

In Ontario, Ottawa, Peterborough, Kingston, Williamstown, Brockville, School St. John, and St. Andrew's have one each.

The five convents in New Brunswick are situated at Newcastle, Caraquet, Bathurst, Bathurstville, and St. Louis. In P. E. Island, at Charlottetown, St. Joseph, Miscouche, Summerside, Tignish,

Souris, and Rustico.
In the States, the Congregation has In the States, the Congregation has flourishing educational institutions at Chicago, St. Anne, Bourbonnais, Kankakee—these four in the diocese of Chicago; at St. Albans and St. Johnsbury in the diocese of Burlington; at Waterbury in the diocese of Hartford; and at Lewiston in the diocese of Portland.

It is now about twenty years since the Sisters of the Congregation came to this

is suggestive of the stability of religious as compared with other institutions that Sisters observing the very same rules and wearing the very same kind of dress as do wearing the very same kind of dress as do those who are now in Antigonish might be seen a century and a half ago on the streets of the then flourishing but now extinct city of Louisbourg. At present they have four convents in this diocese, those of Arichat, Picton, Antigonish, and Acadiavilla. All these event the one at Acadiaville. All these except the one at Acadiaville are prepared to receive boarders, and parents who wish to send one or more of their daughters to a convent school should bear in mind that institutions within their own diocese have the

first claim upon their patronage.

The work of the saintly Sister Margaret Bourgeois is thus continued with ever-ncreasing influence for good, and it is to be hoped that she will ere long appear in the list of the canonized saints of the Church.—Antigonish Aurora.

As a purifier, Ayer's Sarsaparilla acts directly and promptly. A single bottle will prove its merits. Many thousands of people are yearly saved from danger-ous fevers by the exercise of a little timely care in properly cleansing system by the use of this remedy.

PEOPLE WHO READ AND REFLECT, after PEOPLE WHO READ AND REFLECT, after reading, upon the many published testimonials regarding Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, can scarcely fail to perceive that evidence so positive and concurrent could not be adduced in behalf of a remedy of doubting of the property of the pro ful efficacy. The facts proven by such evidence are that it roots out impurities of the blood, restores digestion, enriches the circulation, and regulates the bowels and liver.

A. Chard, of Sterling, testifies to the efficacy of Hagyard's Yellow Oil, which he used for a badly injured knee joint. It is the great household remedy for inflammation, pain, soreness, lameness, etc., and is used both internally and externally with infallible success.

A letter from P. O. Sharpless, Druggist, Marion, Ohio, in writing of Dr. Thomas' Eclectric Oil, says: one man was cured of sore throat of 8 years' standing with one bottle. We have a number of cases of rheumatism that have been cured when other remedies have failed. We consider it the best medicine sold.

### MARY'S SORBOWS-PROTESTANT INDIFFERENCE TO THEM.

Philadelphia Standard

Philadelphia Standard.
On last Sunday the Church specially commemorated the Seven Dolors of Mary. As remarked last week respecting the Feasts of the Nativity of the Blessed Virgin and of the Holy Name of Mary, so around the commemoration by the faithful of Mary's sorrows a whole world of ideas clusters to which Protestants are strangers.

etrangers.

At first thought this may seem a strange fact. For the griefs and sufferings of Mary are not only subjects of that sacred tradition of the Church which Protestants Mary are not only subjects of that satter tradition of the Church which Protestants reject, or accept so far only as they suppose will serve their own purposes. They are also plainly set forth in the Sacred Scriptures, which Protestants professedly believe. Hence at first sight it seems strange and inconsistent with the professed reverence of Protestantism for those Scriptures that it takes no note whatever of the sorrows of Mary, whose sorrow was beyond that of all others of the daughters of men. They open the New Testament and there find recorded in annistakable words the declaration of holy Simeon, that a sword should pierce Mary's soul. They read of Mary's and Joseph's flight from Nazareth by night to save not her own life, but that of her Divine Son, from Herod's murderous designs; of her anxious and sorrowful search for three days for Him, when, at the age of twelve years, He was missed from their company on the return from Jerusalem to Nazareth, and found at last in the temple among the Doctors or Teachers of the Jews. Still Doctors or Teachers of the Jews. Still more, they read in those Sacred Scriptures of Mary, after following her Divine Son or mary, after following her Divine Son up the steep of Calvary, standing at the foot of the Cross, a grief stricken, agonizing witness of His Passion and Death.

Yet, strange to say, when they read these statements in the Sacred Scriptures

respecting Mary, they attach no meaning to them, make them the basis of no saluto them, make them the basis of no sautary spiritual lessons, and indeed seldom, if ever, refer to them. So far as Protestantism is concerned, the references to Mary in the Sacred Scriptures might as well have been omitted. Practically they are treated by the vast majority of Protestants as so much surplusage, though testants as so much surplusage, though nothing is recorded in the Sacred Scrip-tures without some divine purpose and intention.

Thus, as Protestantism takes no note of Mary's intelligent voluntary co-opera-tion with the Holy Ghost in the concep-tion of our Divine Lord, and none of her tion of our Divine Lord, and none of her carrying Him in her immaculate womb to visit St. Elizabeth, who was soon to give birth to St. John the Baptist, the immediate fore runner of our Blessed Redeemer; as it takes very little note of Mary's relation to the nativity of our Divine Lord, so, too, Protestantism passes over as though they did not exist, or at least had no meaning for Christians, the references in Sacred Scripture which briefly but suggestively declare the trials, and grief, and sorrows, which entered so and grief, and sorrows, which entered so deeply into the lot of Mary as mother of our Blessed Redeemer.

Nor is this accidental. It has its ground, as we said last week, in the failure of Protestantism to accept and believe Mary's relation to our Divine Lord as Mary's relation to our Divine Lord as actually, really, and in the fullest sense of the word, His Mother. Hence, they read with perfect indifference in the Sacred Scriptures accounts of what must have caused Mary indescribable grief. Indeed, they fail even to think of her having had any unusual sorrows to hear.

Protestantism fails to make any account must hence be apparent, that any idea of of the truth that affliction under some the Roman Catholics of these republics be-MAINTAIN GOOD HABITS.—The man of the world who succeeds in raising himself to a higher position, often retains his original defects; the saints, on the other hand, in such event, maintain their humility and their primitive virtues.

It is now about twenty years since the Sisters of the Congregation came to this of the truth that affliction under some is form or other, is an essential element and room or other, is an essential element and room of the Christian life. They not the condition of the Christians must be Roman Catholics of the Roman Cat in order that they may share in His glory in the Kingdom of Heaven; that as he was the more highly exalted because of His voluntary self-abasement and endurance of sorrow, and grief, and agony and death, so too, this endurance of sorrow and affliction, this willing acceptance of them, under some form or other, is a necessary condition to leading a true Christian life, and to being acknowledged by our Divine Lord as belonging to the number of His faithful children and followers.

It is true that Protestants do talk about the duty of patiently bearing misfortunes as coming in the order of Divine Providence, yet their words, when closely examined, will be found to breathe the spirit of ancient, heathen Stoicism (bearing without complaint, because complain. ing was useless, the misfortunes that could not be escaped from), rather than the cheerful acceptance of affliction enjoined by Christ and His apostles, and as a necessary condition to entrance upon the glory of Heaven. Of all this we say Protestantism makes little ac-count. The idea of voluntary self-debasecount. The idea of voluntary send-decay-ment and mortification is foreign to it and repulsive. Its heroes are those who are most successful in this world; those upon whom the sun of this world's prosperity and enjoyment shines undimmed by clouds of sorrow. It loves not to contemplate, it turns instinctively away from contemplating, the voluntary self-mortifi-cations imposed upon themselves by the great saints of the Church, and the sore afflictions sent upon them by God, not in anger but in love; through the cheerful endurance of which they won more resplendent crowns of glory. It treats with even greater contemptuous indifference the sorrows (deeper than those which any other human creature was ever called to endure) which filled the heart of Mary and made her on earth the Mother of Sorrows, that like her Divine Son, She might perfectly fulfill the condition of her exaltation in Heaven, and become Queen of Angels and Saints.

Angels and Saints.

In broad contrast with all this is the spirit of the Catholic religion. It holds up as examplars to us Christ who bore the sorrows of the whole world, and next to Him Mary, who shared His sorrow, His humiliation, His agonies, as only a mother can share the sufferings of her Son. As the Church keeps constantly before us the sufferings of Christ, so, too, she recalls to our mind the Dolors of Mary, whose sorrow and grief were deeper and sharper

than those which any other mother has had and could have to endure.

As the Shepherds of Bethlehem on the night of the Nativity, and the Magi subsequently found the Holy Child "with Mary," His Mother, and as she stood closest to Him at the foot of the Cross, so now true Christians in their devotions must ever unite Mary with Jesus, and make her sorrows en earth, as well as her power and glory in heaven, subjects for pious meditation.

### CATHOLIC FREEDOM.

A Great Prelate of the American Church on a Barning Question of the Day.

We have been furnished by the editor of Dr. England's "Choice Works," now in press, with the following extract, from his "Discourse before Congress," delivered over fifty years ago:

"A political difficulty has been some-times raised here. If this infallible tribu-nal, which you profess yourselves bound to obey, should command you to overturn our government, and tell you that it is the will of God to have it new modeled, the will of God to have it new modeled, will you be bound to obey it? And how, then, can we consider those men to be good citizens who profess to owe obedience to a foreign authority—to an authority not recognized in our Constitution—to an authority which has accommunicated and

tinction between spiritual authority and a right to interfere in the regulation of human government or civil concerns. You have in your Constitution wisely You have in your Constitution wisely kept them distinct and separate. It will be wisdom, and prudence, and safety to continue the separation. Your Constitution says that Congress shall have no power to restrict the free exercise of religion. Suppose your dignified body tomorrow attempted to restrict me in the exercise of that right; though the law, as it would be called should now your two it would be called, should pass your two houses, and obtain the signature of the President, I would not obey it, because it would be no law, it would be an usurpation; for you cannot make a law in violation of your Constitution—you have no

worms afflicting and adults.

The Bad and Worthless

are never imitated or counterference, the most by not doing scenething, for what you would do may only make more work for them. Therefore, think before you speak or act, and as you yourself, "Will this helps and aby the world that Hop Bitters was the most by not doing scenething, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this helps and aby the world that Hop Bitters was the purest, best and most valuable family medicine, and for the public benefit—to resist any power to interfere with our civil rights, of our civil concerns. Christ, our Lord, reused to interfere in the division of the theritance between two brothers, one of our civil concerns. Christ, our Lord, reused to interfere in the division of the theritance between two brothers, one of our requested that interference. The it tribunal of Judea were vested with licent authority for that purpose, and lid not transfer it to His Apostles. It is oman Catholics of the any was any was an an ild not transfer it to His Apostles. It is oman Catholics of the any identification and the proper in the division of the tribunal of Judea were vested with licent authority for that purpose, and lid not transfer it to His Apostles. It is oman Catholics of the more of the proper in the division of the contract of the proper in the division of the tribunal of Judea were vested with licent authority for that purpose, and lid not transfer it to His Apostles. It is oman Catholics of the more of the proper in the division of the proper in the proper in the division of the proper in the division of the proper in the division of the proper in the proper i power in such a case.
"So if that tribunal which is established more free to think and to act for themselves on the subject of their rights than we are; and I believe there is not any portion of the American family more jealous of foreign influence, or more ready to resist it. We have brethren of our Church in every quarter of the globe, under every form of government; this is a subject upon which each of us is free to act as he thinks proper. We know of no tribunal in our Church which can interfere in our proceedings as citizens. Our ecclesiastical authority existed before our Constitution, and is not affected by it; here is not in the world a constitution which it does not precede, with which it could not coexist; it has seen nations per-ish, dynasties decay, empires prostrate; it has coexisted with all, it has survived them all, it is not dependent upon any one of them; they may still change, and it

one of them; they may still change, and the will still continue."

The Bishop then cites William Tell, Charles Carroll and Simeon Bolivar, as conspicuous examples of republican Catholics, and adduces the striking facts that nine-tenths of the republics which have existed as now exist in the world, were or existed, or now exist in the world, were or are Catholic in their populations.

## A Cure at Lourdes.

"Sister Marie-Angeline, Franciscan of Montpellier, was cured five years ago,' says the Annals of Our Lady of Lourder (September), "by the intercession of Our Lady of Lourdes, of an organic disease of the heart. Since that time, in gratitude, she arose each night at one o'clock to she arose each night at one o'clock to recite the Rosary for the conversion of sinners. Her superiors doubted the advisability of her keeping up this very fatiguing practice, and for nine months she recited the Rosary only during the day. The old sickness appeared almost with the same symptoms, which were palpitations of the heart, vomiting of blood, considerable edema of the right leg and foot. 'Go to Lourdes,' said her Superior, 'and promise that if you are cured you foot. 'Go to Lourdes,' said her Superior, 'and promise that if you are cured you will renew the recitation of the Rosary during the night.' Plunged in the basin on Thursday, August 23d, she was sud denly cured. The physician who examined her the next day declared that the palpitation had ceased and the oddema entirely disappeared." She informed the editor of the Annals on September 15th that her cure was complete. that her cure was complete.

Written for the Record.

My Heart is sad—It cannot Sing.

My heart is full, it cannot sing, It cannot breathe its pain, For harsh and cold the echoing That would awake the strain.

My heart is sad with sorrow deep, With tear and weary sigh:— In silence it must lull to sleep Ev'ry murmuring cry!

The Past comes up with visions bright, Alas: too dear to me— For vain their beauty, vain their light And tender sympathy.

They all have flown adown Life's stream And only left behind The memory, as of a dream,— Impress'd upon my mind.

I cannot taste their bliss again
As I have done of old—
Ah me! they only waken pain,
And make my life more cold!

Sing on, sing on, ye dreary winds! Symbolic of my woe; Ye sympathize with all that binds My spirit in its throe!

Ye tell of Summer blossoms flown And Autumn's dark decay Ye sigh o'er June's fair roses, blown To fade and die away! And poor humanity must feel The chill of blighted hope; Must at the tomb of Sorrow kneel Till days of light do ope!

PASSION FLOWER. Hamilton, Ont., 1883.

## The Loyal (?) Party in Ireland.

not recognized in our Constitution—to an authority which has excommunicated and deposed sovereigns, and which has absolved subjects and citizens from their bond of allegiauce?

"Our answer to this is extremely simple and very plain; it is, that we would not be bound to obey it—that we recognize no such authority. I would not allow to the Pope, or to any Bishop of our Church, outside this Union, the smallest interference with the humblest vote at our most insignificant balloting box. He has no right to such interference. You must, from the view that I have taken, see the plain distinction between spiritual authority and nd fellow-citizens and themselves. Ireland has to thank them for the penal laws against Catholics. The Catholic Emancipation, the Land Act, and every other beneficial reform, have been opposed by them, and now they calmly suggest that, as they have dubbed themselves the loyal inhabitants of Ireland, all who venture to disagree with them should be proclaimed rebels. Rebels to what? To the part of the Yorkville Court for trial. He had stolen only eight cents, but nearly all the Catholic churches up town had been robbed in this way, and Pallot is believed to be the thief.

A Good Introduction.

J. Kennedy, a merchant in Dixie, about three years ago introduced Hagyard's Pectoral Balsam to his customers. In his own for the condense of the proclaimed to be the thief. cendancy, to extortionate rents, and to their country never being allowed to decide upon local matters according to the wishes of the majority! I am afraid that they must wait for a Conservative Ministry to be in power for this pretty little political programme to be adopted.

caused Mary indescribable grief. Indeed, they fail even to think of her having had any unusual sorrows to bear.

But there is another and a special cause for this indifference of Protestants to the "Dolors of Mary;" for their seeming inability, indeed, to even comprehend that any special sorrow or grief ever afflicted Mary. The cause is found in the fact that Mary. The cause is found in the fact that Protestantism fails to make any account

## An Unexpected Reply.

Even if one is a fool, it is a mark of wisdom to know it. The honest Irishman in this case did not have a very high opin ion of himself, but he could not help betraying the mother-wit of his nation.

When Bishop Whitaker was in Candelaria, Nevada, he took a stroll in the outskirts of the camp with a party of ladies and gentlemen. A man was seen labori-ously turning a windlass which hoisted from a shaft a bucket filled with rock. The only thing remarkable about the man t the windlass was his hat, the crown of which was cut clean off, allowing the hot sun to pour down upon a perfectly bald head, some waggish friends having recom-mended this arrangement as sure to pro-

the Bishop and his party stood watching the man toiling and grunting at his heavy labor for several minutes, and then the kind-hearted clergyman spoke up with

concern, and said:
"My friend, why don't you cover up
your head? This hot sun will affect your "Brain, is it ?" cried the man, as he gave the windlass another heavily creaking rev-

the windlass another neavily creaking revolution. "Be jabers, an' if I had any brains, d'ye think I'd be here pullin' up this bucket?"

The Bishop and his party hastily retired.

How to Live Happily in the Married

Harmony in "the married state is the first thing to be aimed at. Nothing can preserve affections uninterrupted but a firm resolution not to differ in will, and a depreserve anections uninterrupted out a firm resolution not to differ in will, and a determination in each to consider the love of the other of more value than any object whatever on which a wish had been fixed. How light, in fact, is the sacrifice of any other wish, when weighed against the affections of one with whom we are to pass our whole life! And though opposition in a single instance hardly of itself produces alienation, yet everyone has his pouch, into which all these little oppositions are put. While this is filling the alienation is insensibly going on, and when filled it is complete—it would puzzle anyone to say why; because no difference of opinion has been marked enough to produce any serious effect by itself. Other causes of discontent, very common indeed, are the little cross-purposes of husband and wife in common conversation; a disposition in either to demonstrate, and make him feel himself

in the wrong, especially in company. Nothing is so goading. It is much better, therefore, if our companion views a thing in a different light from what we do to leave him in the quiet possession of his views. What is the use of rectifying him if the thing be unimportant? Let it pass for the present and wait a soft moment, a more consiliatory occasion of rehearing the subject together. It is wonderful how many persons are rendered derful how many persons are rendered unhappy by inattention to these rules of prudence.

### Seen From the Confessional.

Looking through the lattice of a confessional box in St. Paul's Catholic Church in 117th street, near Fourth avenue, yesterday morning, the Rev. Father Patrick McCabe saw a man hanging about the poor box. The few parishioners who were in the church were near the altar. The man looked around him, and then, taking from his hat a piece of whalebone about a foot long, the end of which he had dipped in a sticky mixture, he thrust it through the slit in the poor box and fished up a cent. Repeating the operation, he got out all the money that was in the box—only a few cents. Then he began operations on another box. When he had finished he turned to leave the church, and Father McCabe opened the door of the confessional and followed him. The man rainto the steeet. Father McCabe, in cassock and beretta, chased him and caught him as he turned into Fourth avenue. The prisoner offered some resistance and threatened to kill his captor, but the priest held on to him, took him into the sarder of the parachial residence, and priest held on to him, took him into the parlor of the parochial residence, and questioned him closely.

The man said he was August Pallot, a

tailor out of work, and had robbed the church once before. He told Father McCabe that he was starving. The priest gave him a breakfast and turned him over to a policeman. Justice Murray held him at the Yorkville Court for trial. He had

in that neighborhood.

A single bottle of Dr. Low's Pleasant Worm Syrup has frequently destroyed from 100 to 200 worms. It is pleasant to take—no other cathartic being required. Tape worms have also been removed by it, of 15 to 35 feet in length. It is effect-ual for all varieties of worms afflicting

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Consumption Cured.

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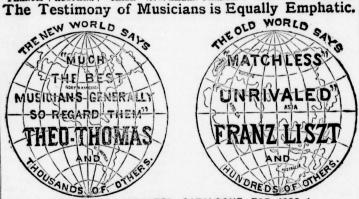
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ern States New York, &c. (Thro Bags)	0.00	1 00	10 30	8 00	2 45	6 30
New York, &c. (Info Bags)		1 00	10 00	0 00		0 00
G. T. R. East of Toronto, Kingston, Ottawa, Mon- treal, Quebec and Maritime Provinces		1 00	5 00	8 00		6 30
For Toronto	5, 7 30	1 00	5, 10 30	8 00	1 30	6 30
For Hamilton	5 & 10	1 00	10 30	8 00	1 30a2 4	6 30
For Toronto.  For Hamilton  W. R. Going West—Main Line.  ThroBags—Bothwell, Glencoe.  Rallway P. O. Mails for all places West of London.  Detroit. Western Btates, Manitoba, &c.						
ThroBags-Bothwell, Glencoe,	5 00	1 15		8 00		2 45
Railway P. O. Mails for all places West of London,				September 1	0.45	
		1 15	10 30	8 00	2 45 2 45	• • • • •
'hro Bags-Windsor, Manitoba, Detroit, W'rnStates		1 15	10 30	8 00	2 45	::::
hro Bags-Chatham	5 00	i 15	10 00			6 30
It. Brydges.	5 00	1 15				2 45
	0.00					
Thro Bags—Petrolia, Sarnia, Watford and Wyom-				1 3-		
	6 30	1 15		8 00	2 45	
ailway P. O. Mails for all places West		1 15			2 45	
rathroyada S. R., L. & P. S., & St. Clair Branch Mails.	6 30	1 15		849 30	2 45	
ada S. R., L. & P. S., & St. Clair Branch Mails.						
anworth	7 30	: 12		0.00	2 45	
Ilton Grove		1 15		9 00		
anada Southern East of St. Thomas, and Pt.	7 30				2 45	
Bruce and Orwellvlmer		1 15			1304245	6.80
lmer S.R. West of St. Thomas, Essex Centre, Ridge-	300at 1 30	1 10			2 45	
S.R. West of St. Thomas, Essex Centre, 1110g	7 30	1 15			2 45	
wn and Amherstburg						
		1 15			2 45	
Thomas.	7 30	1 15		9 00	2 45	6 80
ort Stanley	7 30	1 15		6.00	2 46	6 80
Dover & L. H. Mails	5 00			8 00	****	
don, Huron & Bruce-All places between Lon-						
don, Wingham, Hyde Park, Clinton, mealorth,	7 00				6 80	
t. Thomas. ort Stanley	7 00	12 15			6 80	
isa Craig. .G. & B. South Extension	5 00			11 00		
G & R	1 0 00	1 90	2 80	8 00	1 80	6 30
ro Bags—Hensall, Lucan, Exeter, Clinton, Blyth, Wingham, Lucknow and Kincardine						
Wingham, Lucknow and Kincardine		2 30		1 6 000	11 00	
woon Harrisburg and Fergus	1	1 15		8 00		6 80
L. H. West of Stratford	7 15	12 00		1		6 30
F. R. West of Stratford		12 00		1 ::::	1 30	6 30
H. between Paris S. and Buffalo	5 00	12 00		1 ::::		
R. between Stratford and Toronto		12 00		1		6 30
orgian Bay and Lake Erie Division	7 15			11 30		
		12 00	4 (6	8 00	11 30	6 30
o Bags-Goderich and Mitchell	7 15		4 05	11 30		6 30
ton, Thorndale, (daily) Cherry Grove, St Ives	,					
or Bags—Goderich and Mitchell. Iton, Thorndale, (dally) Cherry Grove, St Ives (Tuesday and Friday) Grove, Clinton and Seaforth		12 00		11 90		6 30
e Grove, Clinton and Seaforth			4 15	11 30		
For Great Britain -The latest hours for despatchi	ng lette	rs, et	c., for	reat l	Britain,	are:
ian packet, via Rimouski; Tuesday, at 1 p.m., per I	nmano	foo	50	mine,	DEG TION	101
ostage on letters, 5c. per j oz.; Newspapers lc. per 2 Rates of Postage on Letters between places in t	he Dom	inion	. 3c. ne	r t oz	. prepa	id b
retage stamp; if posted unpaid, will be sent to t	he Dead	d Let	er Off	ce. L	etters r	oste
reeding toz. in weight, and prepaid only 3c., will	l be ra	ted do	uble t	he am	ount of	defle
Rates of Postage on Letters between places in to tostage stamp; if posted unpaid, will be sent to toxceeding joz. in weight, and prepaid only 3c., will no postage not prepaid. Newspapers, through Canbert desertions for United Wingdom, Sentia and	ada or t	o the	United	State	s, 1c. pe	r 4 0
Ost Cards for United Kingdom, 2 cents each.  Money Orders issued and paid on and from any N						
Money Orders issued and paid on and from any M	Ioney C	rder	Office	n the	Domini	on c
					Utatos	

Money Orders issued and paid on and from any Money Order Office in the Dominion of anada, Great Britain and Ireland, British India, Newfoundland and United States. The German Empire, Italy, Switzerland, Austria, Hungary, Roumania, Jamaica (West Indies), Victoria [Australia], New Sou'h Wales [Australia], and Tasmania.
Post Office Savings Bank.—Deposits from \$1 upwards, on which 4 per cent. interest is allowed, will be received for transmission to the Central Office of the Post Office Savings Bank. West of the Post Office Savings Bank.—Office hours 9 a. m. to 4 p. m.
Post Office.—Office hours from 7 a. m. to 7 p. m.
London, June 30th, 1883.

R. J / SON, Postmaster.

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

Extract from a letter just received (December, 1882,) by Mrs. Thos. Murray, from her husband, Mr. Thos. Murray, who was for many years Bridge Conductor for the Great Western Railway at Nagara Falls, afterwards one of the contractors of the enlarged Welland Canal (Section 12), and is now in Northern Michigan, looking after his timber interests in that country. He writes:

"Tell Sutherland I am now starting for the woods with 35 men, where I will be all winter, and that I am now without ache or pain in either my knees or arms (something I have not known for years), thanks to the two bottles of Rheumatine which I procured from him before leaving St. Catharines."

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### NEWS FROM IRELAND.

Dublin, Oct. 31, 1883.—The Ulster Dublin, Oct. 31, 1883.—The Ulster Orangemen continue to threaten the Nationalist meetings. Lord Rossmore, the grand master of Monaghan, has written a pilic letter declaring that if Lord Spencer does not put down these meetings the Orangemen will begin shooting. The Times and a couple of ultra-Tory papers indirectly indorse the sentiments expressed, but the English Liberal press generally denounce the letter unpress generally denounce the letter un-sparingly. The Daily News and Echo call for Rossmore's prosecution sparingly. The Daily News and Echo call for Rosemore's prosecution, and the Pall Mall Gazette suggests that he ought to be first indicted for conspiracy, and, if murders are committed, the Orange perpetrators should infallibly hang. Spencer meantime makes no sign, but continues to proclaim meetings in the South of Ireland where there are no disturbances, and he has added much to his unpopularity by incarcerating until death a consumptive he has added much to his unpopularity by incarcerating until death a consumptive youth who is believed to be innocent of the transgression with which he is charged.

MR. T. M. HLALY IN A SPEECH IN DUBLIN scathingly denounced Lord Rossmore's recently published letters calling upon the government to protect the Orangemen against the Nationalists. He said that it was scarcely becoming of his lordship, after leading in person at Rosles a mob of Orangemen, who had been brought to that place at the expense of Lord Rossmore and his friends for the avowed purpose of breaking up a National League meeting, to write such a letter. But when this same mob was deterred only by the presence of a strong force of military and police from carrying out their awless designs, the cool effrontery of the man who could write that forbearance had ceased to be a virtue with the Orangemen, ceased to be a virtue with the Orangemen, and that they were being goad d on to bloodshed by the attacks of the Home Rulers, was astonishing. He further said that Lord Rossmore's letter was in violation of the crimes act, but that his lordship undoubtedly safe in the violation of was undoubtedly safe in the violation of this or any other act as long as he was shielded by the personal friendship of Earl Spencer. Mr. Thomas Power O Con-nor, in a letter published in the Dubin papers, invites attention to Lord Rossmore's incendiary letter and demands his lordship's prosecution for his violation of the crimes act, by inciting Orangemen to attack leaguers, and for the scurrilous and libellous utterances to which he has given publicity.

CONFIDENT OF O'DONNELL'S ACQUITTAL.

General Roger A. Pryor, the American council for O'Donnell, is suffering from a severe attack of neuralgia, contracted while living at the Royal Hotel, situated on the city bank of the Thames. He has gone to the Craven, further removed from the original fog. General Piyor has been in almost constant consultation during the past week with A. M. Sullivan and Mr. Guy, the London counsel for O'Donnell. Mr. Charles Russell, Q. C., the fourth lawyer engaged for the defence, arrived from America to day. He will have a conference with his colleagues on Monday. The five Cape Town witnesses up in whom the five Cape Town witnesses up in whom the defence will rely for proof that O Donnell killed Carey in self-defence during the alternation following O Donnell's discovery of the informer's identity, have been found. They have been subpensed and have accepted to come to London have consented to come to London. Depositions have already been secured from all of them. Their testimony corroborates the statements already made by O'Donnell, especially his claims that YOUNG FRANCIS CAREY WAS NOT PRESENT at the shooting, and that in the fatal quarrel Carey attacked O'Donnell, when the latter openly accused him of being the informer. As the trial was reluctantly adjourned by the crown to Nov. 21 only, it is feared that the attorney-general will press the prosecution upon that date. The prisoner's counsel announce that it will be impossible for them to proceed until after the arrival of their Cape Town nted under which the trial may adjourned daily until the witnesses are all present. Solicitor Guy, who now visits present. Solicitor Guy, who now visits O'Donnell every day, says he is confident that the prisoner will be acquitted. The Dublin witnesses whose testimony is intended to disprove the alleged fellowship of O'Donnell with the Invincibles and to

LEAGUE MEETINGS PROCLAIMED. There were no public meeting of mem-bers of the National League in Ireland last Sunday, those appointed for the day having been abandoned in consequence of the proclamation of the government for-bidding them. Some disorders occurred at Castle Lyon, county Cork, where the police, in dispersing a procession, charged upon it with fixed bayonets, scattering it in all directions and capturing its banners and musical instruments. It is stated. however, that after the military and police withdrew a meeting was held, and thus the object of the leaguers was effected. A TERRIFIC EXPLOSION IN A RAILWAY TUN

of O'Donnell with the Annual purpose in establish absence of criminal purpose in the state of the Africa, are all on hand

his trip to South Africa, are all on

About 8 o'clock on the evening of Oct 30, a terrible explosion occurred near the Praed street underground station, London, on the Metropolitan railway. Passengers who were on the train at the scene of the explosion say that there was suddenly a loud report, like that of a cannon and then darkness, the gaslights from the front to the rear of the train being put out. The glass was broken and splinters of wood flew about the cars, cutting and wounding many passengers. Above the din were heard the shricks of the injured and panic-stricken people. The train, which was crowded, contained principally country visitors, returning from the fisheries exhibition. After the fisheries exhibition. After leaving the station, the train travelled steadily ahead, although the concussion smashed nearly all the lamps in the Praed street station and caused much damage to the permanent way. When the train reached the next station, Edgeware road, the first effort was made to rescue the recorded. Some were terribly hunned wounded. Some were terribly burned, but more were prostrated by fright. The first impression was that an explosion of gas had caused the disaster, but later in-quires tend to show malice. The two rear carriages were damaged the most. The general opinion of the railway officials and of experts is that the disaster was

BY SOME EXPLOSIVE MATERIAL which had been placed, probably, in the rear carriage. In the meanwhile a searching inquiry is proceeding. It is believed that about forty persons were injured, some of them dangerously. Almost sim-

ultaneously with the Praed street affair, a violent explosion occurred on the underground railway, between Charing Cross and Westminster stations. The windows of the signalling stations in the tunnel were shattered and at Charing Cross the class you of of the station partly callarsed. were shattered and at Charing Cross the glass roof of the station partly collapsed. The report is described as being that of artillery. The effects were similar to those of the Praed street explosion. Carriage lamps, windows, ctc., were smashed. All traffic was suspended for a while. The shocks of both explosions are described by officials as very similiar to the shock of the explosion at the local government board offices in March last. It is stated that four machines, similar to rockets, were found in the tunnel near Praed street station. Altogether, six carriages were shattered by the explosion near Praed. Although about forty persons were admitted to the hospitals, many more were injured, but were sent directly to their own homes. The League Thirdyng.

Parnellite members continue to receive enthusiastic receptions at monster meets the station of the audience with a clever recitation of "Annie and Willie's prayer." The people present expressed themselves delighted with the entertainment and the success that crowned the united efforts of all.

C. M. B. A NOTES.

SAMUEL R. BROWN,
Grand Secretary.

DEAR SIR AND BROTHER,—Enclosed find proof of our lately deceased Brother William Urlocker, of Branch No 24.

enthusiastic receptions at monster meet-ings wherever permitted. Harrington as well as Healy has received a purse of sovereigns, and the movement for the payment of members is again talked of. United Ireland proposes that the 500 gentlemen who attend the testimonial dinner to Parnell should form a great mational committee to work up the business. The farmers have driven Lord Waterford and several other Irish landlords to England by stopping hunting. Parnell will address his Cork constituents as soon as they have secured a large hall. It is expected that the Parnell tribute will reach £35,000 by the 1st of Decem-

The Freeman's Journal declares that a The Freeman's Journal declares that a government circular, just issued, contains suggestions to the Irish emigration committee proposing a wholesale shipment of Irish people to Canada. Every facility is to be offered to the boards of guardians and to the clerks of unions to promote emigration. No workhouse paupers are to be sent. Large contracts have been made with shipping companies for the conveyance of emigrants. The Canadian government is a party to the scheme, against which the Freeman's Journal warns all Irishmen.

DEATH OF A LEAGUER IN PRISON.

Michael Waters, who was sentenced to imprisonment for complicity in the Cross-maglen murder conspiracy, recently died in prison. At a meeting of the National League last week, Mr. T. M. Healy, M. P., declared that Mr. Waters protested to the last his innocence of connection with the crime. Michael Waters was secretary of the Crossmaglen branch of a society, the object of which, it was claimed, was the assassination of landlords, magistrates, agents, policemen and officers of the gov-

MCMAHON'S ELECTION CERTAIN. At the Limerick election it is considered certain that McMahon, the Parnell candidate, will be successful. He has the support of the bishop and priests of the diocese, and his speeches declaring that the right of Ireland to govern herself must be wrang from the British Parliamens because the property of the support of t mens have created an intense enthusiasn in his behalf. Such a combination of the Catholic clergy with the Nationalists marks a significent advance in the fortunes of the Parnell party. THREATS FROM THE ORANGEMEN.

The National meeting which was announced to be held in Loughrea, county Galway, was proclaimed. The Nationalists announce their intention to hold a meeting near Belleek, county Fermanagh. This has caused great excitement among the Orangemen, who have issued a manifesto calling upon their order to assemble in thousands, and bidding the Nationalists

hall was packed with a demonstrative Michael Davitt and deafening cheers greeted the orator as he denounced Lord Salisbury and declared that the control of the con bury and declared that "private right in land was public robbery of the nation."

Despite the proclamation of the government prohibiting the National League meeting announced to take place at Cahernagary, Oct. 28, a large number of Home Rulers assembled there and attempted to carry out their programme. A force of 200 police dispersed the gathering, meeting with slight resistance. Two rrests were made.

MONEY FOR O'DONNELL. Mr. A. M. Sullivan, one of the counsel for the defence of O'Donnell, cabled from London last week that the prisoner had a good prospect of acquittal, but that money was needed to secure witnesses from South Africa. The treasurer of the O'Donnell und at Chicago at once forwarded \$2000.

o'CONNOR CLAIMS THE FRANCHISE. Mr. Thomas Power O'Connor, M. P. for Galway, in a letter to the Pall Mall Gaz-ette, demands that any new franchise bill that may be introduced in Parliament shall embrace Ireland in its provisions. THE LABORERS' ACT

The poor law guardians of the Limerick union have resolved to take advantage of the laborers' act and build a thousand cot-tages for the accommodation of laboring

## CONCERT IN RALEIGH.

Last Friday evening a very pleasant entertainment took place in the Separate School in Raleigh, taught by Miss Hall. The concert was under the auspices of the school trustees for school purposes, and must have realized about twenty-five and must have realized about twenty-five dollars. The programme of the evening was excellently carried out, Mr. C. J. O'Neill, Barrister, of Chatham, discharging in his happy manner the duties of chairman. The school children, trained by Miss Hall, gave some choice choruses, one entitled, "It will be summer by and by" being notably much admired. The solos, duetts and quartettes of the Misses Berhorst and Mr. Hughes, of Chatham, proved a great treat and won rounds o plause from the audience. It would be hard to surpass the last song and chorus by the Misses Berhorst and Mr. Hughes, entitled, "We'll have to mortgage the farm." A song "I'm just going down to the gate," by Miss Gill, wasnuch admired, as were also instrumental duetts by Mr. as were also instrumental duetts by Mr. Frampton and Miss Gill. Rev. Fr.

William, the popular pastor of St. Joseph's Church, Chatham, delivered a very pleasant and appropriate ad iress on the subject, "The sources of wealth," making merry at intervals his remarks with humorous and inimitable stories. Mr. O'Hagan, of St. Joseph's School, Chatham, also addressed the audience on the subject of "Irish genius in Canada," and was warmly received. Mr. O'Hagan also sang in fine voice, Moore's "Meeting of the Waters," and riveted the closest attention of the audience with a clever recitation of "Annie and Willie's prayer." The people present

SAMUEL R. BROWN,
Grand Secretary.

DEAR SIR AND BROTHER,—Enclosed find proof of our lately deceased Brother William Urlocker, of Branch No 24, C. M. B. A., of Thorold, Welland County, Ontario. He died on Oct. 19th, from injuries received by a fall from a load of lumber, while crossing the railway track. He was about nine days sick. His mother, Elizabeth Urlocker, is to receive the amount of his Beneficiary.

T. J SULLIVAN, P. P., President.

JAS. J. DUFFY, Recording Secretary. We would advise every C. M. B. A. member in Canada to subscribe for our official organ, THE CATHOLIC RECORD, in

member in Canada to subscribe for our official organ, The CATHOLIC RECORD, in order, with other things, to keep posted in the work of our Association. All important matters will be found in the C. M. B. A. Notes. As our members must be practical Catholics they should certainly take pride in subscribing for this truly Catholic journal, and thereby help on the noble work which this paper is doing. For pure Catholic reading it cannot be excelled; and for Sunday reading it is a whole library to a Catholic family.

OFFICIAL. OFFICIAL.

SUPREME PRESIDENT'S OFFICE. Buffalo, N. Y., Oct. 30th, 1883.
To Officers and Members of the C. M. B. A.: To Officers and Members of the C. M. B. A.:
In consideration of the increase of our membership, and other causes, that may at times leave large sums of money in the hands of the Supreme Treasurer, the finance committee suggested the advisability of increasing his bonds. Agreeable to the suggestion Sup. Treas. James M. Welsh promptly sent me a new bond for Twenty Thousand Dollars, with two surities for Twenty Thousand Dollars each ties for Twenty Thousand Dollars each which I think is ample security to the association.

The above is one example of the prompt and willing assistance all the officers are giving to forward the interests and wel-fare of our association. Peace and harmony prevails. The pros-

pects for the future are good. The death claims are promptly paid. The objects for which we organized are being faithfully carried out. The good we are doing wherever we have members cannot be estimated. Brothers! Let us extend our noble organization far and wide. Religion and society will thank us for our efforts. 'The prayers of the widows and the orphans ascend daily to the throne of grace in thanksoffering to. the C. M. B. A. F. J. RIESTER, Sup. Pres. thanksoffering for the aid given them by

HALF-RATE BENEFICIARY.
This question has long agitated the C.
M. B. A. There is no doubt if an insurance of \$2000 is good for a number of Catholics able to bear the expense of carrying that amount, that an insurance of \$1000 is good for a number of Catholics only able to pay the expense of carrying that amount. We all know that it is forthat amount. We all know that it is for-bidden Catholics to join secret insurance companies, hence the C. M. B. A. is the in thousands, and bidding the Nationalists to beware of their just anger.

LAND LAW REFORM.

The greatest meeting ever held in England in the interest of land law reform took place in St. James' Hall, London, on the evening of Oct. 30. The great state of the proper thing to do, to so amend our laws at the next meeting of our Supreme Council, as to create a don, on the evening of Oct. 30. The great state our Supreme Council, as to create a land was packed with a demonstrative tion of this half-rate insurance would insuran crease our membership to a very great extent.

It would not increase the work of the officers any more than an increase of a like number of full-rate members, the only change that would be made would be in the working of beneficiary reports of the Branches and Councils.

The several classes may remain as now, the half-rate members within the respective classes paying one-half the amount of a full-rate member in the beneficiary fund, but provided that the unit and tenth figure should be a 5 or 10 next above the actual half of the full rate where a division would make other than 0 or 5 the unit figure, as, for instance, in class 5-81.45, half rate 75 cents, instead of one-half of \$1.45-721 cents.

The general fund charges to be the same for a half as for a full-rate member: because they receive all the benefits while living, received by a full-rate, viz.: the use of hall, social intercourse, mutual benefits, rights to attend meetings, everything the same as a full-rate: hence they should pay the full-rate for that.

I know that the founders of the C. M.

B. A. intended that every male Catholic be a member of that grand society. Experience teaches us that many poor men cannot afford to carry \$2,000, little as it oor men costs; then why not open our association to our less fortunate (financially) co-re-ligionists that they and their families may receive its ever acceptable benefits?
The introduction of this system would

increase the general fund of our association, both in its branches by the payment of dues, in its Councils by increased per capita, so that all would be benefited and none injured.

This is a question that the Supreme Council asks the branches to debate and decide before its next session. I believe that a friendly interchange of views in the matter in the official organs, would best acquaint each with the views of the other L. J. McParlin.

on the subject. L. J. McParlin.

Buffalo, Oct. 9th, 1883.

Received of Edward M. Hager, Pres't

Branch No. 16 of the Catholic Mutual

Benefit Association, the sum of six hundred and sixty-six dollars and sixty-seven

cents, in full for amount due me by said association on the death of my husband Henry Neu, late of said Branch. JOSEPHINE NEU.

itnesses—E. M. Hager, Pres.; J. R. Walter, Chancellor, Br. 16. Received of Edward M. Hager, Pres't Branch No. 16 of the Catholic Mutual

Benefit Association, the sum of Two Thousand Dollars, being in full for amount due me by said association on the death of my husband Joseph Stock, late of said Branch.

Witnesses-Joshue Bradshaw, Pres't.; Patsiak Husband Pres't.; Patsiak Husband Pres't.; Patsiak Husband Pres't.; Patsiak Husband Pres't.

rickHughes, Rec. Sec. In New York State, there are 4,181 C. M. B. A. members. In Canada there are

Nominations for Branch officers for the ensuing year will take place at the last meeting of the Branch in this month -November.
The election takes place at the first

The election takes place at the first meeting of the Branch in December; and Installation at the first meeting in January. See sections 5 and 10 of Article v. page 79, and section 11, Article vii, page 81 of Branch Constitution.

Branches cannot be too careful in the selection of their officers. The success of every Branch depends almost entirely on its officers. Nearly all our Branches in

every Branch depends almost entirely on its officers. Nearly all our Branches in Canada have been very progressive and well managed during the past year. Let us keep on this track, and at our coming nominations, we hope, that thread-bare and withering, I decline, will not be heard. S. R. Brown, Sec. Grand Council.

### LETTERS FROM THE PZOPLE

The following letter clearly attests the views held of the Record by Catholics in

views held of the Record by Catholics in this Province:

Port Dalhousie, Ont., Nov. 2, 1883.

Rev. J. F. Coffey. Dear Sir.—Enclosed find my year's subscription for the Recordadly incumbent on all Catholics to support and uphold such a valuable medium of information, as a true spirit of Catholicity permeates its contents, and a vast amount of information pertaining to spiritual matters able to defend their faith from unbelievers, and thereby arouse a spirit in them of equiry. I regret that there are not a few more publications similar published in Ontario.

ario.
Believe me to remain, Revd. Father,
Yours very respectfully,
JOHN W. CONSIDINE, M D.

### ST. ANNE DE BEAUPRE.

The many thousands of pious pilgrims who have, this year again, visited this privileged sanctury, cannot fail to have realized the many improvements and ameliorations effected therein by the Revd. Redemptorist Fathers, in th tion of lateral chapels, each of which en-close an altar and a confessional. Thanks to the generous liberality of citizens, of religious societies and of the pilgrims generally, the Fathers have been compelled to construct these chapels, and to ornament them with statues. On Sunday, 14th of October, the reverend Father Superior blessed a magnificent group of the Holy Family, the gift of the men of the parish of St. Peter, diocese of Montreal, together with two adoring angels, the gift of the parish of the Holy Angels of Beauce, in the archdiocese. The ladies of Beauce, in the archdiocese. The ladies of the parish of St. Peter had already during the summer given a beautiful group of Our Lady of Pity. On Sunday, 28th ult., the statues of St. Francis of Assisi and of St. Anthony of Padua were blessed; so that now the altar in each chapel has a figure or group of its titulary.

The following is a list of the chapels in their proper order, commencing on the Gospel side of the church:

On the Epistle side: St. Alphonsus Liguori. founder of the Redemptorist Order, (Congregatione Sanctissimus Redemptoris;) 2nd, St. Joachim; 3rd, St. Patrick; 4th, St. Francis Xavier; 5th, St. Bruno; 6th St. St. Francis Navier; 5th, St. Bruno; 6th St. Anthony of Padua. The lateral altars in the church itself are dedicated:—that on the Gospel side to the Sacred Heart of Jesus, and that on the Epistle side to Our Lady of Perpetual Help. The latter is surmounted by an authentic copy, blessed by His Holiness Leo XIII., of the miraculous tablean of Our Lady of Perpetual ous tableau of Our Lady of Perpetual Help, which is venerated at Rome, in the

Church of the Redemptorists.

The public will, no doubt, learn with pleasure that the interior of the church is about to be finished. The plans have been prepared and have been approved of by His Grace t'e Archbishop. The work will be commenced in a few days after the Forty Hours Devotion, which will terminate in St. Anne's on All Saints day, and will be continued during the winter, so that all may be completed by next June.

WEDDED -St. Peter's Cathedral was, on the 31th ult., the scene of an interesting event in the marriage of Miss Kate Kelly, daughter of Patrick Kelly, county jailer, of this city, and Mr. Hugh McLean, son of Mr. John McLean, also of this city. The bride was attired in the conventional wedding costume with the ventional wedding costume with the latest and most tasteful adornments, and looked her brightest. The bridesmaid was Miss Mary Mills, who also wore a charming appearance. The groomsman was Mr. William Reid. The Cathedral was crowded by the friends and well wishers of the bridal pair. The Rev. Father Tiernan was the officiating clergy-man. The reverend gentleman addressed the young couple in a few words of earnest and impressive exhortation. He spoke of the sanctity of the marriage state, alluding to its institution by Christ and pointing out its grave obligations.
Father Tiernan spoke of conditions essential to matrimonial happiness, and expressed the heart-felt hope that the bridal pair before him might have all the happiness with which God blessed the matrimonial state when these conditions were present. Father Tiernan then rewere present. Father Hernan then recited the impressive prayers prescribed by the ritual for the blessing of the nuptial ring and imparted the benediction of the Church to the happy young couple. The bridal party and friends were subsequently entertained at dinner at the residence of the bride's father. The bride was the the bride's father. The bride was the

### MARKET REPORT.

Wheat—Spring, 175 to 1 85; Deihl, \$\psi\$ 100 lbs.
175 to 1 80; Treadwell, 1 75 to 1 80; Clawson,
150 to 1 80; Tread, 160 to 1 88. Oats, 160 to 1 63.
Corn, 130 to 1 49. Barley, 100 to 1 15. Peas,
155 to 1 35. Rye, 100 to 1 50. Beans, per
10sh, 1 25 to 1 50. Flour—Pastry, per cwt,
160 to 3 25; Family, 275 to 3 60. Oatmeal Fine,
160 to 2 82; Granulated, 2 80 to 3 60. Corn161 meal, 2 60 to 2 50. Shorts, ton, 18 60 to 22 60.
162 Bran, 14 90 to 160. Hay, 8 90 to 10 90. Straw,
162 per local, 2 10 to 2 3c; tush, 15 to 2 90c. Eggs,
163 basket, 22 to 23c. Cheese, 1b. 00 to 60c. Lard,
11 to 12c. Turnips, 30 to 49c. Turkeys, 75 to
160. Apples, per bag, 60 to 160. Onlons, per
160. Apples, per bag, 60 to 160. Onlons, per
160. Apples, per bag, 60 to 1 60. Onlons, per
160. Apples, per bag, 60 to 1 60. Onlons, per
160. Apples, per bag, 60 to 1 60. Mut160 to 80. Dressed Hogs, per cwt,
160 to 80. Dressed Hogs, per cwt,
160 to 850. Torronto.

Toronto. Nov. 3.—Wheat—Fall, No. 2, 81 68

Toronto. Nov. 3.—Wheat—Fall, No. 2, 81 68

Hops, per 100 lbs, 3) to 5). Wood, per cord, 6 00 to 6 50.

TORONTO.

Toronto, Nov. 3.—Wheat—Fall, No. 2, \$1 08 to 1 09: No 3, \$1 05 to 1 09: spring, No. 1, \$1 10 to 1 11; No 2, 1 07 to 1 09. Barley, No 1, 72c; No 2, 76c; No 3 extra, 62c; No 3 35c to 00. Peas No 2, 73c to 74c. Oats, No 1, 37c. Flour, superior, 51 5 to 5 25; extra 5 00 Bran, 12 25 to 12 20.

Market dull. Flour unchanged; very choice superior extra sold at 5 25; but ordinary not worth over 5 15. Wheat inactive, for No 1 spring; 1 lb bid san ferused. Oats steady, at 35c. Barley inactive on No 3; other grades sold at quotations; but feeling weak. Peas unchanged. Eggs easy, with 22c best bid.

Buffalo, Nov. 3.—Beeves—Receipts to-day,

Buffalo, Nov. 3.—Beeves—Receipts to-day, 2,000 head; consigned through, 320 cars, market dull and prices tending downward; good to choice steers, 5 20 to 5 50; light to fair, 3 85 to 4 60. Sheep and lambs—Receipts to-day, 200 head; consigned through, 15 cars; market quiet and unchanged; fair to good Western sheep 300 to 4 00; choice to fancy, 4 10 to 4 50; Western lambs, 4 91 to 4 80; Canadas, 5 00 to 5 20. Hogs—Receipts to-day, 1,300 head; consigned through, 187 cars; market dull and prices a shade lower; good to choice Yorkers, 16 31 to 480; light do, 44 91 to 455; good mediums, 4 60 to 4 80; choice heavy, 4 80 to 4 91; pigs, 3 50 to 4 90.

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

Spring wheat, \$110 to 1 15 bush.; Oats, 40c to 2c bair, Peas, 70c to 0c bab; Beans 1.25 to 60 bair, Peas, 70c to 0c bab; Beans 1.25 to 60c bas; Carrots, 80 to 40c bas; Carrots, 80 to 40c bas; Carrots, 80 to 40c bas; Carbage, per doz., 30 to 50c tonions, per peck, 2) to 25c; Potatoes, per bag, 45 to 55c. Dressed hogs, per 100 lbs., 5 to 750; Beef, per 100 lbs., 5 to 7 00. Butter, palls per lb., 18 to 20c; frekins, 18 to 20c; fresh print, 22 to 25c. Hans, 14 to 15c. Ergs, fresh per doz., 22 to 24c. Chickens, per pair, 49 to 50 Fowls, per pair, 60c. Ducks, wild, per pair, 100. Geese, each, 75c. Turkeys, each, 85 to \$100. Hides 600 to 800. Hay, per ton, 8 to 11 00; Straw, per ton, 6 to 7 00. Lard, per lb., 15 to 60c. Apples, per bbl. 2 50 to 3 50.

An Enthusiastic Endorsement. GORHAM, N. H., July 14, 1879. GENTS-Whoever you are, I don't know; but I thank the Lord and feel

grateful to you to know that in this world of adulterated medicines there is one comof adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change: another did so change my nerves that they are now as steady as they ever were. It used to take both hands to write, but now my good right hand writes write, but now my good right hand writes this. Now, if you continue to manu-facture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing

on your fellowmen that was ever conferred on mankind. Trim Burch.

NEW BOOKS.—The Life of Martin Luther, by Rev. Wm. Stang; 12 mo., 112 pp. Price, free mail, 20 cents.

SHORT MEDITATIONS to aid pious souls in the recitation of the Holy Rosary, 24 mo., 238 pp. Price, bound, free mail, 50 cents. 38 pp. (Price, bound, free mail, 50 cents. FR. PUSTET & CO., Publishers, 52 Barday St., New York.

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F. S. Clarke's Shipping and Exchange Office, 416 Richmond St., next door to Advertiser Office, cheapest rates and superior accommodation. Be sure your tickets read via either of the following lines. National, State, and Guion Mail Line.

## Visit to London.

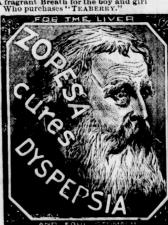
treatment of catarrh, catarrhal deafness, bronchitis, asthma, consumption, and all the diseases of the head, throat and lungs, using the spirometer, the wonderful inven-tion of M. Souvielle, of Paris, ex-aidesurgeon of the French army, which conveys the medicines directly to the diseased parts, Consultation Free. For information write, enclosing stamp, to 173 Church street, Toronto, or 13 Phillip's square, Montreal.

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and examine our stock of frames and paspartonts, the latest styles and finest ssortment in the city. Children's pictures a specialty.
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moved to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

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



Carry the News.

NEAR TILSONEURG, Ont., Dec. 14, 1885.
I have been alling for years with Billousness and Dyspepsia, and was reduced to a mere skeleton. Last fall I weighed only eighty-six pounds. I was induced to try Zopesa by Mr. Thomson (of the firm of Zopesa by Mr. Thomson (of the firm of Zopesa by Mr. Thomson (of this place), and, many thanks to him, I am now an entirely new woman and weigh 121 pounds, through the use of this new compound.

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

WANTED. A female teacher holding a first or second as certificate to take charge of Separs School and Organ in church. Salary liber For further particulars apply to Trustees C. School, Offa.

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TEACHER WANTED For the Roman Catholic Separate School, Wawanosh, a Male or Female Teacher hold-ing 2nd or 3rd class certificate. Send testi-monials and state salary expected. Address P. CUMMINS, Sec. S S. B., St. Augustine P.O., Co. Huron. 253-3w

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## ST. LAWRENCE CANALS

Notice to Contractors

THE LETTING OF THE WORKS AT the upper entrance of the Cornwall Canal, and those at the upper entrance of the Rapide Plat Canal, advertised to take place on the 13th day of November next, are unavoidably postponed to the following dates;— Tenders will be received until Tuesday, the Fourth day of December next.

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

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

A. P. BRADLEY.

Dept. of Railways and Canals, } Ottawa, 20th Oct., 1883.

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