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., MONTREAL, QUE.

The



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

VOL. 5.

LONDON, ONT., FRIDAY, DEC. 15, 1882.

NO. 218

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In Memory

OF THE LATE BELOVED AND DEEPLY REGRETTED BISHOP CRINNON.

Hear the summer breezes sighing In the Southern land of flowers, Florida, of goiden beauty, Land of bright and sunny hours! Hear the surging waves of ocean Swell their song with mighty tone! They are chanting requiem dirges For our dear departed one.

Sainted prelate! did'st thou journey
To these distant shores to die?
Strengers gaze in slient pity,
Only one loved child is nigh.
Priests devoted e'er were round thee,
Waiting for thy word so dear;
Now when death's cold seal is on thee,
Only one weeps o'er thy bier.

Crosier, mitre, laid beside thee— Could they speak, ah! they would tell Faithful Shepherd! all thou's tuffered For the sheep thou loved so well; And the lambs—thy dearest treasures— Children of thy tender care, Each one claimed thy gentle kindness, Each in thy fond heart had shar?.

Hear the wail of sorrowing thousands! See their bitter tear-drops fall! They are mourning for their father, For he loved them one and all. Ye may weep! that hand is lifeless Which so of't was raised to bless, and the voice is hushed forever Which hath thrilled with tenderness.

But beyond the starry heavens
From that bright elysian shore,
He will look with love upon us,
And will bless us as of vore;
'Mid the heavenly songs triumphant
One dear voice of praise and prayer
E'er will plead for us, his children,
Till th' eternal bliss we share.

"A PUPIL OF LORETTO," Guelph

CATHOLIC PRESS.

The people of the United States claim to be Christians, yet every day events take place which are sanctioned by the public place which are sanctioned by the public courts and by the ministers of the majority of the inhabitants—events which are ab-horrent to the principles laid down by Christ. From Cincinnati, in Ohio, one of the most sanctimonious of States, comes

Cincinnati, Nov. 23.—William Dengess was married to-day to Mrs. Alice Grape-wine in Green county, near Xenia, Ohio. Four years ago Wm. Dengess married Alice Johnson, then very young. It was not long before his drunken habits forced her to procure a divorce. A few months afterward they were remarried, but last winter he again resumed his bad habits, and on February 7 she was again divorced. In the meantime Jos. Grapewine, marshal of Jamestown, the village in which the Dengess family lived, and who had often protected Mrs. Dengess from the drunken assaults of her husband, mistreated Mrs. Grapewine so badly that she, too, procured a divorce on March 31 last. On April 2 Joseph Grapewine and Mrs. Dengess, formerly Miss Johnston, were married at Columbus, and went to Newark, Ohio, to reside. Grapewine soon deserted her, came to Xenia, and lived with his not long before his drunken habits forced her to procure a divorce. A few months afterward they were remarried, but last winter he again resumed his bad habits, and on February 7 she was again divorced. In the meantime Jos. Grapewine, marshal of Jamestown, the village in which the Dengess family lived, and who had often proceeded Mrs. Dengess from the drunken her, came to Xenia, and lived with his former wife. Alice followed him, and in short time obtained a divorce from Joseph, which left him free to wed his divorced wife, and which he has since done; and now William Dengess and Miss Johnson-Dengess-Grapewine have again been united in matrimony, and the two couples are just where they started from four

years ago."
Who "married" these cattle after their first separation, and "re-married" them? Some officer of the law of the land or a Protestant clergyman. And their several unions were accepted as valid among Christians, although the Lord declared explicitly: "What therefore God hath joined together, let no man put asunder." No divorce, no "marriage" of divorced persons possible among real Christians! In his famous prayer, the Memorare,

Saint Bernard reminded the Blessed Virgin that never was it known that any one implored her help or sought her in-tercession without benefit. Equally true is it that no one ever did a service to the Mother of the Lord without receiving his reward. When in 1856 the dogma of the Immaculate Conception was defined, the honor of drafting the Bull fell to the lot of the famous theologian and author, Father Passaglia; and he did the work with consummate ability, to the admiration of the Catholic world. Not very long afterwards he presumed to dictate to the Pope what should be the course of His Holiness on the question of the temporal power, and because his views were condemned he left the Church. Years and years passed, and he gave no sign of repentance, and the hearts of his friends were heavy when they thought that perhaps he would persist in his error to the end. But Pius IX., of glorious memory, had no such gloomy foreboding. "He will return to the fold, foreboding. "He will return to Madonna I believe," said the Pontiff; "the Madonna for his dewill obtain for him that grace for his de-votion to the doctrine of her Immaculate Conception." And the Pope was right in his prediction. Father Passaglia has retraced his steps, and is once more a loyal Catholic. To Down laudamus—We give Thee thanks, O God, for all Thy mercies

Freeman's Journal.

we have a day of rejoicing, when the original significance of the anniversary is lost sight of. It is no longer a protest against the joyful recognition of the happy morning when the star appeared to the wise men, and the angels to the shepherds, but a popular holiday—a prelude to the great festival of the year. Such was Archbishop corrigan's public remark ou Thursday of last week. There is much that is merely materialistic in the celebration of Christmas among people here: but, nevertheless, the meaning of the feast slips through the superabundance of manifestation into the minds of men. "Santa Claus" has been substituted for the Infant Jesus in many households, and we see the old gift-bringer, with his deer, instead of the wise men and the kneeling oxen. Catholic children should not be permitted to follow the ideas which the renaissance of modern paganism has brought out under all forms. If they have their gifts at Christmas, according to custom, they should be taught that one great gift, the Body and Blood of Christ, is immeasurably the best of all. As Protestant England celebrates Good Friday as a day of festival, so Protestant America makes Christmas and a friegic. As Protestant England celebrates Good Friday as a day of festival, so Protestant America makes Christmas a day of rejoicing, losing sight of the reason of the joy. Yet, when so much charity and benevolence are displayed and the Puritan gloom is absent, there is hope that the whole land may one day accept the sweet yoke of Christ.

Catholic Review.

The Bishop of Kingston, Ont., has elaborated into a pastoral letter the substance of three addresses which were called forth by the now somewhat celebrated "Marmion" controversy. Some of his points we have already published in The Catholic Review, as they appeared in the Canadian press, but they are presented in the pastoral with far greater force, elegance of style and such eloquence as the matter style and such eloquence as the matter and manner of such letters call for. In dealing with the quasi-political questions which the controversy evoked, Bishop Cleary shows that a statesmanlike spirit is not necessarily crushed by the weight of the mitre, whatever our Protestant brethren think to the contrary.

SAINT Alphonsus entreated the priests of the Congregation of the Most Holy Re-deemer to be lions in the pulpit but lambs in the confessional—to preach boldly against all manner of iniquity, yet to show the utmost tenderness to evil-doers ac-knowledging their sins. Whenever he heard of a severe confessor who frightened heard of a severe contessor who frightened people away from the tribunal of pen-ance by his harshness, the saint used to exclaim: "O poor blood of Jesus Christ, poor blood of Jesus Christ!" Nowadays a rough-spoken priest is a rarity. The vast majority of the ministers of the Church are saturated with its spirit of exposetty with all who are anyious to foretaste of the bliss of heaven. "Come to me, all you that labor and are burdened," says our Blessed Saviour, "and I will re-fresh you. Take up my yoke upon you, and learn of me, because I am meek and bumble of heart; and you shall find rest to your souls. For my yoke is sweet and my burden light. St. Matthew xi, 28.)

THREE young Episcopalian ministers are endeavoring to follow the evangelical counsels of chastity, poverty and obedience in the city of New York. They have founded the "Order of the Holy Cross," and have taken up their residence in a and have taken up their residence in a small house on Avenue D, in the most squalid part of the town. They visit the poor and the sick in the horrid tenements in the neighborhood, and endeavor to do all the good they can. We feel deep sympathy with these young men in their aspirations after perfect holiness, and in their labors for the welfare of their neighbors; and we send greeting to them, encouraging them to persevere in the pur-suit of sanctity; but, at the same time, we invite them to enter the Catholic Church, which alone cherishes the high virtues and possesses the channels of grace where-by men are enabled, as St. Paul was, to die daily to all that is corrupt and sinful, and to live only for God.

Now for a movement all along the line of promotion in the English Church. The place left vacant by the death of the Archbishop of Canterbury must be filled. Of course a bishop, or, if not a bishop, then some lord's son in a high place must be moved into the vacancy; and so, exactly as in the army or navy, the upward movement will go on. How many hearts a flutter just now with the hope of promotion, or with the fear that they may lie outside the line of it! And little wonder. Archbishops of Canterbury do not die every day. Their departures from the honors and emoluments of office are as few and far between (and as gladdening to many hearts) as angels' visits. The bishop of Winchester is the man at present spoken of for the place. He is a fortunate man, the Bishop of Winchester, to be spoken of so soon. He must have strong friends at court. If we were a clergyman of the Church of England we fear we would envy him, and him well in heaven. Let us see, is not the Archbishop of Canterbury-or any THE Thanksgiving Day of the Puritans

—a day devoted to gluttony, and intended to take the place of the celebration of the birth of Our Lord—is no more. Now Minister, or Privy Council, or some such

person or body? If Mr. Gladstone has the appointment he has certainly a nice office to give away. He cannot, surely, be expected to give it to a member of the Opposition, and send a Tory bishop into the House of Lords. In Church of England affairs the maxim is never disregarded "to the victors belong the spoils." If Northcote were in power the spoils of Canterbury would go to a tory clergyman; but as Northcote is not in power, but Canterbury would go to a tory clergyman; but as Northcote is not in power, but Gladstone instead, the spoils of Canterbury will go to a whig, or liberal, clergyman. It is in England the same with bishops as it is with judges,—the outs must stand aside for the ins. We believe there are some Catholics in the English Privy Council. Suppose, now, that they should, holding the traditions that they have inherited from Guy Fawkes, get—say Monsignor Capel—into Canterbury. Why, the bare thought should make the Bishop of Winchester tremble—we presume there are very many of the establishment that would just as soon set him lishment that would just as soon set him there as the Bishop of Winchester. They had better look to this in England, and keep their eye on Monsignor Capel and those Catholics in the Privy Council. A Papist in the See of St. Thomas a Becket!

ORDINATION AT THE SACRED HEART.

On Friday morning, the 8th inst., took place at the chapel of the Sacred Heart Academy, in this city, with surroundings more than usually impressive, the solemn ceremony of ordination. The candidates for orders were Mr. Donald McRae and Rev. Michael Brady, both ecclesiastical students of the diocese of London, the former of whom was raised to the subdeaconship and the latter to the priest-hood. The chaste and beautiful chapel hood. The chaste and beautiful chapel of the Academy was decorated with a profusion that piety alone can command and a skill that good taste only can suggest. The altar was resplendent with lights, gorgeous with flowers and elegant beyond description in the neatness and arrangement of its manifold decorations. Arrangement of its manifold decorations.

At one time in the course of the ceremony, where the bishop vested in the richest robes of his high office, with jewelled mitre and lustrous crozier, surrounded by his clergy, with hand uplifted pronounced words of benediction and consecration over the prostrate form of the young larites the scene was as impressive as now levites, the scene was as impressive as any that the sublime ceremonial of the Roman Church could present to the faith-Roman Church could present to the faithful, and will not soon leave the minds of those whose privilege it was to be amongst its witnesses. His Lordship Bishop Walsh who was assisted by Rev. F. ther Tiernan, rector of St. Peter's Cathedral, as archdeacon, entered the sanctuary at 8 o'clock precisely. There was also present at the ceremony besides Father Flannery of St. Thomas, the Rev. Fathers Cornyn, Walsh and Coffey of the Cathedral clergy. Amongst the laity were Cathedral clergy. Amongst the laity were noticed Mr. Patrick Brady, of Yarmouth, father of the candidate for priests' orders, father of the candidate for priests' orders, Messrs. John Brady, John McNiff, and Joseph Cook, London, P. McNulty and S. Pocock, and Jas. Brady, St. Thomas, Mr. and Mrs. C. Coughlin, Bothwell, Mrs. and Miss McNulty, St. Thomas, Miss Dillon and Miss Crotty, Bothwell, Mrs. Kildea, Fingal, Mrs. Doyle, Chatham, the Misses Collins, Detroit and many others. Misses Collins, Detroit, and many others.

more sublime, or so apt to leave on the mind indelible impressions, as that prescribed for the conferring of Holy Orders. And it is fitting it should be so, in view of the awful responsibilities and duties connected with the dignity they bestow. For this reason the young levite called to orders spends many days previous to his reception in silence. meditation and prayer. Withdrawn from the distractions of earthly things, retired as it were, into the desert to fast and pray and reflect, after the example of our Divine Lord, he considers from every point of view, that of his own imperfections, that of the temptations which wi afflict him, that of the nature of its duties, that of the interests of God, of his neighbor and of himself, to be therein subserved and promoted, the new life he is about to enter. For this reason the bishop, when addressing the candidates for subdeaconship, the first of the major orders and by the reception of which obli gations of the most solemn and irrevo-cable character, are contracted, employs words of solemn admonition. children," he says, "as you are about to be promoted to the Holy Order of subdeaconship you should attentively consider, again and again, what a burden you this day freely seek. For as yet you are free, and it is optional for you to enter on worldly pursuits; if, however you receive this order, you will no longer be at liberty to retrace your steps, but you will be obliged to serve God perpetually (to serve whom is to reign), and with his assistance to observe chastity and be forever bound to the service of the church. Wherefore, while there is yet time, reflect-now, if you wish to persevere in your holy resolution, in the name of God, come forward?"

ward If after the exhortation the candidate persevere in his holy purpose he advances one step, and by that step binds himself irrevocab y to the service of God. No wonder then that with such dread and trembling from his solitude, meditation and prayer, the candidate for the holy priesthood goes forth on the day appointed for his ordination to the foot of the altar, where, for the first time, he is to offer the Adorable Sacrifice. He stands there invested with the symbols of the orders he has already received, and is presented The bishop enquires of his

grave responsibities of the Holy Order he is about to receive. This is followed he is about to receive. This is followed by one of the most impressive devotional acts of Catholic worship, the chanting of the great Litany, while those who are the chief objects of prayer are prostrate on the ground. Prostration is one of the practices peculiar to the Catholic ritual, and is appointed not only for priests at ordination but for the bishops at consecration, and for kings and emperors at coronation. It is the most expressive declaration that can be made of absolute and complete abandonment of self—soul and ation that can be made of absolute and complete abandonment of self—soul and body—into the hands of the Creator. After a pause in the chanting of the Litany the bishop, who had been kneeling, rises, and with his mitre on, turning towards the prostrate postulants for holy orders, addresses Almighty God a triple prayer on their behalf. He asks of God (1) to bless them, (2) to bless them and sanctify them, (3) to bless them, sanctify them, (3) to bless them, sanctify them and consecrate them. The Litanies terminated, the bishop silently imposes hands upon the candidate, and in this is followed by all the priests present. Then follows the Preface, after which the bishop invests the recipient of the holy rite with the stole, changing it from the symbol of ministra-

changing it from the symbol of ministra-tion, as worn by the deacon, into one of sacerdotal authority, as about to be borne sacerdotal authority, as about to be borne by the Priest, saying at the same time, "Receive ye the yoke of our Lord, for His yoke is sweet and his burthen light." He then imposes the chasuble, leaving, however, a portion of it folded till a later period of the ceremony. Then he entones the beautiful hymn, "Veni Creator," and while it is being sung anoints the hands which are to offer the adorable sacrifice, the right to offer which he bestows by conveying into the hands of the candiby conveying into the hands of the candidate the sacred vessels, not now empty, as in date the sacred vessels, not now empty, as in the case of sub-deaconship, but containing the species for consecration.

After a slight pause, during which the newly ordained cleans his hands of the holy oil, he unites with the bishop, not as a mere assistant but as a co-operator in offering the Holy Sacrifice. He is united with the ordaining higher in offering it from the oblation. ing bishop in offering it from the oblation to the consecration and from the consecration to the communion. Those portions of the sacred rite usually recited in a low tone of voice, are now spoken aloud by both bishop and priest, and all the touching and impressive solemnity of the grandest act of religion laid bare before the faithful. The newly-ordained, having communicated as usual, recites the having communicated as usual, recites the Apostles' Creed as a profession of faith and then the bishop conveys to him the completion of his sacerdotal powers, by bestowing on him that of absolution. In sign of that completion, the chasuble is then unfolded. There then follows one of the most touching incidents in the whole administration of this sublime rite. The bishop clasps the hands of the newly-ordained priest and addresses him these ordained priest and addresses him these words, "Dost thou promise reverence and obedience to me, and to my successors."

Whereupon the priest says, "I promise," and the bishop, embracing him, gives him the kiss of peace. After having admonished him to carefully learn before celebrating the Holy Mysteries, of other and well instructed priests, the order of the whole Mass and the consecration, fraction, and Communion of the Sacred Host, the highest investit the first learning th

the bishop imparts the final benediction, and the sublime rite is ended. These details into which we have entered are no doubt familiar to many of our read-ers. Yet there are many Catholics who have never assisted at an ordination, and others who, having assisted at such a cere-mony, have no just idea of the significance of the ritual therein employed, and there-fore fail to apprehend the exalted character of the priesthood, its unequalled dignity and unspeakable privileges. For all, even and unspeakable privileges. For all, even for those familiar with the ceremonial of ordination, it is indeed well to reflect on the import at least of its leading features. Reflections of such a nature cannot but re douad to their own advantage and to the promotion of God's glory and love of His service Reflection of that character received service Reflection of that change levite ap-on Friday last as the young levite ap-proached the altar seeking the honor, and responsibilities of the Priest, powers and responsibilities of the Priest, are well expressed in the beautiful lines of Canon Oakley. With him we then might

The day is now at hand when grace from O'er his meek soul in copious streams shall flow; and to his shrinking charge that power be

given,
Whose worth it passeth Angels' ken to know.

Come, all ye Saints that gird the Eternal's Throne, Haste to his aid, and hear his voiceless cries; Speed ye his prayers, and make his suit your own, As prostrate on the sacred flour he lies. ome, Holy Ghost, Creator Spirit, come! With strength inspire him, and with light

With strength Inspire that, and wanting invest:
Guard Thou his steps, and make his heart
Thy home,
And nerve his weakness with Thine
Unction blest. I read Thine answer in the light divine
That bathes his brow; what time the Poniff's hand
Draws o'er his own the consecrating line
That bids his soul with conscious power

Rise from thy knees, ordain'd a Priest of God; Muse on the tokens of thine awful might; But courage ! 'His His livery and load, 'Whose yoke is gentle, and Whose burden light.'

The Kingdom of thy Lord is all thine own, His boundless wealth the treasure of thy

At the conclusion of the ordination cere-mony on Friday last the Rev. Father Brady imparted his blessing to all present, amongst whom were his aged and respected parent, and his sister Madame Brady, of the Sacred Heart, and many others of his relations. On Saturday morning, he celebrated his first Saturday morning he celebrated his first Mass at the altar where he had received the Holy Order of Priesthood, and on Sunday sang Mass in the church of his native parish in the city of St. Thomas; thus most auspi-ciously beginning a sacerdotal career which could have no brighter promise.

SHAVER JURILEE.

Rev. Father Boubat Receives the Con. gratulations of Clergy and Laity.

On Wednesday, the 6th inst., was celebrated at Ingersoll the twenty-fifth anniversary of the elevation of Rev. B. Boubat, the zealous and esteemed pastor of that place, to the priesthood. Father Boubat was ordained in 1857 by Bishop Pinsonneault, at Sandwich, and since that time has occupied various positions of trust and importance in the diocese of London. In the discharge of his duties he has shown a zeal and devotedness that has won him genuine esteem. In the mission has shown a zeal and devotedness that has won him genuine esteem. In the mission of Ingersoll he has given proof of an administrative ability, evidenced by the erection of one of the finest church edifices in Western Ontario.

The celebration on the 6th began by High Mass at 10 a.m., in the Parish Church, celebrated by the worthy pastor himself. An able and impressive dis-

Church, celebrated by the worting pastor himself. An able and impressive dis-course was delivered by Rev. Father Gerard of Belle River. After Mass, Mr. James Murdoch stepped

forward and read the following

To Rev. Father Boubat P. P .:-To Rev. Father Boubat P. P.:—
DEAR REV. FATHER,—Your faithful and loving parishioners hail with satisfaction and joy, the occasion of your twenty-fifth anniversary in the priesthood, to express to you in a public manner their affectionate gratitude, their loyalty, their esteem, and their love. Since your arrival in this parish, improvements and changes on a very large scale for our moral, our temporal, and spiritual welfare have been constantly going on. welfare have been constantly going on. Through your untiring and self-sacrificing efforts, Ingersoll now can boast of the grandest and most beautiful church in this Diocese.

Diocese.

To your unceasing watchfulness, your unflagging zeal and industry are we indebted for the completion and perfecting of this grand edifice, which after all is but a type and emblem of the great spiritual work wrought amongst us. For like the faithful shepherd who searches through the mountains for the lost sheep, you have ever been most solicitous for our advancement in piety, our social honor, and our standing well with God.

For these and many other blessings, it would be flattery now to mention, our

would be flattery now to mention, our hearts are on this day overflowing with gratitude towards you, our loved and venerable pastor. As a mere token and a testimony of those feelings, we beg your acceptance of this gold watch and chain, and while praying earnestly that Almighty God may spare you to a loving flock many, many years to come, so that we may live to celebrate your golden jubilee, among them we ask the favour of your blessing, and your remembrance of us at the holy

In behalf of the congregation, James Murdoch. Abm. Hillsdon. James Brady. John Smith. John Flaherty. E. H. Henderson Michael Dunn. AndrewSmith John Frezell. T. Henderson. J. O'Callaghan. A. W. Murdoch Richard Ryan. and the Choir.

Mr. Thos. Henderson made the presen tation, which consisted of a valuable watch and chain procured from R. W. Woodroofe's jewelry establishment. The watch bore the following inscription neatly engraved:

"From the Congregation and Choir of Ingersoll, to Rev. B. Boubat, on his 25th Anniversary of the Priesthood." Rev. Father Flannery, of St. Thomas,

then read the following

To the Rev. Father Boubat.

DEAR REV. BROTHER,—Your fellow-workers, the priests of the diocese, can not allow the occasion of your silver jubilee to pass without adding of affectionate esteem to the heartfelt rejoicing and congratulations of your loving parishioners. During twenty-five years of a faithful ministry you have been to us a model of zeal, of uprightness, and of the many virtues which adorn the sacerdotal character. To all it is not given to labor so long and successfully in the work of saving souls, and of promoting God's honor and glory on earth. We give God thanks who has blessed you with health and grace for so long a time in the performance of so many labors in our midst. We thank you, rev. brother, for your many acts of kindness, of benevolence and fraternal charity, and while striving to emulate your self-sacrificing generosity and piety, we may be allowed to offer fervent prayers that the wise dispenser of all gifts and graces, may long spare you to edify us by your example and to spur us on by witnessing your works to renewed our wish is that Father Boubat may lon efforts on our part in the cause of God live to continue in the discharge of those and his holy religion.

On behalf of the priests of the Diocese

"Phil. Brennan.
"John Carlin.
"Patrick Corcoran.
"John O'Connor.

Accompanying this address were several

very handsome presents of silverware, con-tributed by the priests present. Father Boubat then made a graceful and

touching reply, expressing gratitude for the many expressions and generous gifts of his friends of the clergy and laity. He of his friends of the clergy and laity. He said amongst other things :— Permit me therefore to express my very sincere gratitude for your kind addresses, for the good and flattering things you say in them, for the generous gift which accompanies them, and for your kind and beautifully expressed good wishes.

With regard to your flattering remarks, I am bound of course by the love of truth

with regard to your flattering remarks, I am bound of course by the love of truth, of justice, and of knowledge of myself, as I said before, to regard them as much beyond my feeble merits.

As to the gift, the beautiful and generous gift, let me express the hope that I may keep it as emblematical of two solemn facts, which ought ever to be present to our mind viz: that time is a

present to our mind, viz: that time is a fleeting visitor which ceases not to run away from us, and that as it glides away it offers to us nevertheless the grand opportunity of clothing and enriching our soul with the golden graces of divine

You generously express the wish that and generously express the wish that many amongst you may live to see my golden jubilee. It may be the will of Divine Providence I should labour a few years longer in the Lord's vineyard, and I love now to say that I will not refuse the love now to say that I will not refuse the task imposed upon me, however I am of opinion that when the wished-for golden day comes, it shall find myself and many of you in God's beautiful heaven to celebrate it. Pray, my dear friends, that with the help of the good example which my brother priests of the Diocese of London will give me, in the future, as they have so ably done in the past, and with the assistance of their brotherly advice kindly given from time to time, I may the next few yearsofmy sacerdotallife prove myself few years of my sacerdotal life prove myself much more worthy than I am to-day, to receive from you and from our Blessed Lord a merited acknowledgement, and the golden and never-fading crown of eternal life.

And now, reverend gentlemen, my dear Mr. Murdock and dear friends, please again accept the expression of my deep and most heartfelt thanks for your kind addresses, your gift and generous good wishes, and may God himself reward you

A local journal gives the following in-teresting biographical sketch of the Rev. gentleman:

gentleman:

Rev. Father Boubat is now fifty years of age, being born in France in 1832. After following his classical and theological studies in that country, he came to Canada in 1857, at the request of Bishop Charbonnel. He received the priesthood at the hands of Bishop Pinsonault, Dec. 6th of same year, and in April, 1858, took charge of the old Parish of St. Peter, near Chatham, and from there was sent to adding Sandwich, with Bishop Pinsonault. From this place he took charge of the Moore Mission where he built a very neat and handsome frame church. He lived at this Mission until he was called to Ingerhere he provided large accommodation for school purposes, and purchased the site of the present Catholic cemetery. From here he was removed to St. Marys where he built a substantial stone residence.

During his stay in that Mission he established a R. C. Separate School, and other-wise improved and enlarged the bounds of church property. In Sept., 1868, Father Boubat was urged to go and take charge of the Mission of Goderich. He attended to the religious wants of the Goderich Mission for over five years, during which Mission for over tive years, during which time he built a large brick residence, en-larged and renovated the church of God-erich town, rebuilt the Hullet Church, purchased a site for a convent, and also for a school, and built there on a commodious residence for the Sisters of St. Joseph whom Father Boubat called upon to take charge of the newly established Separate School. In 1874, yielding to the desire of Bishop Walsh, Father Boubat was removed to the town of Sarnia, to take charge of church affairs in that parish His first care was to provide suitable school accommodation for the large and growing wants of the children requiring such, folowed by the enlargement and renovation of the old priest's house. During the third year of his charge in Sarnia he took the preliminary steps towards building a new church, which was finally built under Father Bayard's charge. Father Boubat left the Sarnia Mission greatly improved in every way, entirely free of debt, and left a handsome sum in the treasury. In May, 1877, he was removed by Bishop Walsh, and put in charge of the Ingersoll Mission. During the past five years Father Boubat has purchased the site of the new church, in rear of which he has erected a handsome dwelling at a cost of \$1,500. But the crowning work of all to which this gentleman is connected is the magnificent edifice erected under his dir-ection north of the river, which was completed in 1881, at a cost of nearly \$30,000 and on which there remains but a small indebtedness. Surely this is a good record of twenty-five years' faithful work, and our wish is that Father Boubat may long Saint Cecilia's Day at the Sacred Heart. [Written for a Convent Celebration of the Feast of the Patroness of Sacred Song.] BY ELEANOR CECILIA DONNELLY.

Scarce had the Office of our Lady's feast,
(The Presentation's gorious anthen
ceased:
And scarce the vision of the Temple dim,
The blessed Child, Saint Anne and Joachi
Had from our vigils pass'd,—when serap came. Chanting a virgin-martyr's deathless fame; And, thro' November's twilight, duli and Pealed the glad chimes of Saint Cecilia's day

Oh! for an angel's wings to waft us o'er The sea of Time, to that old classic shore. Wet with the blood of saints, and sown with seed of Christian sacrifices, blest indeed:
Whose golden harvest yet, unheeded, fills
Rome's treasure-house upon the storied
hills;
Where, wrapt in sills, as fragrant as the The martyrs' bones within their shrines re-

Oh! for an angel's hand to backward roll The curtain of the Past, like some dark scroll, Beneath whose sable shadows we might glide Into the chamber of the virgin-bride; And look upon Cecilia, nobly-born, In all the splendor of her marriage-morn.

Enchanting music fills the lustrous air, And, on the maiden's long and hair,—
hair,—
(Blest tribute from the garden of the Skies')
A crown of white and searlet roses lies.
A crown of some youls, unfouch'd by sin,
Emblems of snowy souls, unfouch'd having the marryrs with,— wi

-Into the open door Tiburtius steals, And, at her lees, which had a her lees, which had spouse and brother listen to the words, And spouse and brother listen to the words, (Sweet as the carol of imprison'd birds), (Sweet as the carol of imprison'd birds). flow: Luring them upward to their high award. The crown the palm, the glory of the Lord, In that fair Land where fadeless flowers

Thrice happy bride! wnose comeliness and whose silv'ry voice, and meek, angelic face, (Filled with the love of God), have thus en-(Filed with the love of God), have thus entitle to the feet of Christ! What, the 'the torture and the prison drear, The rack, the sword, 'mid blissful dreams, appear? Over the clouds the Sun of Justice shines, And pure shall be the gold, His fire refines; And, cool and calm, beyond the furnace—his Paradise shall rest thy burning feet!

vii.

Thrice-happy bride! beneath thy clinging A necklace gleams of gold and precious pearls,
A nuptial-gift, which gaily would out-vie
The snowy throat whereon the jewels lie:
Ah! there shall come a day of strange d light,
A day that ne'er shall darken into night,
When, on the marble floor, thy beauteo head,
Like some rare blossom, drooping, pale and Shall sweetly slumber, showing thro' its curls,
A necklace richer than these bridal pearls,
The rosy circlet of the Bride of Heaven,
The blood-red rubies to the martyrs given!

Widowed and lonely, hurried to thy doom.
In all thy maiden innocence and bloom;
Here, in the nuptial-halls of thy fair youth,
Shall dawn thy Marriage-day in very truth:
For thine Eternal Bridegroom shall draw
near. and catch thee to His Heart, so true, so dear,—
And bear thee in His arms, without a stain, (Released from care and agonizing pain.)
Beyond the stars, b yond the jaspar-door, Broseal thee for His bride forevermore!

Strike then, to-day, among the virgin choir O sweet Ceclial strike thy golden lyre; And sing from out thy happy heart a song Which all the saints shall echo and prolong A hymn of worship worthy of the skies, The peean of the Blest in Paradise!

The changing centuries may roll away, Age upon age may circle and decay; Aud all earth's cherish'd pomp and pride may fade Into a dead Creation's dust and shade,— But thou, triumphant in the realms of light,

Safe in thy Lover's Heart, supreme and strong, Sweet patroness of pure, celestial song! Thou art secure. Oh! pray that we may be Partakers of thy blest felicity! Filled with thine ancient zeal, to-day, im-Unto the children of the Sacred Heart,

Thy faith, thy hope, thy brave, seraphic And, from our souls, in petty cares immers'd,
New hymns of worship shall, ecstatic, burst:
Sure presage of that grand, immortal lay
Which we may hope to chant some happy ay, , near thy throne, Cecilia, glad and We strike our harps, and, rapturous, sing with thee, with thee, The praises of our God eternally!

> TRUE TO TRUST. THE STORY OF A PORTRAIT.

CHAPTER II.

When it is remembered that even in the last century Cornwall, owing to its remote position and the difficulty of approach, was, in moral as well as m terial progress, far behind the rest of England, so that acts of wrecking and smuggling could be constantly perpetrated with impunity, the reader will be able to form some idea of the state of that county at the period

of which we write.

It was thinly populated, and the lands comprised in the Duchy were little better than profitless moors. The Catholic priests had been driven out, and very frequently had not been replaced by the minis-ters of any other creed. The people had so fallen into a state of deplorable ignor-ance with respect to religion; and absurd acts of superstition had taken the place of

point of view, it was inferior to the rest of England, its mines were rich, and it abounded in wild and beautiful scenery.

Mark then opened the door to give ad-The situation of Penzance, on the magnificent Mount's Bay, is universally admired. This bay presents an expanse of sea such as is rarely found enclosed by headlands, as is rarely found enclosed by headlands, in the midst of which, rising to the height of nearly two hundred feet, stands an insulated mass of rock, which bears the appellation of St. Michael's Mount. At an early period this romantic eminence ecrated to religion; old legends ert that St. Michael appeared to some

hermits upon one of its crags, and a large rock on the western side is still pointed out as the site of the vision. Edward the Confessor granted the mount to the great benedictine house of St. Michael; later on it was transferred to the monks of the new Monastery of Sion. But the island rock

'Whose brow erown'd with castles, and whose rocky Are clad with dusky ivy.' has echoed with sounds of war as well as

has echoed with sounds of war as well as those of prayer.

On the side of the bay opposite to that occupied by Marazion stands the little fishing-town of Newlyn, nestled on the gently-sloping hill. After passing this place, the road, or rather bridle-path, for such it was then, wound round the rocks close above the sea, and finally led to Mousehole. About halfway between the latter and Newlyn stood, at the time of our story, an old-looking but substantially built house, bearing the name of Ty-anour story, an old-looking out story, an old-looking built house, bearing the name of Ty-andour, which means 'dwelling by the water.'
And it was well named, for it was situated And it was well named, for it was situated on a rock overlooking the whole bay; a flight of steps, roughly hewn in the rock, leading down to the water's edge. This house was inhabited by the brothers Stephen and Mark Casterman, their old mother, and two children of Stephen. Viewed from without, Ty-an-dour had a gloomy appearance. The few tall dark in the state of the row close to it, the ment.

gloomy appearance. The few tall dark pine-trees that grew close to it; the unculpine-trees that grew close to it; the tivated lands, covered with gorse, stretched for miles in its rear; the wild waves, ever dashing against the rocks beneath, seeming like monsters endeavoring to ascend the crags, yet always repulsed by some unseen agent; all these added, no doubt, to the melancholy aspect of the building itself. But let us now enter within. The large room on the ground-floor serves for both kitchen and sittingnoor serves for both kitchen and sitting-room; its chimney advances several feet from the wall, affording ample accommo-dation within for two persons on each side; and there old dame Casterman used to sit spinning during the long winter evenings. A very solid oak table, a few wooden stools, and a solitary arm-chair, constituted all the furniture of the dark low room. There were cupboards and shelves in abundance; and a strange col-lection of things they contained; old clothes, jewelry, fishing nets and tackle; articles of value and worthless lumber

were heaped together.

How this medley of goods had been obtained will be easily imagined when we state that the Castermans were renowned wreckers and smugglers. On stormy nights the lonely house often became the resort of men as daring and as worthless as themselves. Many a storm-beaten ship, allured by the false lights of the wreckers, struck against the rocks which fringed the coast on the side of Newlyn; and, while the unfortunate crew were allowed to perish the cargo was secured by these Cornish pillagers, with whom it was a saying

away in caves dug for the purpose under the house, the brother wreckers and their associates would indulge for a time in feasting and revelry. But these hours of relaxation were only of short duration; for the Castermans were not given to conviviality, and therefore no great favor-ites with their neighbors, who nevertheless

so Patience and Antony grew from year to year in ignorance and neglect. From their earliest childhood they were accus-tomed to wander about alone, and to play in the boat anchored in the cove. It is a wonder no harm befell them; but there is an allseeing Providence that watches over those whom none pro-tect or care for; and these poor children were certainly of the number.

At the same time as Catherine, after her arrival at her aunt's house, was pouring forth her soul in earnest prayer ere she retired to rest, the minds of old Dame Casterman and her sons were very differ-Casternan and her solve the coupled. There they sat in their disorderly kitchen; a small lamp, placed on the table round which they had gathered the couple of the couple ered, threw a wavering light on their sin ered, threw a wavering light on their sin-ister countenances, while the rest of the room was enveloped in almost complete darkness. The three were holding a family council. How astonished and shocked would poor Catherine have been could she have overheard their conversation! for from it she could have learned that her aunt was an accomplice of the Castermans.
She transported the more valuable of their ill-gotten goods secretly to the shop of a Jew in the town, and helped them in various other ways; in return for which they gave her a small share in their pro-

"Mind, the other men of the town must know nothing of it," urged the dame; "or else they will want a share in the profits, because, forsooth, they were at the wreck; though, as you all know, 'twas myself who found the jewels on the dead body by the shore in the morning after they had

all gone."
A loud knock at the door interrupted acts of superstition had taken the place of those practices of piety which, under the enlightened guidance of their priests, the Cornish people, naturally religious, had loved to perform.

Nature had not been sparing of her gifts to Cornwall, and if, in an agricultural to the rest to cornwall, and if, in an agricultural many loves to the rest to the re

mittance to four or five strong roughlooking men. After wishing good-even-ing to the inmates they drew the wooden ols round the table, and seated themselves

"Mark Casterman," said one of them, "you must let us have a taste of that last shinload of brandy we smuggled in." The old dame on hearing the demand rose, and produced a stone bottle which she placed on the table, providing each of

the men with horn drinking cups. The dangers and adventures which had accom-panied the capture of the shipload were for some time the subject of conversation. Then one of the party started a new sub-

ject by saying:
"What are we to think about this Higgins and his crew? What is his purpose in coming here? What's a commissioner got to do with looking after the coasts?"

The subject was evidently one of interest to the wreckers. They leant over the table and looked towards Stephen Caster-man, auxious to know what solution he, whom they regarded as their leader, would give to these questions. But his gloomy countenance offered no clue to his feelings; and as he remained silent, one of the men proceeded to explain what he believed to be the state of the case. The Sheriff of Cornwall, he told them, found it mpossible to put a stop to smuggling and wrecking on the coast, so he had obtained leave to appoint commissioners for that purpose, and Mr. Higgins was one of

them.

"He comes," continued the speaker with increased wrath, "to ruin, if he can, our trade; to rob us of our lawful prizes; for time out of mind the cargo of wrecked vessels has been ours."

Casterman now broke the silence, and the force determined tone of one

aid, in the fierce determined tone of one who fully intends when he threatens.

"If this Higgins, or any one clse, dares to meddle with me or mine, a bullet will soon settle him."

This sentiment was loudly applauded by the rest of the party, who were now growing very excited, and as the hour was lead being Casterman quietly withdrew. growing very excited, and as the nour was late, Dame Casterman quietly withdrew. In the children had already crept away fearful of the stray blows which often fell to their lot when the noisy wreckers met at the lot when the lot

CHAPTER III.

A bright supny morning succeeded the day of Catharine's arrival at Penzance. At an early hour all was astir in the little town, for it was market-day. The farmers' wives and daughters came riding in with all the various produce of the country. The fishwomen, wearing red cloaks and flat beaver hats, called 'Mount Bays,' hurried along, carrying their fish in 'cowels,' a kind of basket supported on the back and by a band passed round the forehead. The intending purchasers went from stall to stall, talking and bargaining, and laying in a store for the rest of the week.

Among the latter class might be seen the rich ladies of the neighborhood, who were far from disdaining such homely duties

and who greatly enjoyed the evening ride into town. The sun, which had risen in all its glory over the sea, was peeping into the narrow streets, and made them look bright and cheerful; but it was in the open country that the beauty of the hour was fully visible. A soft sea-breeze blew over the moors, gathering in its passage the sweet scent of the heather and other wild If ye save a stranger from the sea.
Then he will turn your enemy.'

Smuggling was also carried on extensively by the inmates of Ty-an-dour. The desired booty once obtained and stowed.

The moors, gathering in its passage the sweet scent of the heather and other wild fowers. From hedge and bush, from glen and forest, came the melodious song of the birds, rising from a morning hymn of the heather and other wild the moors, gathering in its passage the sweet scent of the heather and other wild the moors, gathering in its passage the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the heather and other wild the sweet scent of the h of the birds, rising from a morning hymn of thanksgiving to their Creator; but no church bell chimed in to call the faithful to prayer, as in former days; no convent or monastery rung out the Angelus at early morn. It would seem that while all nature celebrated the praise of God, man had forgotten Him, to think only of ma-terial gain. No longer did the laborer halt before the wayside cross to beg a

ternal gain.

It was already broad daylight when believe the looked after her two children; that is to say, she saw that they had enough to eat; but further than this she enough to eat; but further than this she enough to eat; but further than this she enough to eat and another the enough to eat and another them. And the enough to eat and another them. And the enough to eat and another than the enough to eat and another than the enough to eat a blessing on his toil.

It was already broad daylight when catherine awke. Perhaps she had been dreaming that she was once again seated by her mother in their little cottage at Exter; but now she started up in her bed and gazed around with that a stonishment which one feels on awakening in a strange that the enough to eat; but further than this she enough to eat; but further than the enough to eat; but further than the enough to eat; but further than this she enough to eat; but further than the enough to eat; but further t which one feels on awakening in a strange place. But morning brought with it brighter prospects. Besides, although Catherine's mother left her poor in worldly goods, she bestowed on her a rich legacy of virtues; for she had instilled into the mind of her child Faith, which is the morning that the mind of her child Faith, which is the morning that the mind of her child Faith, which is the mind of her child Faith which which which is the mind of her child Faith which which which w into the mind of her child Faith, which would guide her like a brilliant star, through the intricate paths of life; she had taught her to cherish Hope, which when the horizon was obscured, when all around was dark and gloomy, would bid her raise her eyes to that heavenly city where the sorrows of this life shall end, and suffering virtue, he crowned with towards her Creator, and teach her like wise to nour the balm of consolation on all the poor afflicted souls she might meet on her path. It was accompanied by and her path. It was accompanied by and pier times.

"Ruth helped me," said Catherine, under the guidance of these three sister virtues that pious young soul had started on her pilgrimage of life.

Catherine perceived it was long past the hour at which she usually rose. She therefore jumped out of bed, and having, on her knees, thanked God for his protection during the night, and begged His blessing on the day, she was not long in

dressing.
She looked round her room. It was on the present occasion her name was frequently mentioned with reference to certain articles of considerable worth which they wished to be taken privately to the Jews.

She looked round her room. It was small and low. Where it sloped down to the little cross-barred window it would not admit of a person standing upright. The large rafters and beams which forms. niture was no more than a wooden stool and a deal table. When Catherine had completed her observations, she descended the step-ladder into the kitchen; dirty and comfortless, like the up-stairs room,

and in addition filled with smoke. On the table were some pieces of bread, and several empty wooden bowls, indications that the family had breakfasted. A little girl was standing looking out of the open When she heard (atherine coming door. down, she turned round and stared at her astonishment. Catherine wished her good morning and then said :

"Are you not my cousin? By what name am I to call you? My name is Catherine. "Mine is Ruth," replied the child

Ruth Barnby was a pretty little girl of about nine or ten years old, very fair, with large blue eyes and a profusion of She wore, as was then usual, a home-spun woollen dress of a gray color, and a little corsage laced in front; but these from long use had become dirty and

untidy.
"Mother is gone to market," she said. "She bade me tell you, you would find your breakfast there;" and she pointed to the table.

Catherine sat down, and ate some bread days of the past; first, though only a

and milk. Ruth meanwhile amused her-self by playing with a thin shaggy dog. "Have you any brothers or sisters?" inquired her cousin. "One brother and one sister," was the

At that moment the brother and sister made themselves visible and audible, for they came running in, laughing and calling to each other; but seeing their cousin they looked astonished, and made a

hasty retreat.
"I am going to get some dry firewood.
Will you come?" said Ruth when she saw
Catherine had finished her breakfast.
The two accordingly proceeded to the sea shore, where they commenced gather-ing pieces of wood which the tide had cast

When they had collected a sufficient When they had collected a sufficient quantity, they returned to the cottage, which looked darker and dirtier than before; contrasting as it did so strongly with the brightness of all without. The two youngest children were evidently of opinion that it was far better to be out in the supporer symphica and breezes, and in the summer sunshine and breezes, and, therefore, as soon as they laid down their packages of wood, they left Ruth and Catherine to light the fire. This done, and having made the backs. Buth considering the last the backs are sold in fact but a confined spot, covered with the last the backs. Buth considering the last the la catherine to light the fire. This done, and having made the beds, Ruth considered that the day's work was over; but her cousin proposed that they should put the cottage in order before the return of Dame Barnby. The little girl opened wide her large blue eyes and seemed bewildered at such an idea. When, however, the saw Catherine first satisfally ever, she saw Catherine first actively sweeping, then at work cleaning the windows, to the great annoyance of certain old spiders who had resided there time out

The two children then scated themselves on the door-step. They had remained there in silence some minutes, when Ruth soddenly jumped up, exclaiming "There is Patiente."

s Patience."
Catherine was at first puzzled, but on seeing her run to meet a little hump-backed girl, she conjectured, and rightly, that this was the 'Patience' to whom the word applied.
Patience Casterman stopped when she

saw a stranger on the doorstep and fixed her eyes on her with an enquiring look. Then addressing Ruth, she said: "Grandame sent me to know if you

would come to morrow. She has a bundle for us to bring to your mother; it is too heavy for me alone. Can you

"I often go to where that little girl lives," went out as usual, and he never came back went out as usual, and he hever came back again, for the next day we heard he had been drowned. Poor mother cried, but she did not look so miserable as when father used to beat her."
"Beat her?" said Catherine with aston-

ishment.
"O, yes; and I used to be so frightened when he was in his bad humors."

From this conversation, and many things that Ruth related when speaking of her past life, Catherine understood that her aunt had been far from happy since the

where the sorrows of this life shall end, and suffering virtue be crowned with glory; she had inspired her with Charity, that virtue with the twofold mission, which would inflame her heart with love long while since the place looked so clean

wise to pour the balm of consolation on all the poor afflicted souls she might meet on Dame Barnby some recollection of hap-

"and we tried to make it look nice by the time you returned from market."
"Did Ruth indeed help you?" said the Dame half laughing, well knowing that her daughter was not much inclined to

industry, and very much doubting the possibility of her being of much service. For Ruth, though of a gentle affection ate nature, was in truth very indolent; her training had not been such as to form habits of order and industry. Less impetuous than Catherine, whose sweetness of temper was only the result of ardent prayer and constant efforts, she had neither her energy nor firmness of pur

Before the end of the first week spent at Penzance, Catherine found an opportu-nity, when the children were absent, to express to her aunt her desire to contribute something towards her own support, beg-ging her acceptance of a small monthly

sum for that purpose.

"Why, child," replied Dame Barnby,
"I don't want to take away your money; but the truth is, I find it very hard to sup-port myself and my children, and then, of course, another person coming makes mat-ters worse. I should never have asked you for a penny; for, although I am poor, I have never begged from any one. Sin however, you are kind enough to offer it yourself, I tell you honestly that it would

be of much service to me. The young girl felt happy that she could be of any use to her aunt, and henceforth she paid regularly the sum

Catherine was seated at the little window of the cottage, gazing carelessly at the waves as they came foaming up the beach, then rapidly receding; her thoughts wandered far away to the distant scenes of ner childhood. She recalled to mind the Sundays of the past; first, though only a state of the cottage, gazing carelessly at the waves as they came foaming up the beach, then rapidly receding; her thoughts wandered far away to the distant scenes of ner childhood. She recalled to mind the Sundays of the past; first, though only a state of the very frequently it is almost an act of humility in the presence of sneering and jeering on lookers.

FLIES, roaches, ants, bed-bugs, rata.

vague recollection, sitting with her brother at their mother's feet, listening with won-derful admiration to the history of some defiul admiration to the history of some saint, and, then, later on that solemn Sun-day when, for the first time she accom-panied her mother to one of those Masses said in secret, and offered up by a priest destined perhaps one large to make the destined perhaps, ere long, to make the sacrifice of his life in the holy cause of

She was roused from these thoughts by one was roused from these thoughts by a remark from her aurt: "I am going to Gulval church, Kate; you may come, if you like; and Ruth will mind the cottage and look after the children."

"I would rather stay here with them," repulsed Catherine.

relicion.

replied Catherine.

Her aunt did not object, and soon after started for church, the children continuing

to play near the cottage.

For some time Catherine amused herself with them. Then she entered the cottage, and having taken from her trunk a well-used but handsome old prayer-book, a gift to her mother from her rich foster-siter, the again stale out meabanned. They were soon joined by Susan and a gift to her mother from her hear tossister, she again stole out unobserved. She paused for a moment and then directed her course rapidly towards Gulval Cairn. The site that now bears this stones, ferns, and gorse in the midst of cultivated fields, and in fact but a remnant of the extensive moors which, at the time of which we write, stretched almost to the sea. The young girl wandered across the Cairn, stopping at length at a spot where some large pieces of rocks surrounded by tall ferns offered a sheltered and secluded

retreat, such as she was seeking for. Be-fore retiring into this nook she stood for a moment contemplating the view beneath her. The rugged moors sloped somewhat abruptly towards the sea, which lay calmly cradled in the bay, circling with its arms the Mount, as a sleeping child might some favorite plaything. On the left rose, from favorite plaything. On the left rose, from among a clump of trees, the quaint old tower of Gulval church, forming a pictur-tower object in the landscape. Catherine could distinguish her aunt's cottage and the children playing near it, and was glad to see that they had not followed her. She then knelt down behind the rock, her figare concealed by the ferns which reared their graceful forms on all sides. Opening her prayer book, she read the devotions her prayer book, she read the devotions for Mass, uniting herself in spirit with those happier members of the Church who at that moment were assisting at the Holy Sacrifice. The pious child had just completed her devotions, when a sound, like a heavy sigh, uttered quite close to her, made her look round. She was not a little startled at seeing, standing behind her, an too heavy for me alone. Can you me?"

"I suppose so, but mother is at market.
"I suppose so, but mother is at market.
"Use ton and play awhile."

"Use ton and play awhile." But the other refused, and in a few minutes was on her road back to Ty-an dour.

Some goard back to Ty-an dour.

Some goard where that little girl lives,"

Some goard where the little girl lives, at once

"I often go to where that little girl lives," said Ruth to her cousin when they were again alone. "Dame Casterman gives us such large bundles to bring here, and mother never shows us what is inside, but puts them down at the bottom of her fishbasket. The Castermans always go out on stormy nights, and father used to go with them; and when the wind blew very strone, and we sat shivering by the fire, he would say it was a good night to go to Ty-an-dour; but one night, two years ago, there was such a fearful storm, and father went out as usual, and he never came back which must be yours; it's a handsome one too. I found it on the moss sparkling in the sun. It was lying near the heathciump, just there. Ah, sure I said, some Catholic has been by here; and then my

heart beat for joy on seeing you."

As she finished speaking she held out to
Catherine the rosary, which had been her constant companion since she was quite a little child.

"Thank you, my good friend, whoever ou are,"said Catherine,"for the sympathy ou show a poor child whom you never I need not ask you what is your religion, for you must be a Catholic;

keep a shop in the town; perhaps you had noticed the sign-board with Widow O'Reilly on it. Many is the long year I have spent here since I came over the

sea from my own dear Ireland,
"From Ireland!" exclaimed Catherine. O, that was my mother's country; I leve the Irish. She has often told me about

never saw ye before."

THE PASSIONISTS.

A Visit to St. Paul's Monastery, Pittsburg.

[From the Pittsburg Leader.] "The St. Paul monastery on the south side is one of the houses belonging to the order of Passionists which was started in Italy early in the eighteenth century. It has been established in this country for thirty-one years, this house being the first one built and one of the original prosest. thirty-one years, this house being the first one built, and one of the original priests is still an inmate of the house. The habit worn by the members consists of a long black gown reaching nearly to the floor, gathered around the waist and fastened with a broad belt from which haugs a string of beads. A black badge worn on the beager bears in white letters under a the breast bears in white letters under a cross the motto of the order 'Jesus Xpi Passio.' A heavy black cloak also bearing the badge of the society completes the costume, and the feet are protected

by sandals without stockings.
"The house, situated on the hill, has many attractions for the visitor, who is always warmly welcomed by the occupants. In the sacristy, back of the altar, there In the sacristy, back of the altar, there is a large oil painting, the Madonna del Foligno, which was brought from Rome thirty years ago. Below it is an oil painting on wood of Jesus bearing the cross, which is the work of an eminent Italian artist and is valued at \$500. In a leather artist, and is valued at \$500. artist, and is valued at \$500. In a leather covered volume a record of all the principal Masses celebrated on feast days with name of officiating priest, is kept. A page of this book is sufficient for each year, of this book is sufficient for each year and it will take forty years to fill the en

"The library of the monastery, which is pleasantly located in an addition to the building built about two years ago, contains about 3,000 volumes, varied in charteness. acter and well arranged. The department acter and well arranged. The department of a cetic works contains a complete set of sixty volumes of "The Lives of the Saints," a transcript of the old Latin bio-graphies of those whose fidelity to the Church has given them a place in the calendar, and although the work has been in progress for 200 years it is not yet fin-ished.

"In the chapel, which is now being en-"In the chapet, which is now being en-larged, and in its new form will have a seating capacity of about 400, there is a fine picture of St. Paul of the Cross ascen-ding to heaven. This work was executed by Gurliardi, who represents the Saint in the habit of the order, surrounded by

angels. "Father Hugh, one of the priests, gave to a recent visitor the following account of the objects of the order, and its daily duties: The principal purpose is to give missions and spiritual retreats. We are entirely different from the Jesuits. One of our priests will go out and preach once of our priests will go out and preach once or twice a day for two weeks at some church. They try to arouse the people and stir them up. Just now we are actually giving a large mission to one of the churches in New York, where six or seven of our fathers are at work. We have now about 140 professed members—70 priests, 30 brothers and 30 students. The brothers are engaged in manual labor, and the students are boys of about 15 or 16 years, who are allowed to wear the habit and stay who are allowed to wear the habit and stay who are allowed to wear the nabit and stay here about a year before making a rrofession or having the sign put upon them. Generally we have about eight priests at this monastery, five lay brothers and about twelve novices.'

"Of the daily programme Father Hugh

said: We get up every morning at 1:30 o'clock and assemble in the choir for matins and lauds. There is singing, an extract from the Bible is read, followed by a passage from the life of the saint whose a passage from the life of the saint whose day we are celebrating. Then we read from the Gospels with comments. The service ends at 3 o'clock and we go back to bed. We get up again at 6 o'clock and hold a service that is followed by others of

the same length at 11 o'clock, 1:20 and 6. but I should like to know your name and where you live."

"My name? It is Bridget O'Reilly. I keep, a shop in the town."

"Ine brothers have a singular method of disposing of their dead. In the stone wall under the library openings are made large enough to admit a common where the stone wall under the library openings." "Tne brothers have a singular method member dies his body is placed in one of these openings, which is then securely sealed and cemented. A few are already filled, and a number of new ones have en built within the last two years.

O'Connell at a Marytr's Shrine,

"God's blessing be upon you! She was Irish! Ah! and it is she who taught you the true faith. Is it here she lives P'asked Widow O'Reilly. Catherine could not answer, but the tears fell quickly down her cheeks, which her kind friend perceiving, said softly:

An English Catholic paper, in speaking of the letter from the Cardinal Archbishop of Westminster to Canon Brosnan, of Cahirciveen, about the O'Conuell memorated which her kind friend perceiving, said softly: said softly:

"Lana-ma-chrena! (i. e. chill of my heart), ye have lost her, perhaps? But weep not so. The angels have taken her soul, and the heavens are her bed. Let us weep not so. The angels have taken her soul, and the heavens are her bed. Let us sit down upon this rock, and I will just tell ye something that will please ye to hear."

So saying they both seated themselves, and the good woman continued:

"There are some Catholics here, and we often have the holy Mass. For there is a Catholic gentleman nigh here who many a time harbors a priest, God bless him! and sends for all the people round to come to the 'chapel. Other times I get the neighbors to come to me and we say our lists of the stone which had received his life-blood. The verger, neighbors to come to me and we say our prayers together. Whenever ye like to come, ye are welcome."

Refet down and vissed the score when the had received his life-blood. The verger, in horror, told me that he would be dismissed if the Dean saw that he allowed come, ye are welcome."

"Thank you," said Catherine; I shall be glad to have some one of my own religion to talk and to pray with."

"Where at all is it that ye live? for I saying that the additional one and six-saying that the allowed any Popish work there. I, to console him asked him his fee, and he told me it was a shilling. I gave him a half-a-crown, saying that the allowed any Popish work there. I, to console him asked him his fee, and he told me it was a shilling. I gave him a half-a-crown, saying that the additional one and six-saying that the additio "I only came last week. I now live ith my aunt. Dame Parchy." with my aunt, Dame Barnby."

"I know her well. My house is not far may kiss it again for nothing. When a from her's, for mine is the last in the town and her's is the first out of it."

Catherine heard Ruth calling her; so, bidding good-morning to her aged friend, she ran towards the cottage.

"Where have you been?" inquired her cousin.

Catherine told her of her new acquaintance, although she did not repeat the conversation they had had.

"Widow O'Reilly is very good," said Ruth; "every one knows her and loves her; when any person in the village is ill, she will go and see them, and she helps those that are poor. I remember I was

DEC. 15, 1882.

Silence, not Death. BY JOHN BOYLE O'REILLY.

I start! I have slept for a moment;
I have dreamt, sitting here by her cl
O, how lonely! What was it that to
me?!
What presence, what heaven-sent air

It was nothing, you say. But I tremb I heard her, I knew she was near— Felt her breath, felt her cheek on my head— Asleep or awake, she was here!

It was nothing: a dream? Strike that string;
Again—still again—till it cries
In its uttermost treble—still strike it—
Ha? Vibrant but silent! It dies—

It dies, just as she died. Go, listen— That highest vibration is dumb. Your sense, friend, too soon finds a lir And answers when mysteries or me.

Truth speaks in the senseless, the spiri But here in this palpable part We sound the low notes, but are silent To music sublimed in the heart.

Too few and too gross our dull senses, And clogged with the mire of the ro Till we loathe their coarse bondage; a birds Encaged on a cliff, look abroad On the ocean and limitless heaven, Alight with the beautiful stars, And hear what they say, not the creal That rise from their sensual bars.

O life, let me dream—let her presence Be near me, her fragrance, her brea Let me sleep, if in slumber the seekin Sleep on, it the finding be death.

FATHER BURKE.

The Great Preacher in ver

HIS SERMON ON "CHRISTIAN EDUC.

Liverpool, Nov. 13, The Catholic population of this especially the Irish portion—conthemselves singularly favored on day (Sunday), by the presence them of the great Dominican, Rev. N. Burke, who had come over, invitation of the Jesuit Fathers, to n behalf of the Catholic Free The Rev. preacher spoke lows: The important passage Gospel which he had just read su actly the great want for which the

met that day. They were met to the great question of the education youthful poor, and our own ob not only to provide for it, but to it prove of such a kind as to be oon of life eternal to those that They were told in the Gos dman sowed good see field, in the spring-time of the ye which all depended. The Summ be the reflection, and the Authority of the Summ be the reflection, and the Authority of the Summ be the reflection and the Authority of the Summ be the reflection and the Authority of the Summ be the reflection and the Summ be the summ be the reflection and the Summ be the summ be the summ be the reflection and the summ be the summ b result; but all depended work that was done in the Sp the ground was not well bro prepared—if the seed was not sen, and if the hand that sca chosen, and if the hand that ser did so stintedly, then the Summe be a disappointment, and the A failure. In the Gospel story, all this had been provided for: the was well prepared, the seed well and abundantly cast; but the pare that the hugher drawn that was that the husbardman that was that the husbardman that pared the soil, and sown the seed down to sleep; and, whilst he sl was a watchful enemy looking fence, with vengeful eye, dete possible, to destroy the expectee And so he entered the field, an scattered the cockle and tare the choke the good seed that was so All this was symbolical of question of education upon wh

All this was symbolical of question of education upon wh come to speak that day. Yor Spring-time of life, the morn day of life, or the Spring of thuman existence. Everything upon the preparation of the shuman soul during this Speverything depended upon the seed that is cast into this pared soil: also upon the dextendand that sowed the seed; and upon the vigilance of him the seed, so that no enemy may be come in and destroy the har seed, so that no enemy may be come in and destroy the har human soul is the field,—th father to the man. Every cl born into this world has, in th course, his Summer and Autur as the Winter of old age, to wh forward. When John the B born, and men saw the strange oorn, and men saw the strange accompanied his birth, the "What manner of man will th because the hand of God is u That same question should be every child born into this wo the most important question be asked, under God's dispens question, not so much the famother can answer, but rather ter,—the one into whose han is delivered to be educated. can predict the future; it is he break the soil, to sow the see the result of his work, and, a see that no tares or cockles sh intermixed with the seed t sown. There are several wa the young are treated, seven which this field of the soul various husbandmen. There that allow the young soul to world unprepared—untouch ploughshare, totally uncult then comes the inevitable soul is a barren waste, save for and noxious weeds that have to spring up in it. There are their number is great, wickedly careless parents who wickedly careless parents whe children to grow up in ignore education or mental formal kind. They allow them, to they can run about, to be suited. the evil influences that may path. And so the child g ignorant, an uncultivated,

> educated child produces n plentiful crop of sin.
>
> There is a two-fold life in of the body and the life of the body grows up a prey t and utterly neglected, the so precious gift of God,—su nanner, and remains in a sta ness,—a slave to the passion There is no evidence of the tion upon it. And the man grown up has no respect fo order: his only law is to g

The influences of education

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efforts produces nothing but so also the man that grows o

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riests, gave g account its daily we are uits. One reach once the people e are actuone of the e have now -70 priests, he brothers r, and the or 16 years, bit and stay ing a pront priests at ather Hugh

oir for ma-ing, an ex-followed by en we read e go back to o'clock and 1:20 and 6. In the stone gs are made ed in one of are already years. Shrine.

, in speaking inal Archbisn Brosnan, of nuell memor-he following We well re n the east of ience (chiefly istorical fact his reward Commercia d said : "It is he spot with y. O'Connell shrine of St. ry year, and lid not know aint fell mar-

d it to me. I would be di at he allowed to console him told me it was one and six-le thanked me, l out into the ing. wanted another dded that the martyred St. day. A small inches square, as cut out cen-

itation now in agstone, t an act of hu bed-bugs, rats,

cleared out by

Silence, not Death. BY JOHN BOYLE O'REILLY.

I start! I have slept for a moment;
I have dreamt, sitting here by her chair—
O, how lonely! What was it that touched me?!
What presence, what heaven-sent air?

It was nothing, you say. But I tremble;
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Felt her breath, felt her cheek on my fore-Asleep or awake, she was here!

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The Great Preacher in verpool.

HIS SERMON ON "CHRISTIAN EDUCATION."

Liverpool, Nov. 13, 1882. The Catholic population of this sity—especially the Irish portion—considered themselves singularly favored on yesterday (Sunday), by the presence among them of the great Dominican, Rev. Thomas N. Burke, who had come over, on the invitation of the Jesuit Fathers, to preach the control of the Jesuit Fathers, to preach the father of the Jesuit Fathers. in behalf of the Catholic Free Schools.

The Rev. preacher spoke as follows: The important passage of the Gospel which he had just read suited exactly the great want for which they were met that day. They were met to consider the great question of the education of our youthful poor, and our own obligations outhful poor, and our own obligations not only to provide for it, but to see that it prove of such a kind as to be a real boon of life eternal to those that receive it. They were told in the Gospel that the husbandman sowed good seed in his

the husbandman sowed good seed in his field, in the spring-time of the year, upon which all depended. The Summer would be the reflection, and the Autumn the result: but all depended upon the work that was done in the Spring. If the ground was not well broken and prepared—if the seed was not carefully chosen, and if the hand that scattered it did so stintedly, then the Summer, would did so stintedly, then the Summer would be a disappointment, and the Autumn a failure. In the Gospel story, however, all this had been provided for: the ground was well prepared, the seed well chosen, and abundantly cast; but the pity of it was that the husbardman that had prepared the soil, and sown the seed, had lain down to sleep; and, whilst he slept there was a watchful enemy looking over the fence, with vengeful eye, determined, if possible, to destroy the expected harvest. did so stintedly, then the Summer would possible, to destroy the expected harvest.

And so he entered the field, and thickly scattered the cockle and tare that were to choke the good seed that was sown. All this was symbolical of the great

human soul is the field,—the child is father to the man. Every child that is born into this world has, in the ordinary soul is Summer and Autumn as well in the vector specific them. course, his Summer and Autumn, as well as the Winter of old age, to which to look forward. When John the Baptist was born, and men saw the strange things that born, and men saw the strange things that accompanied his birth, they asked—"What manner of man will this child be? because the hand of God is upon him!" That same question should be asked of every child born into this world; it was the most important question that could be asked, under God's dispensation. That question, not so much the father or the mother can answer, but rather the minis. mother can answer, but rather the minismother can answer, but rather the infinis-ter,—the one into whose hands the child is delivered to be educated. He alone can predict the future; it is he who has to break the soil, to sow the seed, watch for the result of his work, and, above all, to see that no tares or cockles shall be found intermixed with the seed that he ntermixed with the solution. There are several ways in which the young are treated, several ways in which this field of the soul is sown by which this field of the soul is sown by various husbandmen. There are those that allow the young soul to go into the world unprepared—untouched by the ploughshare, totally uncultivated; and then comes the inevitable result;—that soul is a barren waste, save for the useless and noxious weeds that have been allowed to spring up in it. There are those,—and their number is great,—there are wickedly careless parents who allow their children to grow up in ignorance, without education or mental formation of any the evil influences that may cross their And so the child grows up, an ignorant, an uncultivated, a bad man. The influences of education have never touched him, nor has instruction brought to bear upon his faculties. Just, then, as a field left to its own unaided efforts produces nothing but useless weeds, so also the man that grows out of the un-

plentiful crop of sin.

There is a two-fold life in man; the life of the body and the life of the soul. If of the body and the life of the soul. If the body grows up a prey to its passions, and utterly neglected, the soul,—the most precious gift of God,—suffers in like manner, and remains in a state of helplessness,—a slave to the passions of the body. There is no eviderce of the light of education upon it. And the man that has thus grown up has no respect for the law and order: his only law is to gratify himself,

to follow the lawless desires of the flesh and all wicked cupidity. How wretched is the state of such a one, who loses God, and heaven, and eternity, and is in the miserable state of darkness which prevents him even from realising his loss! Such is the ignorant man. And this neglected child,—a monument of the carelessness, the heartlessness of unatural parents, and, it may be of the apathy of society,—turns fiercely upon those parents and upon society by whom he has been neglected, and makes us pay dearly for the neglect. He leads a life of sin and crime, the real source of which is the utter neglect in which he, as so many of our poor, has been wanted or was to be established, there which he, as so many of our poor, has been

allowed to grow up.

Then there is another class of men who would willingly prepare the soil and cast the seed,—and good seed,—but not in sufficient quantity; they leave out some very essential elements. There are those who would fain educate children and give very essential elements. There are those who would fain educate children and give every kind of earthly knowledge:—they would open to them the vast field of science, of which our age was most justly proud; make then acquainted with the history of their race; would, in fact, give them everything but one, and that one the most needful of all—religion;—religion must not be taught in the schools!

On the battlefield of education.

and Christian charity.

Then, look at the field sown by the worldling, and see the results, no matter worlding, and see the results, no matter how well the seed of mere human know-ledge may have been sown. Let us see what the Summer and the Autumn will be that come after such a Spring. Sup-pose, fathers and mothers, that a child of yours receives all the benefits of a purely secondar education—comes home from his secular education,-comes home from his school or college,—highly trained, but not even knowing that it was his duty to honor his father and mother—for that duty, unhappily, is among the things he was not taught;—not knowing that he ought to live a pure life, in thought, word, and action; and not having any element to restrain one single appetite; -with lips that never pronounced one word of sorrow for sin,—what would be your feelings in such a case? And, yet, this is the kind of education that the world plumes and prides itself upon to-day, and, in furtherance of which the same world tells the Church to stand aside,—

the soul—providing for every want of the intellect, for every want of the heart through sacramental grace, so as to leave the whole soul in its integrity, bringing out every faculty,—giving the child a knowledge still higher than all

in the proper sense of the word.

When education is of such vast importance what wonder that the Catholic Church, through Christ the Creator and Redeemer of man, should take up such a question, to her the highest interest of this world,— the care of the souls of men. Christ, our Lord, took up our poor, renovated nature, and handed the care of souls over to the Church, saying: "Take care of them, and I will return and reward ye well." The Church recognises,—and we must recognise,—that she is the teacher of all nations. "Go ve." it was said to her, "and teach all "Go ye," it was said to her, "and teach all nations," and from the beginning she had taught them though mere human know-ledge and science lingered long upon the way of advancement. There was no art of printing; locomotion was difficult, until three hundred years ago there were no books, save in manuscripts and parchment, and the sciences were not within the reach of the many. The advancement of human knowledge was slow; and whilst the Church supplemented it as well as she could,—gave religious instruction on every side, promoted the fine arts, and whatever she could with the means at her disposal —strange to say she was accused. disposal,—strange to say she was accused of being the cause of the ignorance which pre ailed in these earlier times, But,

human knowledge made a mighty stride, coincident with the invention of the art of printing.
And, now, after three hundred years of kind. They allow them, from the day they can run about, to be subjected to all this scientific, laborious research, we have come to an age in which every man may be justly proud to assert a supremacy in domain of science over past ages. Catholic Church was called upon, not only to insist upon religious education, but she was obliged to enter the lists with the world in every branch of human science. She was challenged on every side and was told she was not equal to the task; but so also the man that grows out of the tall did she was not equal to the task, out educated child produces nothing but a God was with her and raised up a man of great intellect and still greater heart, who saw and foresaw the want of his age and what was coming. That man was Ignatius of Loyola. He instituted a Regular

three hundred years ago, education and

rank in the great matter of education;
wherever a branch of education was
wanted or was to be established, there
surely we find the Order of St. Ignatius
Loyola—the Jesuits—its pioneers and its heads. Even in our own time-only a short time ago—the greatest astronomer in the world was a Jesuit. Then there

most needful of all—religion;—religion must not be taught in the schools!

On the battlefield of education the Catholic Church had been smitten with many a rude blow, but no more terrible blow had she received than from those cruel legislators and statesmen who were everywhere large states when the same of the control o lators and statesmen who were everywhere endeavoring to wipe out the name of God in the school. In France, the other day, the crucifix was pulled down and the name of Almighty God was banished from the school room. The same spirit actuated the legislators of Italy; and in England, to-day, we find it difficult to maintain our own schools, whilst we are obliged to contribute to others where no religion is taught. And, yet, that education alone is worthy of the name which is largely infused with religion,—with faith, hope, and Christian charity. constantly guarding the young, and keep-ing the weeds and tares from the soul of the child. The Jesuit was not satisfied with sowing well the good seed; he watched it as it grew up; and saw what came out in the Summer of a truly Christian life. He watched the result of his labors, in-stilled into the child the necessity of frequenting the Sacraments: and, at the same time, he took care that that child should grow into an educated man—even the world understood that idea. So care-ful was he, in every particular, that it was actually flung after him as a reproach that he did not leave the children alone—that he never slept. Is there one amongst us that would like it to be said of our chil-dren, that those who were entrusted with their care were too vigilant?

But why did he speak so much of the

Jesuits? It was because he was speaking

on the question of education, and in a church belonging to the Order of Jesuits. He was appealing to the munificence of his hearers to maintain and extend the work of the poor children taught by the Jesuit Fathers. There were more than twelve hundred children, who were taught in these schools;—quite a little army. If these children were to grow into enlightened men and women,—if they got that to which they had a right,— namely, human knowledge, suited for their purpose and state of life,—accom-panied by that divine knowledge which was to make of them good men and women, faithful husbands and wives, reliable and honest tradesmen and useful reliable and nonest tradesmen and useful citizens,—then must they be supported by the voluntary aid of their grown-up brethren. And what a gain to the community such an army would be! It was an increasing necessity imposed upon the faithful. Only a short time ago it had been his (Father Burke's) pleasure to have to reseably in that Church for the opening All this was symbolical of the great question of education upon which he had come to speak that day. Youth is the Spring-time of life, the morning of the day of life, or the Spring of the year of human existence. Everything depended upon the preparation of the soil of the human soul during this Spring-time; everything depended upon the nature of the seed that is cast into this well-prepared soil: also upon the dexterity of the hand that sowed the seed; and, above all, upon the vigilance of him that cast the seed, so that no enemy may be suffered to come in and destroy the harvest. The human soul is the field,—the child is father to the man. Every child that is these little ones, you do it also unto Me.'
Hence it is that we are being constantly asked to give food to the hungry, clothes to the naked, shelter to the orphan; but charity itself can take no higher form than that for which he appealed to them that day. For these twelve hundred little ones he appealed, that they might be brought up in knowledge and grace, and merit eternal life hereafter! The battle of life is becoming harder every day, the future of the world is falling into the hands of educated men; and the Church of God stands in the midst of it all and says "If the children are not educated I cannot save them; for all their duties are of an enlightened and educated order; and they require educated minds to seize them."
The charity and mercy which he asked of them was to touch the soul; for, though being the children of time, yet were they the sons of eternity; and in providing for the children of the poor, we are making their only inheritance certain—their divine faith, and that they may have some chance of raising the Catholic name, and, he would add, the Irish name, in the career of life, and placing themselves in some better position than that of mere hewers of wood and drawers of water. They would thus show themselves lovers

> it would hereafter be said with greater justice to them, "Ye shall shine as stars in the eternity of God." At the conclusion of the sermon, the celebration of Mass was resumed, and continued to the end of the Moly Sacrifice.

of souls, and whilst helping in the instruc-

tion of those twelve hundred children,

The collection was most liberal.

At the vesper service, the sermon was preached by Rev. W. Lawsen, Rector of the Church of the Holy Name, Manchester; and another munificent collection was

Altogether the effort in aid of the Cathtaken up. olic Parochial Free Schools has Leen most gratifying in its outcome; and the Jesuit Fathers, who have shown themselves such strenuous champions of the cause of edu-cation,—here, where they were so long proscribed "by law,"—are to be congratulated on the results.

Cancers and other Tumors. are treated with unusual success World's Dispensary Medical Association Buffalo, N. Y. Send stamp for pamphlet. STINGING irritation, inflamation, all Kidney Complaints, cured by "Buchupaiba." \$1 per bottle.

THOUGHTS IN SOLITUDE. BY FATEER ABRAM J. RYAN.

While in the last two centuries all the Catholic nations, one by one, have been politically diseased with (let us name the ailment) disaffection towards the Church (in fact their national faith suffered from chills), and, on that account, became a hindrance, whereas they should have been a help to the expansion of Catholicity, there was a nation and a race trampled on, spit upon, scourged, crowned with thorns, crucified, hanging above an awful Calvary, by which Protestaat and so alled Catholic peoples passed, those in mockery and these in mere pity—Ireland and the Irish race. And if, of Christ going to His Calvary, Pilate's "Ecce Homo," the word of a minute attracts the gaze and wins the homage of the ages; so whose stands on the Calvary of Ireland's crucifixion, pointing to the victim, may proclaim to the world: "Ecce Fides,"—Behold the Fatth." Shall we say it? Why not, if true? The Catholic Irish nation was the innocent victim. While in the last two centuries all the olic Irish nation was the innocent victim of expiation atoning to God for the infi-delities to His Grace of all the rest of Catholic races. Such a nation and such a cracifixion seems to have been almost a necessity, a living, visible grace in sight of all peoples, to recall them to the half-abandoned Christ.

It is an inheritance of glory to feel the

It is an inheritance of glory to feel the martyr blood of such a race flowing thro' one's veins and beating with pure Faith's strong pulsations in one's heart. Ah! children of the crucified race! wherever your lot is east be true to the blessed memories of your wave-beaten and blood-consecrated island—Calvary!

The veils of your virgins are drooping over purest brows in convents and cloisters in every land. The hands of your mothers are rocking exiled cradles in every land on

in every land. The hands of your mothers are rocking exiled cradles in every land on the face of the earth. The voices of your priests, true to the changeless chords of Faith, are sounding everywhere. And on their sacred vestments and over their altars the sun never sets. The child of the Celt makes everywhere the sign of the cross, which is the mark of his race as well as the scal of his faith.

seal of his faith.

Have we wandered from our subject? Perhaps; but there is a charm in Crucifixion; and in the shadows of a Calvary it is sweet for the soul to rest. We are loth to leave the place; but we must go back to the Jerusalems of this age when Christ, in His Church, has been unjustly condemned either by the voice of modern political Pilates or by the clamor of the modern

Strong rabbles and weak Pilates always agree in every age and for the very same reason. The three leading Protestant nations in our times (Protestant by law or in sentiment springing from inherited though unreasonable prejudices) are Eng-land, Prussia and the United States. England is Anglo Protestant in name and by public law; Prussia is German Lutheran-Protestant; the United States are in a general and quite a democratic sense, negatively Protestant, because positively in

atively Protestant, because positively in greater measure un-Catholic, and in measure less (because fanatics, like insane people, are always found among the sensible of mankind) anti-Catholic.

These three nations lead the world today. They form the advance-guard of modern progress. England, a Kingdom; These three nations lead the world of day. They form the advance-guard of modern progress. England, a Kingdom; Prussia, an Empire; the United States, a Republic. Their influence on the world is immense. England holds the keys of the seas and controls commerce. Prussia holds a sword which Europe fears to see drawn from its scabbard. The United States control a vast continent, and in the States control a vast continent, and in the full vigor of fresh, young powers, and bearing the banner of freedom, attract the bearing the banner of freedom, attract the admiration of the whole world and give welcome and shelter to those who come from every clime. No passport is needed save this: "We want a home." That said, the wanderers from any land find roofs for shelter and rights for life's eccupities.

There never was a nation, the ancient There never was a nation, the ancient Romans alone excepted, that possessed more elements of all powers, than the United States of America. Such a dower from nature and from God, is a gift, the use of which brings brightest benediction, the misuse of which entails darkest male-diction. This is the law invariable which governs the relations between the rights of the donor and the duties of the receiver. From the nation to which much has been given, much shall be exacted.
Nations are like individuals. And why

should they not be as they are composed— of individuals? They have their birth, growth, maturity and decline. The Latin Catholic races had reached the age of maturity and vigor long before the Anglo maturity and vigor long bend to the Saxon and Teutonic races. Towards the end of the seventeenth century Catholic Spain had passed the years of maturity and felt the coming of the weakness of age. The Catholic Italian republics were already old. Catholic France grew in vigor and political importance from the reign of Henry IV. until the close of the reign of Louis XIV. Then prematurely aged by wild, young revolutionary ideas, France

began to decline. Neither St. Louis nor unsainted Louis Neither St. Louis nor unsainted Louis XIV., came they back from their grayes, would recognize the old kingdom in the young and fitful republic. With the Anglo-Saxon races it was quite

different. England began to mount the steeps of political power only in the eighteenth century. Prussia just existed. existed. teenth century. Prussia just existed.
And the United States, towards the close of the eighteenth century, entered through the gates of a just and successful revolution, into history, as a free and independent republic.

Therefore, when the Catholic nations had passed maturity and were declining in age, the Protestant nations were beginning their youth. Age, national as well as in-dividual, means weakness. Faith in the an old Catholic of seventy years of age down. It is not the young man's Protes-tantism that does it; it is his muscular power. It is not the old man's Catholic-

the North strengthens. A bright sky, a glorious sun, a heat that weakens, an easy giorious sun, a heat that weakens, an easy life, few wants, strong passions, premature developments, an attraction for pleasure, dreamy desires, "dolce far niente" days: these things weaken and enervate. The Catholic Latin nations of Europe, for ages, were subjected to these climatic causes that

Stormy skies, chi'ly winds, trying temperatures, soil fertile, but yielding only to hard toil, privations, sufferings, a greater need of food and greater difficulty in getting it; moderate passions, slow development; these things give strength to blood and stimulate individual and na-

tional activities.

The Northern Protestant nations of Europe had the advantage of these climatic Europe had the advantage of these climatic causes that strengthen.

If the Southern Catholic races deteriorated, and if the Northern Protestant nations grew stronger, it was climate against climate; not creed against creed.

Chmate; not creed against creed.

Truth is not measured by temperature.
In judging the comparative preponderance of nations in the temporal order we must take into account their geographical position. Do not smile, as it were, at our simplicity and say to yourself or selves what nonsense is this? a certain position on the earth's surface holds the mighty

on the earth's surface holds the mighty mystery of power.

There is no doubt of it; and if you have a few minutes' patience to think about it, it is more than likely that you will come to the conclusion that the geography of earth has more than merely geographical significance. The Church, which represents the supernatural order, sets apart in space certain places for blessing and consecration, places for temples and points for altars. There is felt the presence of God's power in all its strength. God's power in all its strength.

So, in nature, there are privileged points wherein human power rests and where-from human power radiates. Why was Jerusalem of old, and why is Rome to-day the centre of spiritual power? The supernatural as well as the natural

The supernatural as well as the natural has a geography of weak as well as of strong points. There are points and places dowered with natural advantages, towards which seas and continents converge; and from which the people who dwell and from which the people who dwell there can, with facility, employ and expand all their energies. And there are other points and places on this earth whose peoples and nations seem to be prisoners, whose communications with the rest of the world is beset with difficulties.

There is no need to designate either the one or the other of these places. A glance at the map of the world is sufficient to note those situations which are the centres

note those situations which are the centres

f secular weakness or power. We must, however, remark that certain

We must, however, remark that certain points and places, no matter how crowned with advantages, do not always hold them. The axis of this earth never changes; but the axis of humanity does change.

Revolutions, new discoveries, new highways opened, leading over lands and seas; the growth of new-found countries and other causes modify the relations of people with people, and place with place in the political map of human geography and history. Nor is this imagination. It is a principle. Let us exemplify and illustrate it.

As long as the Mediterranean Sea was the highway and the link of union of the nations grouped along its shore, the geomations grouped along its shore, the geomatic state of leave held surgence.

nations grouped along its shore, the geo-graphical situation of Italy held supreme advantages; but when the ways of the oceans were opened, and Europe thro' and by them bound to far off and vast continents in the East and West, the Medicontinents in the East and West, the Medi-terranean Sea lost her exceptional advan-tage, and Italy her greatness. The Catho-lic Italian republics, shut in from power of expansion, lost both prestige and power, and were doomed to become the victims of stronger nations.

little drained her strength. Her decline s not attributable to her geographical

Catholic Spain had every advantage of situation. Gibraltar, the key of the "tide-less sea" washing the shores of Southern Europe, Northern Africa and Western Asia, she held in her hands; the waves of the Atlantic were at the service of her ships, while the Pyrenees formed her for-tress of defence against the continental powers. She owned continents. She lost them; and now her voice has but little weight in the congress of nations. Geo-graphical position has much to do with strength or weakness of nations. Temperament of race has greater influence

Temperament of race has greater influence on their destinies.

Race temperament is a mysterious element which baffles human reason, but the existence and influence of which can be neither denied nor disregarded. In every man the original blood of the race to which he belongs has a permanent and powerful influence in the body and over the soul. In the organism of the body it produces vigor or causes weakness. In the soul, where the special, spiritual gems of a race are found, it expands capacities of a race are found, it expands capacities of a race are found, it expands capacities of virtue or vice. Through the veins of man, like a stream through a valley, it man, like a scream through a variety, it flows and never ceases to flow, and at times with the rage of a torrent whose current, if possible (asit is) to direct, is impossible to be arrested. This it is which gives to the individual his physical and current, if possible (as it is) to direct, is impossible to be arrested. This it is which gives to the individual his physical and moral physiognomy, that is to say, his temperament and character, and makes, or mainly helps to make, him what he is. The influence of the original blood of his race is, by no means, fatalistic in its effects. If it were, then good by to human liberty and farewell to the power of the constant persecutive, all the duties of the state in which they lived; fulfilling every duty as though it were to be the last, and of which they would immediately have to render an account. That was the fervour of which he spoke consisted in the constant persecutive, all the duties of the state in which they lived; fulfilling every duty as though it were to be the last, and of which they would immediately have to render an account. That was the fervour the Holy liberty and farewell to the power of God's grace. The criginal blood of a race stamps on those who are its children, phys-

climate of the South enervates; that of CARDINAL MANNING ON THE HOLY

A solemn Requiem Mass for those whose names are on the mortuary list of the Church of our Lady of the Holy Souls, at Kensal New Town, was sung in that church on Monday morning. The capacious church was filled by a large congregation, many of whom were attired in deep mourning. A catafalque, round which were placed six large wax candles, was erected at the sanctuary steps, and the altar was draped in black. There was a large attendance of the clergy in white choir, amongst others being the Rev. Father Keens (who built the church), the Very Rev. R. Butler, Rev. H. Bayley, Rev. W. Cooke, the Very Rev. Dr. Rawes, Rev. Cyril Forster, Rev. Father Taunton, and the Rev. Lord Archibald Douglas. The Mass was sung by Father Ryder, the Rev. C. Robinson acting as deacon. The Gregorian music was impressively rendered by the full choir.

After the first Gospel, his Eminence the Cardinal Archibishon of Westminster as

After the first Gospel, his Emineace the Cardinal Archbishop of Westminster ascended the pulpit and took for his text the sixth verse of the twelfth chapter of St. Paul's Epistle to the Hebrews: "For whom the Lord loveth, He chastiseth; and the scongards are as whom the and He scourgeth every son whom He receiveth." The Cardinal remarked that the chastisement of God fell upon whom He loveth because of sin. It was not so in the beginning. Before sin eame into the world there was no chastisement. God is love, and He chastises no son with-God is love, and He chastises no son with-out necessity, and He chastises every son He loveth; not that God has changed from what He was in the beginning. With God change is impossible; He is immu-table love and unchangeable mercy. Man it was that had changed, and therefore God's dealing with us must change accord-ing to aur necessity. The world that God ing to our necessity. The world that God made—the sky, the earth, the mountains and the seas, the fields and the fruits—remained

IN ALL THE BEAUTY AND PERFECTION OF

THEIR CREATION,
unchanged to this day. Only one work
of God, the highest, the noblest, and
most perfect of His creation, made like
unto Himself—the soul of man—had
become changed and destroyed by sin. When sin came to the world the chastise-ment death appeared as its shadow. This chastisement was like the rod that a loving father lays upon his children—not to destroy them, but to bring them back to nestroy them, but to oring them back to himself, to purify and purge out the rebellion in their will. They had come now to that time in the year when even nature seemed to remember the departed. The days were becoming shortened, and the nights were long, the lights failed and the shadows were deepened, the leaves were falling from the trees, the grass was were falling from the trees, the grass was seared in the earth, and everything seemed to preach of death as winter drew nigh. At such a time the Church, the second creation of God, brings before us in a manner the departed—not that the Church ever forgot them, for there was no Mass offered without a daily commemoration of the dead. Not only the rich, the noble and the great but the noor, the outest. and the great, but the poor, the outcast and the forgotten of others were remem-bered by the Church. Still more; once in the year there was one great commemora-tion, which was neither feast nor fast. It was not a fast, for it was a day of thankwas not a fast, for it was a day of thank-fulness; it was not a feast, because it was a day of mourning—All Souls' Day. Having considered how the chastisement of death came into the world through sin, his Eminence proceeded to say there were three ways of removing sin. Baptism removed original sin, in which they were all born. Confession and which they were all born. Confession and Penance, for those who lost their bastismal

innoce.ice, was
THE PLANK AFTER SHIPWRECK. welcome and shelter to those who come from every clime. No passport is needed save this: "We want a home." That said, the wanderers from any land find roofs for shelter and rights for life's securities.

The folds of our standard blazoned with stars float peacefully and protectingly over homes where beat hearts born under the stars of all the skies that encircle the again be tempted. They have run their race, and their crown is secured, though not yet placed upon their head. Confid-ent as he (the Cardinal) was that those before him did not allow a day to pas without a prayer for the departed, he would urge them to pray not only for those who had loved them on earth—not those who had loved them on earth—not only for those who were dear and faithful to them—not only for father or mother, sister or brother—but to pray in the allembracing love and charity of Jesus Christ for all souls, that they might Christ for all souls, that they might forget none. The state of the Holy Souls preached to those on earth a lesson of holy fear of sin, of temptation, and of the occasion of sin. They preached to them a hearty sorrow for sins committed, small as well as great. They preached to them a lesson of extraordinary fervour. If the east soul in purgatory has more fervour teast sout in purgatory has more 'ervour than the greatest saint of God ever could have on this earth, if one of those souls could return to us, it would show us a spirit of fervour, piety, prayer, mortifications, and presents and a property of the saint has a soul as a spirit base. tion, and penance such as no saint has ever displayed in this mortal state. Proever displayed in this mortal state. Proceeding to explain the word fervour, the Cardinal pointed out that people sometimes said the music at a certain High Mass was sufficient to bring tears to their eyes.

GOD HAVE MERCY ON FERVOUR SUCH AS THAT,

Souls were preaching to them. Let them stamps on those who are its children, physical marks and moral lineaments, capacities and possibilities of physical and spiritual energies or inertias, and a special spiritual energies or inertias, and a special its children which it is called the day, for the night cometh is called the day, for the night cometh dividual, as in the nation means strength. When youth and age strive together—youth wins. As between individuals, so between nations. A young Protestant full of vigor can knock (excuse the phrase) and old Catholis of seventy years of age down. It is not the young man's Protestantism that does it; it is his muscular power. It is not the old man's Catholic ity that fails; it is his weak and aged frame.

Climate has an influence over nations as over those who belong to them. The

OUR NORTH WEST.

Before leaving the Canadian Nort

West it is well to mention one ac

vantage it offers to Catholic em

grants not to be found in the adjac

ent states of the American unio

and that is freedom of education

Catholics in Manitoba and the Can

dian North West have the fuller

control over, and freedom in respec

of the schools they may themselve

establish. As far as Manitoba is con

cerned, the government of its school

system is placed in the hands of

general Board divided into two sec

tions, each independent of the other

the one Catholic and the other Pro

testant. Everything connected wit

the control, rule and discipline of

schools belongs to the board; to

also pertains the examination of car

didates for teaching, the graduatin

of them and the granting of diple

mas; the choosing of text books, an

the managing of the instruction sul

ject to the authority of each of the se-

tions. The Catholic section of the ger

eral board consists of His Grace Arch

bishop Tache, three priests and for

laymen. By the British North An

erica Act of 1867 of the Imperial Pa

liament and the Manitoba Act of 187

of the Parliament of Canada, the Cat

olics of Manitoba are forever guar

anteed the rights of establishing an

maintaining schools of their ow

and receiving for the support there

of their due share of the publ

funds appropriated for education

purposes. Mgr. Tache sets forth in the

clearest terms the essential principl

of the Manitoba school laws who

he says "The Catholics having not

ing to do with the Protestant school

have no action in them and cons

quently they can in no way impe

their success, welfare and prospe

ity. The law in granting such i

dependence to the Protestant school

and in protecting them against t

intrusion of Catholics, even were t

latter more numerous, secures sim

lar independence to Catholic school

against the interference of Protes

ants, notwithstanding that the la

ter are the majority in the Province

Such is the fundamental principle

Provincial systems have not y

been established in the North W.

outside of Manitoba but wheresoev

they are established the rights

Catholics will be secure under t

following provision of the Nor

of taxation shall be adopted in a district or portion of the North W

Territories, the Lieutenant-Gove nor, by and with the consent of

Council or Assembly, as the c

may be, shall pass all necessary

dinances in respect to education;

it shall therein be always provid

any district or portion of the No

West Territories, or any lesser per tion or sub-division thereof, whatever name the same may

known, may establish such scho

therein as they may think fit, a

make the necessary assessment

collection of rates therefor; and f

ther, that the minority of the ra

payers therein, whether Protest or Roman Catholic, may establ

separate schools therein, and th

in such latter case, the rate-pay

establishing such Protestant Roman Catholic separate scho

shall be liable only to assessment

such rates as they may impose u

in the Canadian North West h

the fullest freedom of conscien

for without educational freed

there can be no freedom of conscient

to them and to their posterity

boon truly inestimable.

But while mindful, and ju proud of our North West, and its

pectations, we should not fail to

lively interest in the Ameri

North West particularly the Stat

Minnesota and the territory of

kota, both of which have gi

sands of Canadians. The terri

of Dakota which some few years

could scarcely be said to have he

political existence, has of late

rapidly increased in population

it will soon be admitted as a st

The number of Canadians set

throughout Dakota is very lar But in the neighborhood of Gr

Forks they are so numerous a

apparently out-number all other idents. Many of them are Catho

hailing from the counties along

Ottawa. Few, if any of them, s

to regret their removal to the N

West. The total Catholic poption of Dakota cannot fall far

of 25,000. The Vicar Apost Rev. M. Marty, Bishop of Tibe i. p. i., a devoted and saintly pr

resides at Yankton. His Vicar eral is Very Rev. J. L. Will

There are in the Vicariate, 5 reg

Thus it will be seen that Catho

themselves in respect thereof."

When, and so soon as any syste

West Territories Act of 1875.

the School law of Manitoba.'

The Catholic Mecorb

THOS. COFFEY, Publisher and Proprietor. Annual subscription..... \$2 00

LETTER FROM HIS LORDSHIP BISHOP

WALSH.
London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC KECORD, I deem it my duty to announce to ta subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what thas been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnessly commend it to the patronage and encouragement of the clergy and latty of the diocese.

Believe me,
Yours very sincerely,
Hohn WALSH,
Bishop of London.

Mr. THOMAS COFFEY
Office of the "Catholic Record."

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

pure literature.

Ishall be pleased if my Rev. Clergy will countenance your mission for the diffusion of the Record among their congregations.

Yours faithfully.

JAMES VINCENT CLEARY,
Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Becord.

LONDON, FRIDAY, DEC. 15, 1882.

THE IMMACULATE CONCEPTION.

The festival of the Immaculate Conception of the Blessed Virgin Mary is one that enkindles joy, hope and thanksgiving in every Catholic heart. It is the commemoration of the august privileges, the celebration of the glory and triumphs of the ever venerable and Immaculate Mother of God. It is the solemn declaration of belief on the part of all Catholic peoples in that definition of faith which pronounces that which every successive age of Christianity has held to be an article of faith, viz., that Mary never was even for an instant the enemy of God, the ally of the devil or the heiress of eternal damnation. "Who," says St. Cyril, "hath ever heard of an architect building for himself a house, and Omnipotent God, the Supreme Architect, to build for himself a house, Mary, and permit His chief, His mortal foe, Sin and the Devil to take first possession of it and subject it to from his mother's wemb; or than that of Jeremias who was sanctified before he came forth out of the womb. Her special privilege is that at the very moment of her conception, when her soul was infused into her body, there was present a special, preventing grace, participating as it were in the act of her creation, exempting her from the slightest stain of original sin, so that sin had not dominion over her even for

In the Councils of the Eternal Mary was predestined to be the second Eve, through whom immortal life should be once more proffered to mankind. The first Eve came forth from the creative hands of God with a sinless soul. Now, it being impossible that the Son of God should unite His God-head to sinful flesh, and it being necessary that He should become man to redeem the world, could He do otherwise than create the second Eve sinless even as He had created the first. His, therefore, being the power, and its exercise comporting with His infinite purity and dignity, where, we ask, is the difficulty in admitting that He has made the second Eve equal to the first, and that by applying, through anticipation, as the Church teaches, to the most Holy Virgin the merits of the passion and death of her blessed Son, He has exbeing even for an instant the slave

the slightest interval of time.

From the most remote periods of christian antiquity this doctrine has been held in the Church. The as "most holy, most glorious, their amalgamation have given satisfac- secretary appointed by the president sudden and violent change. The Brazil- a more unfavorable light before the his Holiness.

Virgin." The Liturgy of St. Mark also not bethe least doubt. applies to the Blessed Virgin Mary the expression, "Most holy, Immaculate, and sage a recommendation in favour of the blessed Mother of God and ever Virgin | reduction of the postal rate from three to Arrears must be paid before the paper can be stopped.

100 blessed Mother of God and ever Virgin reduction of the postal rate from three to Mary." The Liturgy of St. John Chrystwo cents. This is a recommendation ostom pronounces her ex omni parte inculpata, and the Alexandrine Liturgy of St. Basil speaks of her as "our most holy, most glorious, Immaculate, most blessed come for the inauguration of a uniform Lady, Mother of God and ever Virgin one cent rate both in Canada and the

Mary."
In his remarkable discourse before the proconsul Egeus, previous to his suffering, the holy apostle St. Andrew says, "And moreover, as the first man was created from Immaculate earth it was necessary that from an Immaculate Virgin should be born a perfect man, namely, the Son of God." In the same sense St. Amphilochus afterwards said, "who created the first virgin (Eve) perfect; He himself created the second, (Mary) without blemish and with-

out sin. The belief of the blessed Apostle and of St. Amphilochus found universal echo in the Church, not only in their day, but in all subsequent ages, till at length, the Supreme Pontiff, Pius IX., of happy memory, solemnly decreed and defined it as of faith. On that solemi occasion, surrounded by the court of Cardinals, and by bishops of every rite and nation in the world, he uttered a sublime prayer in which Catholics should ever join with one heart and soul. He implored "the most Holy Mother of God to effect by her most powerful patronage that all difficulties being removed, and all errors dissipated, Our Holy Mother the CatholicChurch may florish daily more and more throughout all nations and countries. and may reign from the rivers to the ends of the earth, and may enjoy all peace, tranquility, and liberty; that the sinful may obtain pardon, the sick healing, the weak of heart strength, the afflicted consolation, and that all who are in error, their spiritual blindness being dissipated may return to the paths of truth and justice, and may become one flock and one shepherd." Praise, honor and glory to the mother of God and blessed forever be her Immaculate Conception!

THAT DEFICIT.

It has been from time to time for several months past privately and publicly stated that the city of London has been, by neglect, incompetency and criminality robbed of the large sum of \$100,000. The public accounts of the city have every year, we believe, been laid before the council, but though there must have been each year, for many years, according to the statements made in connection with the disappearyielding the occupancy and posses- ance of the \$100,000, a very large deficit sion of it to his prime enemy?" In in these accounts, our civic authorities the same spirit Catholics just believe either did not, or would not see it, and and hold it to be inconsistent in the everything was reported as lovely and serene. There was no disposition of enquiry evinced on the part of our ward politicians One secured the erection of a lamp under some umbrageous maple in front of his residence, another rejoiced in the construction of a sidewalk extending several pollution. Greater must be in the blocks on either side of his happy divine economy the privilege of Mary domicile, and another, for patriotic services, than even that of John the Baptist, was rewarded by fat contracts. Thus for who was filled with the Holy Ghost substantial reasons was this usually demonstrative class kept silent. The municipal machinery meanwhile moved on silently, but was all the while wasting its strength to the tune of \$100,000.

Now, for the disappearance of this \$100,000 some one, or more than one is to blame. In connection with this matter we desire, in the interest of the city and our fellow-citizens of all classes, to ask if any, and, if so, what steps have been taken to make rigid enquiry into this \$100,000 defalcation? The credit and reputation of the city of London demands that this matter be thoroughly sifted, and the blame for this monstrous outrage on right and justice attached to the proper party. No personal or other considerations hould prevent the discharge of this plain duty. If there be no enquiry into the matter it will have to be conceded that London values not honesty or fidelity in its public officials, and can afford to be magnanimous even at the expense of jus-

POSTAL REFORM

In the American Post Master General's report just submitted to congress there is a recommendation that the telegraph and postal services be united under one management. It is to be hoped that the recommendation will be acted on, and the people thus protected against the exactions of monopoly. We also trust that the inauguration of so beneficial a reform amongst our republican neighbors will be followed by similar action in Canada. Our people are now suffering from the exactions of a telegraph monopoly, and it is, we think, the duty of the government empted her from the necessity of for the promotion of public interests. The is due the present move- II., one of the most generous and noble- the matter—the cause of the present to intervene as well for the protection as whole telegraph system of Canada is now in the hands of one management, and that district to include Ottawa within its really American. There is not, and cannot be, as long as this state of affairs continues, any competition in telegraph rates, which are now entirely too high. In Great Liturgy of St. James the Apostle Britain, where the postal and telegraphic speaks of the Blessed Virgin services have been for many years united,

Immaculate Mother of God and ever tion. That it would do so here there can-

We also notice in the President's me which will also, we trust, be acted on, and be followed by a like reduction in Canada. In fact, the time has, in our estimation, United States. If a reduction be now cannot be long postponed.

A FEDERAL DISTRICT.

There is a movement on foot in the

Dominion Capital in favor of the

establishment of a Federal District,

have for many years suffered from assembly has the power to divide the burdens of an excessive taxation, the territory into not more than necessitated, it must on all hands be three townships, and is required to yet. A carefully devised system of gradadmitted, at least in a great measure maintain a scheme of free public ual emancipation would have obviated by its honest endeavor to meet the schools. The courts are under the all the evils and difficulties entailed on the requirements of its position as Capital immediate jurisdiction of the United of the Dominion. It is, we States. All officers appointed by the are aware, customary amongst those Government are paid from its treaswho either know nothing of Ottawa ury, and all others from the local as it was before the removal of the treasury. Congress has exclusive seat of government to that city, or control of the district. None residwho are unmindful of the enterprise ing in the district are allowed to vote and self-sacrifice evidenced by its cit- at presidental elections. izens from the beginning of its civic It will be seen at a glance that if existence, to state that the Dominion in any scheme devised for the erecmetropolis owes whatever of solid tion of a Federal district out of the growth it has had and whatever at- city of Ottawa and adjacent territory, tractiveness it possesses to its being provisions in any respect similar to the seat of government. Ottawa is in- these be inserted, a very radical deed under very deep obligations to change would be involved, and one action does not imply that such a the Dominion government and to the to which exception might for many large number of persons is to be did come out one of the sorriest, the Parliament of Canada. But if a comparison be made between the growth of Ottawa for the ten years previous be decided on it should include not to its becoming the seat of government and the first ten years of its enjoyment of that luxury, it will be found that the Dominion Capital made more real and solid progress in the last census the city of Ottawa the first of these periods than in any subsequent period of its existence. Between 1851 and 1861 Ottawa doubled its population, while its in- the village of New Edinburg, 7,229, crease in the ten following years and the township of Hull, including was, under peculiarly fayorable cir- the city of Hull and village of cumstances of trade and the accession Alymer, 12,814, making a total of to its permanent population of the many families brought thither by the within the territory we speak of no government, hardly 50 per cent in fewer than nine different municipal all. To the immense outlay caused within the last ten or twelve years by improvements rendered necessary by the rapid growth of the city and the commercial and sanitary wants of its people, the Dominion government made no direct contribution. Upon that portion of the citizens, therefore, who have no salaried connection with or dependence on the Dominion government the great burden of the heavy, if not exorbitant

The powers of the Provincial Legister action.

The powers of the Provincial Legister action. taxation almost entirely fell. The construction of waterworks, of sewers, the opening and grading of new streets, the establishment of a fire system second to none on the continent, the building of new bridges on a scale at once costly and magnificent, all these are improvements which have seriously burdened tax-payers in the Dominion Capital, and driven hundreds of people who would otherwise have settled within its limits to swell the population of its once attenuated but now abnormally swollen suburbs. It is all very well to say that the improvements that have been made would in any case have had to be undertaken for the promotion of the city's real interests. This is quite true, but if the citizens of Ottawa had not been governed by motives purely unselfish and patriotic, and animated by a desire to make their city, without delay, in some manner equal to its position as Capital of the Dominion, these improvements would have been pursued with more caution and regard to the resources and prospects of the city, and, as a slaves throughout the Brazilian empire by a Free Press reporter, stated that natural consequence, many thous- became law. Since that time more than the men had not been discharged ands of people now in the suburbs 11,000 slaves have been liberated, at a would be inhabitants of the city itself. It is, we presume, in view of the very restricted growth of the city and its difficulty without impos- of their masters, or by the efforts, and at ing a very high rate of taxation to

to the Dominion at large. In the

for four years, but the comptroller, collector or auditor, treasurer, attorney, registrar, superintendent of assessment and taxes, water registrar and surveyor are appointed by local authority and the legislative power so long existed as it has in Brazil, it is is vested in an assembly consisting quite evident that the whole system of pany by robbing the mechanic of his of a council of 11 members appointed natural and industrial productiveness is by the President with the advice and consent of the Senate, for a term of made to two cents, a further reduction two years, and a house of delegates of 22 members, elected annually by the people. The territory is divided into districts for the appointment and election of councilmen and delegates. All male citizens 21 years of age, except convicts and those of unsound mind, who have resided one omewhat after the fashion of the year in the district and thirty days District of Columbia in the neighbor in the precinct where they offer to ing republic. The people of Ottawa vote, have the right of suffrage. The

reasons be taken. If the erection of a Federal district only Ottawa city, but the townships of Nepean and Gloucester, in Ontario, and the township of Hull in the Province of Quebec. According to contained 27,412 inhabitants, the township of Nepean 8,044, the township of Gloucester, including 55.499. There are now, we believe, organizations which might all profitably be merged into one, but that one, whatever its constitution, should be freely elected by the people of the proposed district, and all its officers appointed directly by its authority. The constitution and jurisdiction of the courts of law and legislation in respect of education, are matters that would justly fall within the sphere latures of Quebec and Ontario over the local concerns of the territory in question would also, of course, be transferred to the Federal Parliament. We can see no good reason why the proposed district should not have due representation in that body. Any privileges are too dear that must be purchased by disfranchisement, and we much mistake the people of Ottawa if they consent to any proposal involving such a sacrifice of right. The progress of the agitation in favor of the erection of the district will be followed with general interest throughout the Dominion. If it meets with success it will, we hope, by its results fully instify the best expectations of the citizens of Ottawa, by promoting the growth and ensuring the continued prosperity of their city and its dependencies

SLAVERY IN BRAZIL. In the autumn of 1871 a measure providing for the gradual emancipation of ing \$3,000,000. During that same period also more than 60,000 slaves have been liberated, either by the spontaneous action the expense of private individuals and meet its financial obligations that associations. The Emperor Dom Pedro no use of making any bones about ment for the erection of a Federal leading men of the empire, without distinction of party, work together with an limits. The movement is one of accord truly admirable for the emancipaimportance not alone to Ottawa but tion of slaves in Brazil.

There are in Brazil, as everywhere else, to the Dominion at large. In the District of Columbia the executive power is vested in a governor and power

with the approval of the senate, for | ian radical would have the slaves immedi- public. It stands, according to the ately set free throughout the empire. He would give no compensation to their holders nor make any provisions against the industrial and financial crisis certain to follow such a mode of action. In a country where slavery has closely bound up with slave holding. A sudden disruption of the bonds uniting slave labor with the productive power of the country would necessarily bring about an industrial crisis that might endanger the very existence of the national institu-

The results of a sudden emancipation of slaves in the neighboring republic are too well known to have it required of us to dwell at any length on this point. The state of the South for years after the war was simply appalling. To this day the effects of the sudden emancipation of four millions of men, unprepared and consequently unfit for freedom, are felt, and will no doubt be felt, for many a long day South by the immediate liberation of the negroes. The Brazilian system of emancipation is one of practical wisdom, and will, besides accomplishing the liberation of the slaves, make them good and useful the assemblage. After the Rev. Mr.

A CRUEL MONOPOLY.

fitty men employed ir the car shops of the Grand Trunk Railway in London East were discharged. Our contemporary assures us that this manently dismissed, the present step the transfer of the men and their families to other places. "As soon,' says the Free Press, "as the neces sary arrangements can be completed, probably within two weeks, the majority of the men will be transferred to the workshops of the Company at the difficulties of "missionaries" making Brantford, Hamilton and Windsor." This prediction of our city contemporary will, we trust, prove correct, but the action of the Company in thus dealing with the men is none the less reprehensible and calls for the very severest censure. Many of the discharged employees have purchased homes in this city or the adjoining municipality of London East. These they must now sell at a sacrifice or abandon, after having paid on them, through hard and honest labor, a large portion of the purchase money. Then, we may ask why compel these poor men and their families to incur the expense and compel them to bear with the serious loss entailed by two weeks or more of enforced idleness? The Free Press gives us the answer to these questions. The Grand Trunk of London through the honest and faithful mechanics by whose ill-requited labor it has so largely profited. Our contemporary states that the Grand Trunk officials, at the time of the passing of the resolution granting to the London Junction all the privileges asked for by that corporation, "intimated that if the Council granted freely to the London Junction such important concessions in the matter of right of way along the streets, free water and exemption from taxation, which have all along been denied the Grand Trunk, the city must be prepared for the consequences, and that the result would probably prove detrimental to the welfare of the city." Our contemporary further adds

that "Mr. McIlwain, Superintendent of the Car Works, when questioned through any lack of work, as the work to be done upon the rolling stock of the line would be more than sufficient to afford employment to a considerably larger staff of workmen. He admitted that there was hearted of sovereigns, as well as all the action was directly attributable to the course of the Council in regard to the London Junction. And this is only the inception of retributive

statements in the Free Press, convicted of cruelty, tyranny and injustice utterly without palliation. If the Grand Trunk can only fight its battles with the city of London and the London Junction Railway Comhire, by snatching the bread from his children, and by the breaking up of his happy little home, then we say that the Grand Trunk deserves not only the reprobation but the active opposition of every honest and humane citizen. Monopolists may go to certain lengths in the way of tyranny, but there are limits to all things, even to monopolist injustice, as the Grand Trunk may, sooner than

A MISSIONARY MEETING.

At a missionary meeting held on Monlay evening, in the Queen's Avenue Methodist Church, there was, we learn, a large attendance, and the speeches were received with marked attention. The annual finencial report was read by Mr. R. J. C. Dawson, and proved satisfactory at least to the most interested portion of Griffin had his say, the Rev. Dr. Sutherland, Missionary Secretary, and evidently a sort of itinerant Boanerges, took the stand. He began by a swift and sudden We learn from the Free Press that trapeze flight into futurity. When he on Saturday last one hundred and grasped, he said, the magnitude of the missionary work, he thought he would like to live a hundred years, to see just how the thing would come out. Well, as far as we are concerned, we say, let him live. But we do think that if he were to live that long and saw just how the thing thrown out of employment or per- sickliest, and most boycotted of men on the face of this sublunary world would be the being, we are told, preliminary to Rev. Dr. Sutherland, Missionary Secre-

After satisfying, himself at least, by a statistical account of the expenditure tor the year, he went on to describe the work of Methodist missionaries in the Province of Quebec. Not having much in the way of work to describe, he endeavored to show progress among a people whom he characterized as the most aggressive Roman Catholics in the world. Mr. Sutherland here unwittingly paid the very highest compliment he could to the Catholics of Onebec. They are indeed aggressive, not in the sense of offensive intermeddling with the convictions of others, but in the sense of being in earnest for the legitimate furtherance of their faith and its protection against the assaults of sectarian arrogance. The Catholics of Quebec are aggressive because they are well grounded in their own belief, and can give reason for the faith that is in them. Can Dr. Sutherland or the "missionaries" do as much But Mr. Sutherland seeks to convey the impression that "converts" to Method. ism are subjected to persecution in Lower suffer the inconvenience of removal Canada, and have sometimes on that at a most inclement season, if the account to leave the country. We deny that there is any such persecution in the Province of One that if any of the "converts" have had to leave the Province it is for some other cause besides "conversion" to Methodism. In his preparation for future discourses we would commend to Mr. Sutherland's Company desire to punish the city attention the boycottings, the church burnings, and even murders that not so very many years ago distinguished the aggressiveness of the Protestant majority in

> When Mr. Sutherland finds a parallel in Quebec for these outrages, then let him freely denounce that Frovince and its people.

PERSONAL.

His Lordship Bishop Jamot has, we learn, named the Rev. Father Lynch of Peterboro to the pastoral charge of Lindsay. This is an appointment which will give heartfelt satisfaction to the Catholics of Lindsay and to Father Lynch's many friends throughout the Province.

THE IMMACULATE CONCEPTION IN LONDON.

The feast of the Immaculate Conception was celebrated in London with becoming solemnity. At 10:30 a. m., Rt. Rev. Mgr. Bruyere sang High Mass in St. Peter's Cathedral in the presence of a large congregation. In the evening at 7:30 Rev. Father Walsh officiated at Vesters

pers. FORTY HOURS AT MOUNT HOPE.

The Forty Hours devotion began at Mount Hope on Thursday morning with the High Mass of exposition. The Blessed Sacrament remained exposed for adoration till Thursday morning when an-other High Mass was celebrated and the devotions terminated.

it expects, discover.

Upper Canada, to the Catholic minority.

The Holy Father, Leo XIII., sets a noble example to the clergy of Italy and of the world, in the praiseworthy interest he takes in encouraging and supporting the Catholic press.

OUR NORTH WEST.

Before leaving the Canadian North West it is well to mention one ad. vantage it offers to Catholic emigrants not to be found in the adjacent states of the American union and that is freedom of education. Catholics in Manitoba and the Canadian North West have the fullest control over, and freedom in respect of the schools they may themselves establish. As far as Manitoba is concerned, the government of its school system is placed in the hands of a general Board divided into two sections, each independent of the other the one Catholic and the other Protestant. Everything connected with the control, rule and discipline of about 30,000 Catholics. There are schools belongs to the board; to it also pertains the examination of candidates for teaching, the graduating of them and the granting of diplomas; the choosing of text books, and the managing of the instruction subject to the authority of each of the sections. The Catholic section of the general board consists of His Grace Archbishop Tache, three priests and four laymen. By the British North America Act of 1867 of the Imperial Parliament and the Manitoba Act of 1870 of the Parliament of Canada, the Catholics of Manitoba are forever guaranteed the rights of establishing and maintaining schools of their own and receiving for the support thereof their due share of the public funds appropriated for educational purposes. Mgr. Tache sets forth in the clearest terms the essential principles of the Manitoba school laws when he says "The Catholics having nothing to do with the Protestant schools have no action in them and consequently they can in no way impede their success, welfare and prosperity. The law in granting such independence to the Protestant schools, and in protecting them against the intrusion of Catholics, even were the latter more numerous, secures similar independence to Catholic schools against the interference of Protestants, notwithstanding that the latter are the majority in the Province. Such is the fundamental principle of the School law of Manitoba.'

Provincial systems have not yet been established in the North West outside of Manitoba but wheresoever they are established the rights of Catholics will be secure under the following provision of the North

West Territories Act of 1875. When, and so soon as any system Territories, the Lieutenant-Governor, by and with the consent of the Council or Assembly, as the case may be, shall pass all necessary ordinances in respect to education; but it shall therein be always provided, that a majority of the ratepayers of any district or portion of the North West Territories, or any lesser portion. of taxation shall be adopted in any district or portion of the North West West Territories, or any lesser portion or sub-division thereof, by whatever name the same may be known, may establish such schools tocus of immense railroad systems therein as they may think fit, and extending east, north, south and make the necessary assessment and collection of rates therefor; and further, that the minority of the ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein, and that, in such latter case, the rate-payers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessments of such rates as they may impose upon themselves in respect thereof."

Thus it will be seen that Catholics in the Canadian North West have the fullest freedom of conscience, for without educational freedom there can be no freedom of conscience to them and to their posterity, a boon truly inestimable.

But while mindful, and justly proud of our North West, and its expectations, we should not fail to take a lively interest in the American North West particularly the State of Minnesota and the territory of Dakota, both of which have given homes to thousands and tens of thousands of Canadians. The territory of Dakota which some few years ago could scarcely be said to have had a political existence, has of late so rapidly increased in population that it will soon be admitted as a state. The number of Canadians settled throughout Dakota is very large. But in the neighborhood of Grand Forks they are so numerous as to apparently out-number all other residents. Many of them are Catholics Ottawa. Few, if any of them, seem

and 32 secular priests. The number these faculties success he has made of churches in the Vicariate last his own, but his success is not greater nine churches, all attended by large ancestors? Art thou weary of serving for Christ Jesus! Depart! The Sisters of St. Benedict, the Grey dren, with 270 pupils.

By a Papal Brief dated the 12th of February, 1875, the northern part of Minnesota was erected into a Vicariate Apostolic with the Right Rev. Rupert Seidenbush of the order of St. Benedict, who was like-wise consecrated Bishop of Halia, p. i., as first Vicar Apostolic. Bishop Seidenbush resides at St. Cloud and has spiritual control over in his Vicariate 29 regular and 17 secular priests, with 56 churches and chapels, and 34 stations to attend. At Collegeville, not far from St. Cloud, is St. John's Abbey of the Benedictine Monks, in connection with which there is St. John's College with 20 professors, 20 seminarians, and 134 other students. In the Vicariate there are also 8 convents belonging to the Benedictine nuns These figures show the progress of religion in the Vicariate, and indicate a glorious future for Catholicity in that vast region. All that portion of Minnesota south of the Vicariate forms the diocese of St. Paul. This diocese was erected in 1857 with the Right Rev. Joseph Cretin as first bishop. He died in 1857 and was succeeded by Bishop Grace whose consecration took place on July 24th, 1859. Bishop Grace has a coadjutor, the well known and universally respected Bishop Ireland, conserrated on the 21st of December, 1875, Bishop of Maronea i. p. i. Bishop Ireland I have already spoken in connection with the promotion of Catholic colonization. In this respect he has accomplished a work

entitling him to the lasting remembrance of the Catholics of America. Of the rapid progress of St. Paul some idea may be formed when it is learned that thirty-three years ago when Congress gave Minnesota a territorial form of government, and made St. Paul its capital, the framers of the bill scarcely knew the whereabouts of the present metropolis of the American North West. It had no place on maps and history was silent in its regard. All that was certain about it was that its location was somewhere near the falls of St. Antony. Amongst the aborigines St. Paul was known as Immagaska

or White Rock from the white sandstone cliffs that there front the river. St. Paul is, says the last report of its Chamber of Commerce, the great railroad center of the New North West, the terminus of the great trunk lines that penetrate the surrounding country in all directions, with one hundred and fifty daily

With commanding power at the head of the greatest of rivers, the west, high and unrivalled in site, with a climate unsurpassed health, surrounded with lakes and picturesque scenery, backed by a tremendous wholesale and retail trade, iron-ribbed with pluck, intelligence and energy, there is no reason why St. Paul should not, in a

few years, rival even Chicago or St. Louis. We trace its growth from three inhabitants in 1838 to fifty in 1847, to three hundred in 1849, to twenty thousand in 1870, and to sixty-five

thousand in 1882. Of the railways of St. Paul some idea may be formed from the follow-

ing figures: Mileage. Earnings.

The earnings of the St. Paul, Minneapolis & Manitoba are larger than \$1,380,772 over the previous year.

131,000 acres of land were sold up to Amongst the missionarie

great as those above given.

making a total of \$720,000.

of churches in the Vicariate last year was 43 besides which 33 stations were visited by the energy.

his own, but his success is not greater in the churches, all attended by large than his deserts, for to him the congregations. In Minneapolis North West, American and Canadian, there are six churches and a seventh is indebted for that rapid develop-Nuns and the Sisters of Mercy all ment almost confounding reason and there are: have flourishing establishments in certainly delying calculation, that Dakota. In addition to two Aca- has already made it the happy and demies for young ladies there are thriving home of so many thousands several flourishing parochial schools, and eleven schools for Indian chil-St. Paul, or of Minnesota, or of the North West can be written without giving the name of James J. Hill, a prominence to which truth and grat-

itude entitle it.
To many readers of the Record it will be interesting to know something of the extent of the lumber trade of which St. Paul is the cen-

From a statement published in the beginning of 1882 in the St. Paul Pioneer Press it is learned that the cut represented by the various St. Paul dealers during the year aggregated 83,663,010 feet of long lumber, 47,957,950 shingles, and 57,896,250 The sales made in the city of St. Paul alone during the year aggregate 99,100,000 feet, an excess of St. Paul firms during the year.

"Averaging," says the Pioneer Press, "the increase in business reported by firms, and as shown by railway receipts, we find the increase during the last year to have been

cities I cannot now write at any length. Everyone has heard of its wonderful flour mills some of them the largest in the world, with an aggregate daily capacity of 28,000 barrels. Few, however, are aware of the fact that Minneapolis has also twenty three saw mills, with an average cutting capacity of 15,000,000 feet annually. These with other industrial establishments derive their power from the Mississippi river above the falls of St. Anthony. A Canadian visitor to Minneapolis last write of it in these stirring terms:

"The possibilities of extension of limit to the growth of Minneapolis. The river is spanned by numerous elegant bridges, both above and below the falls, and more are projected, so that communication is easy between all parts of the city, which is built on both sides of the river. The city will be much handsomer than St. Paul as the streets are all wide and airy, and already bordered by magnificent business blocks and private residences. The population is already larger than that of St. Paul, and building operations even more extensive; and, if it grows as fast in

could be in reference to its extension

in the direction of St. Paul. Glancing over the list of members of the St. Paul Chamber of Com-merce, I found such names as Beaupie, Keough & Co., Bowlin and McGeehan, Delaney and O'Connor, C. D. Gilfillan, P. H. Kelly & Co., Perkins, Lyons & Co., Henry O'Gorman, Michaud Bros., A. L. Larpen teur, John W. Roche and many others whose origin it is easy to di vine. It may, indeed, be very justly claimed that St. Paul and Minneapo lis both owe much of their growth to the enterprise and intrepidity of the Irish and French races, worthy representatives of who.n are to be found not only in every great town, but in the most remote and apparently to all others inaccessible parts of America. Minnesota was at an early period settled by French Canadians, but Catholic organization did Chicago Milwaukee & St. Paul.

Chicago & Northwestern.
Northern Pacific.
St. Paul, Minneapolis & Omaha
St. Paul, Minneapolis & Manitoba.

Sep 65 S. 3434,259.

Northern Pacific.
St. Paul, Minneapolis & Manitoba.

Sep 65 S. 3434,259.

Sep 65 S. 3442,259.

Sep and apostolic zeal, for the purpose of enlisting the aid of some self-sacrithose of any other strictly St. Paul ficing helpers and seeking financial assistance to continue his work in the

mongst the missionaries whose November, 1881, at \$5.50 per acre, aid Mgr. Loras secured were Rev. P. Cretin, afterwards Bishop of St. Paul, published show an increase fully as Vicar General of Dubuque, and who in 1858 declined the honors of the idents. Many of them are Catholics hailing from the counties along the railroad metropolis the name of Mr. Vicar General of St. Paul, and Father to regret their removal to the North Paul, Minneapons and Manitoba in St. Paul in 1841. Under the West. The total Catholic popula-tion of Dakota cannot fall far short had faith in the resources of the priest and of Father Rayoux, Catho-

is spoken of. In the whole diocese

Priests of religious orders. Churches.
Stations
Religious orders of men.
Religious orders of women.
Hospital.
Asylums and protectorates....
Female academies and boarding schools. and a Catholic population of about 125,000.

In no part of America has the

total abstinence movement taken such a steady and wholesome hold in the public mind. In the Diocese of St. Paul there are eighty-five total abstinence associations, all in a flourishing condition, and each doing a noble work in its own sphere. Long may these societies grow and flour-ish to the benefit spiritual and temporal of the Catholic population of Minnesota. By the practice of such self-denial on the part of their citizens, commonwealths not only attain happiness but rise to eminence. Minnesota has every material resource to become one of the greatest about 16,000,000 feet over the cut of states of the union, but besides material resources, fidelity to religion and morality are required to make states permanently great. The Catholics of Minnesota are fully alive to this truth. For besides in the lumber business of St. Paul their efforts on behalf of Christian temperance, they have given amply about 41 per cent. over the business of 1880. There were employed in the business represented by St, Paul lumber firms, during the last year, lumber firms when listing generation of livelier of Minnesota's lovely sister | Minnesotans. We may expect, and in this expectation cannot be deceived, that they will be Catholic, first, last, everytime, and everywhere, showing by their zeal, their subordination and fidelity to their pastors, their unfailing gratitude for the blessings secured for them through the apostolic self-sacrifice of the devoted men who have laid the spiritual foundations of the

church in Minnesota. Now my task is finished. I have for the present said all of the North West that limited reading and obser September was so enchanted with all vation inspired. But it is a vast he saw of that beautiful city as to subject, and I will again, I trust, return to its consideration, not after the irregular and desultory method her manufactures is therefore so of the letters which I now bring to a great, that he would be a bold man close, but with greater consecutivewho would as yet dare to prescribe a ness, the result of wider study and more careful observation.

ARCHBISHOP TACHE.

It is the 5th day of June, 1851. The whole population of Isle-a-la-Crosse, including the infirm and crippled, is assembled at the mission church. The holy sacrifice has just ended. Something unusual and extraordinary is taking place; a grievous sorrow has betallen the people; all are weeping, shedding tears abundantly. In front of the altar, in the bloom of youth stands a venerated priest on whose tian, pure and tender heart that is vainly endeavoring to soothe the sorrows of his afflicted flock. What is the cause of this sorrow, of these lamentations? Are they mourning over the loss of a parent dear? Are they paying the last tribute to a departed father, to a generous and beloved benefactor? No; such a loss could not cause so general a sorrow, so grievous a distress. Are they destined to perish, are they doomed to die under the cruel torments of an approaching enemy? No; are they doomed to die under the cruer torments of an approaching enemy? No; such a destiny could not so affect the heart of a Red Skin. Silence! let us learn the cause of this gen eral affliction from the lips of the young missionary himself:—"Sorry am I, my brethren, to be obliged to leave you; my heart aches over my departure; none more than I are affected. God calls me away from you, and notwithstanding my affection for you, He must be obeyed. Soon shall I return; hope in God and be consoled." This courageous young priest had, but a few months before, made the greatest of sacrifices; he had abandoned his native land, bidden adieu to father, mother, brothers, sisters, friends, all that is dear to Christian hearts; he had resigned his parental inheritance, and, with a solemn oath at the altar had made the vows of chastity, obedience and poverty. He had left the perental hearth with all its tender memories, with no hope of ever returning, with the moral conviction of never seeing again those whom he cher-ished and adored. All this and much more had he done, choosing in return the wild and uncivilized regions of the West,

not the Saviour of man. The figures for 1882 will when Rev. A. Palamourgues, afterwards light of Christianity from the sources of the ublished show an increase fully as Vicar General of Dabuque, and who Missouri to the ice-bound shores of the Arctic, journeying like the Apostle of old, "in perils of all description, in nakedness, in hunger and thirst."

The venerated missionary, who is the

railroad metropolis the name of Mr. James J. Hill, President of the St. James J. Hill, President of the St. Paul in 1841. Under the Paul, Minneapolis and Manitoba road, is inseparably connected. He road, is inseparably connected. He

ancestors? Art thou weary of serving God? In his tearful eyes, in his sorrowful countenance, in his serene and kindly looks the careful observer can see at a glance that the Black Robe shared their sorrow, wished to remain with them, but was called away and had to obey. He had the previous night received the startling intelligence of his nomination to the dignity of bishop. These tidings, often received with joy and holy pride, had a different effect on the humble heart of the young priest. To humble heart of the young priest. To him, a youthful missionary of 27 years of age, such an honor, such a dignity of which he had certainly never dreamt, seemed impossible. Of it he would certainly not accept, and with this intention he set out for St. Boniface. Here awaited him another missive sent by his Oblate Superior, who in the name of obedience, com-manded him to depart immediately for France. For what aim the young missionary knew fully well, but still was he resolved to fight the good battle to the end. Havi. g received the benediction of his Ordinary, he embarked for Marseilles, whither after a journey of three months, he arrived in the latter part of November. Believing himself unworthy of

the episcopal dignity, confident that his refusal was for the greater glory of God, and armed with the power of pleading eloquence, he had the firm confidence of gaining his point.

Let us now behold him prostrated at the feet of his Superior General, begging, imploring a revocation of his nomination.

"No;" replied the venerable prelate, "Thou shalt be hishon!" "Thou shalt be bishop!"

"But, my Lord, my age, my defects, my thee; when the Pope speaks, God speaks!
"My Lord I must remain an oblate!"

"Indeed! such is my intention."

"But episcopal dignity seems incompati-ble with religious life."
"What! Does the plenitude of the "What! Does the plenitude of the Priesthood exclude that perfection to which religious life tends! Thou shalt be bishop! I so desire it, and therefore oblige me not to write to the Holy Father; fear not for your religious vows: to ensure your oblate obligations I now name thee Regular Superior of all our brave soldiers of the Red River regions!" What followed no new gandescript on pencil can render! no pen can describe, no pencil can render! The lips of the future apostle of the West were mute, his eyes were dimmed with tears, a solemn silence prevailed, inter-rupted only by the violent throbs of his heart. "Be consoled," finally continued the bishop, who, whilst embracing him was also deeply affected, "be consoled, thy election is wholly providential, and saves the mission of the West. The fields of thy labors had been represented me under so distressing, so unfavorable a situation that I had resolved to call thee. This had been decreed by the Council when I heard of thy nomination to the episcopacy. Obey the Pope, the Vicar of Jesus Christ, who entrusts thee with the destiny, with the salvation of a nation." What more could our young missionary say? Would he refuse to comply with the wishes of the Holy Pontiff, with the commands of his Superior General to whom he had solemnly vowed obedience? He could not, he had to submit, he had to bow before that divine and immutable Providence, before

obeyed.
The 23rd day of November, the day of his consecration, had arrived. The cathhis consecration, had arrived. The cathedral of Viviers was decorated in its richest ornaments. An immense crowd filled the vast edifice. The sonorous voices of the musicians, the sweet harmonies and melodious accords were filling the sacred temple. The echoes of the bells were resounding far and wide, when Mgr. de Mazenod, having eulogized the courage, humility, and christian virtues of our missionary, had pronounced "Reverendiss ime pater, postulat sancta mater ecclesia Catholica, ut hunc praesentem Presbyterum—
Alexandrum Tache—ad onus episcopatus sublevetis," all were deeply moved to tears. sublevets," all were deeply moved to tears. So young a mortal, so brave and daring, so pious, so humble, a self-exile from his native land, a pauper, a missionery so zealous, so tender for the wild sons of the West, a missionary in the icy regions, he so delicately brought up, with so promising a human future hefore, him. a human future before him Now a bishop! "If thou wishest a bishop! "If thou wishest to be perfect, sell what thou hast, and follow Me." Had he not put this in practice? Had he not followed his Saviour even to the remotest regions of the North? Had he not done more by sacri-

that God whose commands must be

ficing everything, choosing in return the humblest, the poorest station in life? The apostle of the West well understood the onerous duties of the prelacy. With so timorous a conscience, even with his myriad of virtues, he felt the necessity of spiritual help. For this holy purpose, His Lordship undertook a pilgrimage to Rome, where for months, at the shrines of the saints he bathed with his tears the tombs of the martyrs, with whose sanctity his heart became forever indelibly engraven. His Lordship, after his long, wearied

His Lordsnip, after his long, and tedious travels, had returned to St. Boniface. His health was in a critical situation; still, wonderful to say, his trangth and courage for mission work situation; still, wonderful to say, his strength and courage for mission work had not diminished. A few months of rest had been considered necessary; his superior had insisted upon his compliance with this necessity. But all in vain; for our saintly hero, more interested in the welfare of others, more afflicted over the miseries of his wild children, having more at heart the spiritual wants of his cherished flocks than the preservation of his own health, could preferring to his own comfort and worldly happiness the salvation of those who know No one but the missionary himself has an idea of the hardships, miseries, privations, self-sacrifice and apostolic spirit displayed by the Gospel-bearers of the vast played by the Gospel bearers of the vast north-west, who, with no other weapons than Faith, Hope and Charity, carry the list only friends? Could be forget that his only friends? Could be forget that the Holy Pontiff had entrusted him with the destine, the salvation of a nation? Were not the Superior General's words, "Thy nomination saves the missions of the West," still ringing in his ears? Could he forget his poor Indians at Isle-a-la-Torse, whose tears and lamentations still echoed in the deep recesses of his heart? He implored, he begged permission to depart, excluining like St. Paul, "He who tion of Dakota cannot fall far short of 25,000. The Vicar Apostolic, Rev. M. Marty, Bishop of Tiberias i. p. i., a devoted and saintly prelate resides at Yankton. His Vicar General is Very Rev. J. L. Willard. There are in the Vicariate, 5 regular

"Oh! qu'ils sont beaux tes pieds, missionaire Nous les baisons avec un saint transport Oh!qu'ils sont beaux sur ces lointaines terres Ou regnent l'erreur et la mort!"

For twenty years had our mitred missionary been the father of the rude tribes of the West, for twenty years had he lead a most painful life of poverty, suffer-ings and tribulations. For twenty years had he been exposed to the inclemencies had he been exposed to the inclemencies of the icy pole, resting his wearied limbs on the snowy tops of the wilderness, not having, like his Master, what to lay his head upon! For twenty years had his life been exposed as a prey to the beasts, as a victim for the holocaust, as a martyr for the honor of God, the salvation of souls, and glory of the Holy Catholic Church! For twenty long years had he suffered all the miseries of a most trying life, when lo! the lips of the Holy Pontiff once more gently breathe into the ear of his humble servant: "Thou art nominated Archbishop of the West, and assistant at the throne of the Successor of Jesus Christ."

REMY.

NORTHUMBRIAN PRELATES.

Some of England's Glories in the Olden

The Bishop of Hexham and Newcastle has begun his Episcopate by an eloquent and noble Pastoral Letter, which we print elsewhere. But we must make one ex-tract from it here: "We cannot," writes his Lordship, "enter upon our Episcopate without remembering our Fathers who have gone before us—without recalling to mind the ever-venerable names of those noble, sainted prelates, who of old time sanctified the land of Northumbria from the Tees to the Tweed, and from sea to sea-who are now on our altars-whose sea—wno are now on our attars—wnose feast days and anniversaries are regularly kept by us, as year follows year—whom we love, to whom we pray, in whose in-tercession we have confidence, in whose footsteps we endeavor to walk—men of one Faith, one Hope, one Baptism with ourselves. First and foremost is he who is honored throughout Christendom as the Apostle of Northumbria. Paulinus, one of the fellow-laborers of St. Augustine, sent from Rome by Pope Gregory the Great. After an interval comes the meek and gentle Aidan of Lindisfarne, in the days of Kings Oswald and Cswin. Then follows the mighty Cuthbert, the Patron of our diocese—"who in his life aid great wonders, and in death wrought miracles"—and then great Wil-

frid, the church builder, who journied thrice to Rome—and Chad—and Eata and John, surnamed of Beverley—and Acca—and Aichmund—and Eadbert, and a long line of others in the Sees of Lindis farne, Hexham, Chester-le-street, and Durham, of whom many have been cano-nized, and of whom not fewer than three were Cardinals of the Holy Roman Church. It is curious to contrast the feeble utterances of the newly made Protestant Bishop of Newcastle with the confident ease and certainty with which the Catholic Bishop surveys the past, and announces that he is the new link added to the long chain of Northern Bishops that have gone before him. Dr. Wilberforce made a weak effort to claim a succession, but it resulted in a little amusement among Protestants who seemed to know better, and we suspect that there is no doubt in any one's mind, not even in Dr. Wilberforce's the true succession is to be found.—London Tablet.

The Hand of God.

We clip from the "Gazette du Midi." a which Almighty God has afflicted those who, in their folly, have taken pride in

who, in their folly, have taken pride in ejecting the religious from France.

At Nimes or Alais a deeperado, who ascended the pulpit to smoke his eigarette, hung himself a few days after.

Of the five commissaries who acted at Flavigny and Dijon, two already are dead and the third has been deposed.

These facts have been noted in the different paners. We could multiply those ferrent paners.

ferent papers. We could multiply those terrible examples.

Did we not read that a lay teacher in the environs of Bordeaux, with a rod struck the crucifix, calling Christ "the little coalman," in order to show his pupils that Christ was impotent, and that shortly after his wife was delivered of two chil-

after his wife was delivered of two children, the one blind and deaf-mute, and the other dead, with the body split open.

Did you not see in a paper of Britanny that a wine-seller who, raising his arm to Heaven, vociferated blasphemies against God, had, at the same moment, his arm paralyzed? paralyzed? Did not the instigator of a banquet on

Good Friday hang himself almost immediately after?

Do you not know that the greater part of the apostate priests who went to Switzerland to join the old Catholic sect, committed suicide, or died in despair? Did not the same thing occur in the duchy of Baden? If necessary, the names of those unfortunates could be given?

If the obscure ones are thus stricken by God's hand, what must be expected for the chiefs and principal guilty ones. Infidels might gnash their teeth and try to ex-plain by the big word "chance." Let them! But if we were in their place we would feel rather uncomfortable. Our re-publican governors will have to settle their accounts with the higher, middle and lower divine and human justice; and we fear they will begin by passing through the hands of a Social Revolution.—Catholic

The Columbian says: "Two priests at the cathedral [Columbus, Ohio] get \$700 a year salary conjointly and attend to the parish day and night the year round. The new minister of the Congregational church in this city is to receive \$5,000, and says that it was a great trial for him to come." Poor fellow!

The Sultan has taken away from the Franciscan monks of Jerusalem a piece of land that had long been in their possession, and has made a present of it to the Coar of Russia, who wishes to erect a memorial chapel there to his mother.

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UNT HOPE.

XIII., sets a y of Italy and of worthy interest and supporting nost all of the it is said, receive Vatican. The official organ of There lived ages ago at Tongres, the chieftain Sigebert and his wife Leufgard. Theirs was a happy lot. Nothing was wanting to their happiness save a child to share it with them. Despairing of ever having one they went to the grot of a holy solitary named Cunibert and begged him to implore God to help them. They were not Christians; for Clovis had not yet succeeded in forming the barbarous Franks into one nation, and strengthening their union by having then instructed in the faith of Christ Jesus. Cunibert promised to intercede for them provided they would consent to consecrate the fruit of his prayers to God. They consented. A boy, in due time, was born, strong and healthy. Before the child's birth, Cunibert went on a pilgrimage to the Holy Land, where he remained three years. On his return, he reminded the nobleman and his lady of their promise. But the mother, leaving at the spilling how in healty at the (From the Messenger of the Sacred Heart.) lay stretched upon a bier, and thinking that it was now a proper time for Almighty God to manifest his will in regard to his baptism, he entreated the Giver of life and Death to restore life to the child: "May it please Thee, O God, to give life to this infant that it may be a sign of my vocation to Thy Son's fold." Hardly had the young man ceased, when the child sprang up alive from the bier. Helier, taking this as an evident sign of God's will, eraved and received baptism from the Bishop's hands. his return, he reminded the nobleman and his lady of their promise. But the mother, looking at the smiling boy in her lap, and shuddering at the monk's speech, drew him closer to her bosom, while the father, laughing, said: "Oh he is born for chieftain's tents, not for monkish cells: his song shall be joyous and free and attuned to martial music, not to the recluse's monotonous drawl: and his fare shall be banquet-like, not the dry crust of poor Cunibert."

As the loy gray so his reasonts! affect

For weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy. Superior to cod liver oil. By druggists. Dert."

As the boy grew, so his parents' affection deepened. His smiling face and healthful color, his love of arms and warlike deeds, bespoke a glorious future. Yet, on a sudden, he began to pine away; deep, racking pains would dart through his slight frame, and he became a helpless vic-Mr. James J. Anslow, Newcastle, N. B., writes: "Mrs. Anslow was troubled with Lung Disease, and until she took Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda had little or no appetite; but after taking a bottle or two she gained appetite and had a relish for her food, which was quite a help to her in keeping up against the disease. As we are out of yours, and cannot procure any here, she slight frame, and he became a helpless victim to a disease the cause and nature of which were a mystery to all. Every remedy that could be suggested was used, but without avail. As he was one day lying on his mother's lap writhing with pain, he suddenly asked: "Mother, why not give me to the holy man l—you promised me." The mother, willing to make any sacrifice to restore her loved one to health, answered by ordering him to be carried to the hermit. Cunibert prayed for the recovery of the little sufferer, offering him to Almighty God as a long-delayed but rightful gift. His prayers were heard. Helier recovered and remained with his benefactor, whose instructions dispelled the darkness of infidelity and ushered in the light of Christianity. The young neophyte now chose to lead a hermit's life—sharing Cunibert's hard barley loaf, chanting psalms, and practicing austerities.

eases of the liver and kidneys. It is prepared in both dry and liquid form and for an always be relied on as an effective catheric and diuretic. Try it.

In the boy asked not for the laver of regeneration. Certain it was that the same unerring Spirit of God, which had turned the footsteps of the God-man towards the desert, which had enkindled in the heart of the Baptist a flame of love, fed by his austerities in the wilderness, and which had changed fishermen of Gaillee into preachers who taught God's law, with an eloquence more than human, that same Holy Spirit led Cunibert in his solitude at Tongres. Content, then, was Helier to wait, believing that God would bring about the baptism in his own good time.

The young man inthe meanwhile grewin sanctity, and his fame spread throughout the country. The sick, lame and blind were cured by his touch, and all were eager to honor God's saint. But his father, despite the wonders worked by his son, remained unmoved, and persisted in consulting the magicians and infamous priests of the pagans. "Rid the earth," say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to him, "rid the earth of the wily say they to

priests of the pagans. "Rid the earth," say they to him, "rid the earth of the wily Cunibert, and get back thy son." The chieftain assented and planned an attack by night on the defenceless old man. His design, however, was revealed to Cunibert, who, calling Helier to his side, spoke to

who, calling Helier to his side, spoke to him in this wise:

"The Lord be praised, and blessed be His holy will! This night, my child, will Sizehert's soldiers seek my life. Fly, and protect thyself, for the great God does not yet call thee to Him."

"But, Father Cunibert, will thou not be transported by the seek of the seek of

baptize me before I go."
"No, Helier, your baptism is reserved for another hand."

They passed the day in the church, nanting together the office for the last chanting together the office for the last time, and praying together for the happy death of the one and the escape of the other. Night began to fall and they went back to their cells. Cunibert intoned the Psalms, as was his wont, and as he was singing the words: "Happy is he who dies the death of the just," the chieftain's soldiers broke into his cell and soon had finished their brutal work. Helier. finished their brutal work. Helier, having heard the noise made by the murderers, left his cell and found his saintly guide dead in his chair, his finger pointing to the words in the Psalm book, Happy is he who dies the death of the just." No time was to be lost. So hastily covering the body with earth, he turned

away from his happy home.

At the dead of night Helier fled, whither he knew not. He would have been warmly welcomed at his father's castle, but he preferred to share the poverty of Christ. On he hurriedly sped, dreading at every moment lest his father's horsewith confidence recommend it to those afflicted in like manner." Sold by Hark men might pursue him, and take him back to live among the ungodly. No guide, save the Holy Spirit, directed him as to whither he should turn his steps. Still, he was not disheartened, but, trusting in God, he went on for six days, until he reached a city, named Terousenne. A poor widow, taking pity on the travel stained youth, carefully attended to him until he recovered from his fatigue. But Helier yearned after the life he had led with Cunibert, and asked his hostess to direct him to a secluded spot where he might in secret speak with God. The widow guided him beyond the village to a church dedicated to our Lady, and there in its porch the youth began to lead again the life he had led with holy Cunibert. He had no one living to whom he could apply for instruction, and he never went out except to visit his kind friend who supplied him with food. His thoughts were often on his baptism, and often did he entreat God to send some one to baptize him. In the same way as at Tongres, his reputation soon spread among the people, and the five years spent in this retreat without spirityears spent in this reteat without spirits and direction, save from on high, he employed in praying for the cure of the sick and the maimed brought to receive his help. His holy life aroused the people's faith and enkindled a flame of love within

them, which was fed and kept aglow by A Poor Imitator of Dime Novel Heroes.

Mr. James J. Anslow, Newcastle, N. B., writes: "Mrs. Anslow was troubled

ing the stomach simultaneously, they can be eradicated. The promptitude and thoroughness with which Northrop &

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Joseph Rusan, Percy, writes: I was induced to try Dr. Thomas' Eelectric Oil for a lameness which troubled me for three or four years, and found it the best

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James Cullen, Pool's Island, N. F., writes: I have been watching the progress of Dr. Thomas' Eclectric Oil since its introduction to this place, and with much

pleasure state that my anticipations of its success have been fully realized, it having

cured me of bronchitis and soreness of nose: while not a few of my rheumatic neighbors' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the

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which it is manufactured.

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them, which was fed and kept aglow by the numerous miracles wrought by his hands. A nobleman's wife, by a dreadful mishap, having been the occasion of the death of her child, entreated her husband to seek the aid of the young hermit. The nobleman went to the Bishop, imploring him with tears in his eyes to ask Helier's prayers for the restoration of his child. The Bishop, accompanied by a magnificent escort, set out for the church in order to obtain the desired boon from God's servant. Great was Helier's astonishment on beholding the Bishop approaching, and greater still was his amazement on hearing what was wanted. But being accustomed to obey, he went to the church where the child's body lay stretched upon a bier, and thinking that it was now a proper time for Almighty.

The value of human life is so supremely important that anything which tends to its prolongation is entitled to the highest consideration. Speaking to us recently on this capital consideration.

It Saved My Life.

The value of human life is so supremely important that anything which tends to its prolongation is entitled to the highest consideration. Speaking to us recently on this subject, Charles Nelson, Esq., proprietor of the Nelson House, Port Huron, observed: "I suffered so with rheumatism that my arm withered, and physicians could not help me. I was in despair of my life, when some one advised me to try St. Jacobs Oil. I did so, and as if by magic, I was instantly relieved, and, by the continued use of the Oil entirely cured. I thank heaven for having used this wonderful remedy, for it saved my life.—Port Huron, (Mich.) Commercial.

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"Female Complaints." Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I was sick for six years, and could scarcely walk about the house. My breath was short and I suffered from pain n my breast and stomach all the time; also in my breast and stomach all the time; also from palpitation and an internal fever, or burning sensations. I also suffered from pain low down across my bowels and in my back, and was much reduced in flesh. I have used your "Golden Medical Discovery" and "Favorite Prescription," and feel that I am well. Very respectfully, DELIAH B. MCMILLAN, Arlington, Ga. Challe T. Creanage Druggies of Charles T. Creanage Druggies of Charles

Charles T. Casselman, Druggist of Chesterville, writes to the proprietors of that Sovereign Tonic, Burdock Blood Bitters, "Your Burdock Blood Bitters give universal satisfaction. All your medicines sell well, and many of my customers will take no other." yours, and cannot procure any here, she is taking another Emulsion; but as we prefer your preparation to any in the market, will you kindly ship me some at once and oblige." take no other."

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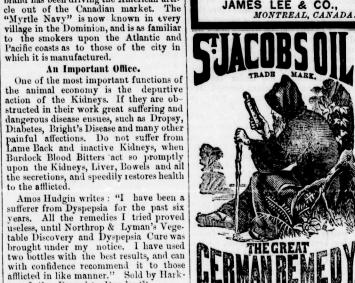
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ATNEW ORLEANS, TURSDAY, DEC. 19th, 1882. under the personal supervision and management of GEN. G. T. BEAUREGARD, of Usenia, CAPITAL PRIZE, \$100,000.

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Belton, Thorndale, (dally) Cherry Grove, St I.
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The Grove, Clinton and Seaforth
For Great Britain.—The latest nours for despat
Mondays, at 1 p. m., per Cunard packet, via New
White Star Line, via New York; Fridays, at 1 p.
Postage on letters, 5e, per jox; Newspapers le p.
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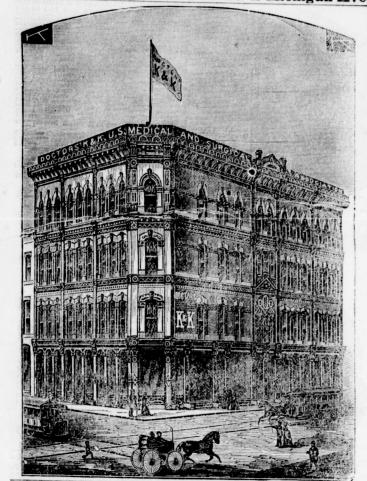
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	A . M .	P.M.	P.M.	A.M.	P.M.	P.M.
Great Western Railway Going East—Main Line. For Piaces East—H. & T. R., Buffalo, Boston, East-						
ern States	5 00	1.00		8.00	1 30	6.30
G T. R. East of Toronte, Kingston, Ottawa, Mon-		1 00	10 30	8 00	2 45	6 30
treal, Quebec and Maritime Provinces		1 00	5 00	8 00		6 30
For Toronto		1 00	F 10.00	0.00	1 30	
For Hamilton	5, 7 20	1.00	10.20	2 4 11	1 20 40	6 30
	0, 100	1 00	10.00	0, & 11	1 3042	45 6 30
ThroBags-Bothwell, Glencoe, Railway P. O. Mails for all places West of London, Detroit, Western	5 00	1 15		8 00		2 45
States, Manitoba, &c		1 15			0.1-	
Thro Bags-Windsor, Manitoba, Detroit, W'rnStates		1 15	10 30	8 00	2 45	
Thro Bags-Chatham						
Mt. Brydges	5 00	1 15	10 30	8 00	2 45	
Newbury	5 00					:6 30
Sarnia Branch, G. W. R.	5 00	1 15				24
Thro Bags-Petrolia, Sarnia, Watford and Wyom-						
ing	0.00			11.		
Railway P. O. Mails for all places West	6 30	1 15		8 & 9	2 45	
Strathrow	****	1 15			2 45	
Strathroy. Canada S. R., L. & P. S., & St. Clair Branch Mails.	6 30	1 15		8&9 30	2 45	
Glanworth Clare Branch Mails.			and the last			
Glanworth	7 30				2 45	
Wilton Grove.		1 15		9 00		
Canada Southern East of St. Thomas, and Pt.			0.00			
Bruce and Orwell	7 30				2 45	
Avimer	5304730	1 15			130424	5 69
C.S.R. West of St. Thomas, Essex Centre, Ridge-					2 45	
town and Amherstburg	7 30	1 15			2 45	
St. Clair Branch Railway P. O. Mails-Courtwright					- 10	• • • •
to St. Thomas, &c.,		1 15			2 45	
	5304780			9 00	2 45	6 30
Port Stanley.	7 30	1 15		9 00		
Port Dover & L. H. Mails.	7 15			8 00	2 45	6 30
London, Huron & Bruce-Ali places between Lon- don, Wingham, Hyde Park, Clinton, Seaforth,	113		****	8 00		• • • • •
White Church, Ripley, Kincardine & Lucknow	7 00			110	6 30	
Allsa Craig.	7 00	12 15			6 30	
W., G. & B. and Southern Ex. of W. G. & B	5 00			8 00		0.00
Between Harrisburg and Fergus	0 00	1 15			1 30	6 30
B. L. H. West of Stratford	7 15			3 00	,	
G. T. R. West of Stratford		10 1-				6 30
B. L. H. between Paris and Stratford		12 15			****	6 3
B. L. H. between Paris S. and Buffalo.	- 00	12 15			1 30	6 30
G. T. R. between Stratford and Toronto	5 00	12 15		****	2 45	
Georgian Bay and Lake Erie Division.	2111	12 15			1 30	
St. Manufacial Clarke Erie Division	7 15			1:1		
St. Mary's and Stratford		12 15	4 45	8 00	11 30	1 30
Thro Bags-Goderich and Mitchell	6 30		4 45	11 15		6 30
Belton, Thorndale. (daily) Cherry Grove, St Ives,			1000			
(Tuesday and Friday)		12 15				6 30
The Grove, Clinton and Seaforth			4 15	11 15		are:

The Grove, Clinton and Seaforth 415 1115

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are:
Mondays, at 1 p. m., per Cunard packet, vix New York: nesdays, at 1 p. m., per Inman or
White Star Line, vix New York; Fridays, at 1 p. m., per Canadian packet, vix Rimouski.
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Rates of Postage on Letters between places in the Frontinon, 3c. per 1 oz., prepaid by postage stamp; if posted unpaid, will be sent to the Dead Letter Office. Letters posted exceeding 1 oz. in weight, and prepaid only 3c. will be rated double the amount of deficient postage not prepaid. Newspapers, through Canada or to the United States, le. per 4 oz.
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London, July, 1882.

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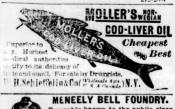
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FALL DRY GOODS!

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J. J. GIBBONS

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199 DUNDAS ST.

A CALL SOLICITED.

T. MILBURN & CO., Proprietors,

"NIL DESPERANDUM."

Important to Nervous Sufferers. Important to Nervous Sufferers.

THE GREAT ENGLISH REMEDY for Nervous Debility and all Nervous Affections, &c. is GRAY'S SPECIFIC MEDICINE. This is the only remedy which has ever been known to peramenently cure Palpitation and other affections of the Heart, Consumption in its earlier stages, Rushing of blood to the head, wind in the stomach, Indigestion, Loss of Memory, Want of Energy, Basnfulness, Desire for solitute, low spirits, Indisposition to labor on account of weakness, Universal Lassitude, Pain in the back, Dimness of vision, Premature old age, etc. Full particulars in our pamphlet which we send securely sealed on receipt of a 3 cent. stamp. The Specific is now sold by all Druggists at \$1.00 per package, or 6 for \$5.00, or will be sent free by mail on receipt of money, by addressing

THE GRAY MEDICINE CO., TORONTO.



Please observe that we will remove on or about *September* lst, to the grand premises, 214 Dundas street, where we are now fitting up a Photograph Emporium and Art Studio, the finest and most complete in this courtry. With greatly increased facilities in every departm nt, we will be enabled to serve our patrons with thorough efficiency.

EDY BROTHERS THE COOK'S FRIEND BAKING POWDER*
HAS HAD
FIRST PRIZES
Awarded everywhere exhibited.
Ottawa, 1879. Toronto, 1880. Montreal, 1880
and 1881.

and 1881.

BONZE MEDALS AWARDED.**

Toronto, ISSO. Montreal, ISSI.

Composed of ingredienta, the healthfulness of which is unquestioned, the COOK'S FRIEN D has long held a first place in the esteem of the public as a perfectly reltable article of household use.

The very extensive patronage bestowed on the COOK'S FRIEND indicates the favor with which real merit is ever regarded.

Manusctured only by the proprietor,

W. D. MCLAREN,

55 College Exreet, Montreal Retailed everywhere.

YOUNG MEN, the best place to secure a

Canada Business College, Hamilton, Ont.

It is an old established and substantial Business Secool with facilities as to practical teachers and appliances unequalled. For Catalogue and samples of first-prize penmuship, address B. E. Gallagher, Principal N.B.—It also affords the best advantages in all dense frage in the control of the c all departments to YOUNG LADIES.

CLEARING SALE

TO MAKE ROOM FOR

FALL IMPORTHTIONS

GOOD TWEED SUITS \$7.50.

ALL WOOL TWEED PANTS \$2.00.

PETHICK & M'DONALD

393 Richmond Street.

FITZGERALD. SCANDRETT & CO.

ARE AMONG THE LEADING

GROCERS IN ONTARIO.

An immense stock of Goods always on hand, fresh and good. Wholesale and Retail.

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4th Door East Richmond St BENNET SCHOOL FURNITURE CO

School, Church and Office FURNITURE

LONDON, ONT.

Designs and estimates furnished for Altars pulpits, pews, &c. We are also prepared to give low estimates for church furniture where architects plans are supplied.

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RUPTURE Cure without an operation or the injury trus-ses inflict by Dr. J. A. SHERMAN'S method. Office 251 Broadway, New York, His book, with Photographic likenesses of bad cases before and after cure, mailed for 10 cents.

Grand Banquet of Genuine Bargains in Pianos, Organs and all kinds of Musical Instruments, at Colwell's Popular Music House, 179 Dundas St., London, Ont. Choicest stock in city, lowest prices in Canada, and tooms one Frie dealing and terms easy. Fair dealing and polite attention. Come and

see. Satisfaction guaranteed. CHAS. F. COLWELL, Proprietor. THE LONDON BRUSH FACTORY

BRUSHES of every discription. All kinds of Mill and Machine Brushes made to order To secure a first-class article, ask for the London Brushes. All branded.

THOS. BRYAN. and 75 Dundas street, west.

Burdock BLOOD

WILL CURE OR RELIEVE. BILIOUSNESS, DIZZINESS, DYSPEPSIA, INDIGESTION. SALT RHEUM, HEARTBURN, HEADACHE.

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

T. MILBURN & CO., Proprietors, Toronto. UNDERTAKERS.

W. HINTON (From London England.) UNDERTAKER, &C.

The only house in the city having a Children's Mourning Carriage. FIRST-CLASS HEARSES FOR HIRE. 202, King St., London Private Residence 254 King Street.

CARRIAGES W. J. THOMPSON,

King Street, Opposite Revere House, Has now on sale one of the most mag-nificent stocks of IN THE DOMINION.

Special Cheap Sale During Exhibition
Week.
Don't forget to call and see them before you purchase anywhere else.
W. J. THOMPSON. MOSHANE

Bell Foundry Manufacture those CELEBRATED CHIMES AND BELLS for CHURCHES, ACADEMIES, &c. Price-list and Circulars sent free.

HENRY M'SHANE & CO.

Flesh Brush

QUICKLY CURES

LATEST BY TELEGRAPH.

Ireland.

London, Dec. 5.—There was a Home Rule demonstration at Salford last even-ing. Among those present were O'Don-nell and Kenny, members of Parliament. A resolution was passed condemning the Government for the determination to Government for the determination to prosecute Davitt and Healy, and congratulating these true patriots on the refusal to enter into terms for bail. Kenny declared if the Government imprisoned Davitt and Healy it must face the task of arresting the whole of the Irish Parliamentary party.

mentary party.

Dublin, Dec. 5.—Redmond, M. P., denies that his brother William's departure for France was to avoid prosecution. He says he remained in Cork five days after making his speech. He had been imperatively ordered to Nice for the benefit of his health, and only heard that his prosecution was contemplated when in Paris. By advice of all his faithful friends

charges.
London, Dec. 7.—Interest is centered in the prosecution of Healy and Davitt, and the trials before the Green Street Commission, which is presided over by Judge O'Brien, who long discharged the functions of Crown prosecuter there. He opened the Commission and his judicial career by giving a gloomy picture of the state of affairs in Dublin.

Davitt intends to subpæna Gladstone and Trevelyn to depose at his trial regard-ing the influence of agitation in Ireland on the passage of the Land Bill.

Canadian. St. John's, N. F., Dec. 4.—The steamer Liddlesdale, from New Orleans for Reval, with cotton, ran ashore this morning in a fog and will probably become a total

wreck. Crew saved. A man named Eastman met his death at Tilsonburg last Thursday by the caving in of a well. Despite all efforts the un-fortunate man remained in his precarious position, waist deep with the land fall-ing continually until 11 a. m. Saturday, twenty-four hours after the accident, when death relieved him.

Rev. Father Murphy has gone to Prince Edward Island at the request of the new Archbishop of Halifax, Rev. Dr. O'Brien, and while there arrangements for consec-

ration will be made.

A Grand Trunk brakeman named Gibson had one of his hands badly crushed whilst coupling cars at Woodstock Monday

morning.

Renfrew, Dec. 4.—On Saturday Wm.

McGibney had his feet caught in a frog and two wheels passed over his right leg and arm, mangling him so that death took place two hoursafter. The coroner did not deem an inquest necessary.

Beeton, Dec. 7.—Michael Ellard and

Jas. King were found frozen to death near here this morning.

Montreal, Dec. 9.—A private cablegram from London announces the death of Sir Hugh Allan there.

LOCAL NEWS.

Mr. E. J. Parke, barrister, has been appointed Police Magistrate for this city. About ten o'clock on Thursday night a fire broke out in the stables adjoining Labatt's Brewery. The building was completely destroyed, together with four valuable horses, a cow and a large amount

A teamster named Silas R. Boss was assisting in loading a wagon in the gravel pit at the foot of Adelaide street on Thursday last, when the embankment fell without the slighest warning, and buried the unfortunate man under its weight. He died soon after being taken out.

At a well attended meeting of the Irish At a well attended meeting of the Irish
Benevolent Society, on Friday evening,
the following members were appointed to
superintend the collection and distribution
of Christmas relief: Messrs J. M. Keary,
John Smith, M. D. Fraser, H. D. Long, S.
Grant, C. A. Sippi, A. Thompson, Ald.
Taylor, J. M. O'Mara, B. Cronyn, J. H.
Smellman, J. K. Labatt, Thus, Phalen, P. Smallman, J. K. Labatt, Thos. Phalen, P. F. Boyle, J. J. Blake, D. Regan, J. J. Gibbons and B. C. McCann.

The Men Who Succeed.

The great difference among men of all callings is energy of character or the want of it. Given the same amount of learning and integrity, and same opportunities and energies will make one man a conqueror. The want of it will see the other a failure. Dead beats are men without force. They had as good a chance as any of their companions. Others went ahead and carried off the prizes, while they were lying by the wayside dependent. It takes nerve, vim, perseverance, patient continuance in well doing to win a prize. And the young man who goes into a profession without this pluck and force will not earn salt to his porridge. He will drag along through life with the help of friends, getting some credit with them for being a well meaning man with delicate health and unlucky. The real trouble is lack of energy. It wants push, stamina, vigor, courage, resolution, will, determination—in one word, energy, to qualify a man for usefulness.—Church.

C. M. B. A. NOTES.

To the Editor of Catholic Record. To the Editor of Catholic Record.

The following officers were elected by acclamation to represent Branch No. 7, of the C. M. B. A., Sarnia, for the ensuing year: President, J. Mahony: 1st Vice-Pres, Dr. J. Phelan; 2nd Vice-Pres., J. Mara; Rec -Sec., M. P. Sullivan; Asst. Rec. Sec., J. Langan; Financial Sec., D. McCart; Treasurer, Rev. J. Bayard; Marshal, J. McDonald; Guard, J. Boyle; Trustees, M. Lysaght, J. Cochlane, P. J. Phelan, H. Reilley. Retiring President, as Chancellor.

M. Lysaght, Rec. Sec.

A short tale well told.

Mr. Gwynn Harris, Health Officer and Inspector of Marine Products. Ilving in South Washington, drew \$15,000 for one dollar spent in the Louisiana State Lottery yesterday. The lucky number was \$35,195 — Washington D.C. Star Oct. Ilth. The next drawing will occur December 19th. Full particulars can be had of M. A. Dauphin, New Orleans, La.

BRANTFORD LETTER.

At the regular monthly meeting for December of the Roman Catholic Separate School Board the following resolution was unanimously adopted:—
Whereas, it has pleased Almighty God to afflict the Diocese of Hamilton by calling to Himself its chief pastor, the late revered and lamented Bishop Crinnon.
And whereas, his death has fallen as a sudden, unexpected and dreadful calamity on the Diocese at large and on this parish in particular, be it

on the Diocese at large and on this parish in particular, be it
Resolved, that while bowing to the will of God we express our deep sorrow and sincere sympathy to our fellow Catholics in their sad bereavement; and be it
Resolved, that a copy of this resolution be sent for publication to the city papers, the London Record, Toronto Tribune, and Isiah Canadian. and Irish Canadian.

Brantford, Dec. 8th, 1882. SCHOOL MATTERS.

Some changes have been made recently in the school surroundings which must Paris. By advice of all his faithful friends he will remain in a warm climate until his health is restored, and then return to Ireland to meet the action against him.

The proceedings against Davitt, Healy and Quinn have been adjourned ten days to enable the defendants to meet the charges.

London Dec. 7—Interest is centered.

geously.

The trustees have resolved to change their method of supplying books at New Years. For the past few years the Board have furnished all requisites, making a small advance in the monthly fees. Though this method was of great advantage in many respects it was not entirely

Though this method was of great advantage in many respects it was not entirely satisfactory, and a return to the old method has been decided upon.

The retiring members of the Board at the end of this year are Mes-rs. Hawkins (secretary), Savage, McEvoy, Joseph Quinlan and Whitby. One or two of these have expressed an intention not to offer for re-election. It is not certain as yet who will be the candidates, though about this season of the year a deep interest is usually manifested in the welfare of the school, so much so that one would never think it could be difficult to get a quorum together of a summer evening.

think it could be difficult to get a quorum together of a summer evening.

SOBALITY RECEPTION.

On Sunday afternoon eleven young ladies were received into the Sodality of the Blessed Virgm here. There was a very full attendance of members, and a large number of other members of the congression witnessed the interesting erre. gregation witnessed the interesting cere-mony. The postulants bore lighted candles, and as they advanced to the altar ject of the feast of the Immaculate Conception, which he explained in an affectception, which he explained in an affecting manner, dwelling upon the great privileges enjoyed by the Mother of God. He reminded the members of the special ties binding them to the Blessed Virgin, and of the special duties devolving upon them. After the reception the Te Deum was chanted, and the ceremony was closed with the benediction of the Blessed Sacrament. The Sodality here is in a very with the benediction of the Blessed Sacrament. The Sodality here is in a very flourishing condition, and steadily increasing in numbers. Every month the members approach holy communion in a body wearing their ribbons and medals. Those familiar with similar societies elsewhere say that the Sodality of Brantford is second to none in the province.

second to none in the province.
OTHER MATTERS. Mr. Griffin is making good progress with his work on the interior of the church, and while things are not as pleasant looking on account of scaffolding and material, it is not as hard to heat up as formerly.

York, and as the hitherto moderately furnished apartments were freshly burnished up with the addition of two cosy arm-chairs, a reporter inquired of Mrs. Miller how she had been able to make so many comfortable changes, to which she replied: "It is all due to our dear little daughter, Josie; she is a great pet and solace to me and her father, and although only 15 years of age, has worked very hard as a seamstress, earning but a modest pittance to help us pay the rent."

"I was afraid," interrupted Mr. Miller, and the tears came to his eyes as he spoke, "that the darling would overwork berself, and I encouraged her to save a few dollars for a dark day. About the

beginning of November I was surprised when she told me that she had sent a dollar by mail to M. A. Dauphin, New Orleans, La., with the expectation of making a large fortune. I did not approve of it at first, when she said she had done the same thing hefers and had implicit faith in thing before, and had implicit faith in The Louisiana State Lottery Company. Imagine what an agreeable disappoint-ment we received on the 14th of November last, when we were notified that ticket numbered 52.116, which she held, was entitled to one-fifth of the capital dona-

tion of \$75,000." "Did Miss Josephine collect her share "Did Miss Josephine conect her share promptly?" queried the reporter.
"Oh, yes indeed; Mr. Dauphin paid over to the express company \$15,000 to the order of Miss Josephine Miller, and

she got the money last week."
"The little darling was so crazy with joy that I asked her to take a little vacation," and the old gentleman smiled, as he thanked the reporter for congratulat-ing him upon his daughter's good for-tune.—Philadelphia Record, Decem-

We cannot love Jesus or merit His love in return if we show disrespect for His Virginal and Ever-Blessed Mother Mary.
The Blessed Virgin is near and dear to the heart of her Divine Son. If we but love her, Jesus will love and shower His blessings upon us.

A long list of proposed saints has been brought to the Sacred Congregation of Rites for beatification and canonization.

CHRISTMAS

AT THE Catholic Record Book Store.

Pure Pearl Rosary Beads strung on silver; Garnet Reads, strung on silver; Imitation Coral Beads. and a large variety of other kinds to select from.

Holy Water Founts in Dresden China and Parian Marble, Ivory Crucifixes on Ebony Stands, and an immense variety of Statues at Prices to suit all. PRAYER BOOKS

We have the Largest and Best Selected Stock of Prayer Books West of Montreal. The prices of these books are so low that we have not to purchase a very large stock in order to be able to supply the great demand. The prices range from 15c to \$4 each. DOUAY BIBLES From \$1 to \$12 each.

THE POETS. THE POETS.

We have a large stock of the Works of the most distinguished Poets, bound in a style suitable for presents, at the [following prices: ADELAIDE PROCTER, \$1.50 LONGFELLOW, 90 MILTON, 90 MILTON, 90 MOORE 91 SHELLEY, 93 HEMANS, 90 GOLDSMITH, 90

A LARGE STOCK OF CHRISTMAS

who wish to purchase Catholic and Objects of Devotion, as well as all in the stationary line, would do well CALL AND EXAMINE THE STOCK we have on hand before purchasing else-where.

THOS. COFFEY. CATHOLIC BOOK STORE, Cor. Dufferin Avenue and Richmond St BIRTHS.

BIRTHS.

BYRNE—In Toledo, Ohio, December 5, 1882, the wife of J. L. BYRNE, formerly of Brantford, Ont., of a son.

DIED.

In Detroit, on Friday, 8th instant, Patrick Charles State, son of James State, of this city, aged 28 years. May he rest in peace. Funeral took place in Detroit, on Monday 11th inst., at ten o'clock.

LOCAL NOTICES.

Asthma, Bronchitis, Catarrh

and consumption in its first stages are treated at the International Throat and Lung Institute, 173 Church Street, Toronto, where the Spirometer is used, an instru-ment invented by Dr. M. Souvielle of Paris, and ex-aide surgeon of the French army, which conveys the medicines in the form of cold inhalations to the parts diseased. Suitrailing the Sccretary asked that they be admitted, when the usual questions were asked and replied to and the candidates were admitted. Rev. J. F. Lennon, the director, then gave an address on the subrequired. Consultations and a trial of the Spirometer free. Poor people bearing certificates furnished with the instrument free. When not convenient to visit the office write, enclosing stamp, for pamphlet, giving full particulars to International Throat and Lung Institute, 173 Church street, Toronto, or 13 Phillip's square, Montreal.

Catholic books, pictures, beads, scapulars, meda's, etc., of all kinds, kept con-stantly in stock at the Catholic Record Bookstore, corner of Richmond street and Dufferin avenue.

Another Voice in Favor of the Pride of
the Valley.
Hudsonville, Noy. 17, 1882.
PROF. A. M. SHRIEVES,
DEAR SIR:—Your valuable medicine has done me a great deal of good. I have only tried one box, find enclosed \$1 for five boxes of Pride of the Valley, and oblige
Yours Respectfully,
C. GUILD.
Hudsonville, Ottawa, Co. Mich.

For the best photos made in the city go to Epy Bros., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

a specialty.
Special Notice.—J. McKenzie has re-Josie's Thanksgiving.

There was a very happy Thanksgiving at the home of Mr. and Mrs. Miller, of No. 319 East Fifty-second street, New York, and as the hitherto moderately furnished another was not provided in the control of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

R. S. Murray & Co. are prepared to fit up churches, public buildings, hotels and private residences with Brussels, Whiltan, velvet, tapestry, three-ply Kidderminster and Dutch carpets, India and China matting, English oil cloth, cut to fit rooms: American and Canadian oil cloth. French, English and German lace curtains always on hand. Largest stock of house furnishings in America. Carpets made and laid at very small charges, cut, matched and tacked free, 124 Dundas

street, and 125 Carling street.

THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow to the grave is now, we are glad to think, becoming rarer every year as the use of Cingalese Hair Restorer becomes more general. By its use the scanty locks of age once more resume their former color and the hair becomes thick and luxuriant general. as ever ; with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to sadden Sold at 50 cents per bottle. For sale by all druggists.

Mothers! Mothers!! Mothers!

Mothers! Mothers!! Mothers! Are you disturbed at night and broken o. your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS, WINSLOWS SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the laste, and is the prescription of one of the oldest and best female physicans and nurses in the United States. Soid everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering.

Rest and Comfort to the Suffering.

"Brown's Household Panacra" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache, "It will most surely quicken the blood and Heal, as its acting power is wonderful." "Brown's Household Panacea." being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Rest and Comfort to the Suffering.

TEACHER WANTED.

CHIRD-CLASS FEMALE TEACHER
wanted for the R. C. Separate School, in
fullett. Apply to Thos. CARBERTT, Clinton
ost. Office.

llett, Dec. 9, 1882. 218-3w BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform, For sale by Grocers. D. S. WILTEERGER, Proprietor. 233 North Second Street, Philadelphia, Pa.



THE BEST CHRISTMAS CIFT

Not WIRE Brushes. JUST RECEIVED.

OUTSETVES TO FEIGHTS LINE IMPORTED IN DOT AS TEPFESENTED. ASK YOUR DELINGSTEE FALL BOOK AND THE PALL MALL ELECTRIC ASSOC'N, 842 Broadway, New York. Not WIRE Brush CHEAPEST BOOK IN THE WORLD. The New American Dictionary Price only \$1.00. Contains 1,000 Engravings and 100 pages 1100. More than any other house and ever all every successful to the serial showledge, as well as the fair, but a large volume. It contains every section and gill. No pokenish, but a large volume. It contains every section and gill. No pokenish that the stress meaning, derivation, spelling and pronunctation, and a vast amount of absolutely necessary information upon Science, Mysiology, Biography, American Blatory, insevent has been upon Science, Mysiology, Biography, American Blatory, insevent has been contained to the second contained to A LARGE LOT OF NEW SCOTCH TWEEDS SUITS TO ORDER, \$17.00,

PANTS to order, \$4.50, WORTH \$6.00.

WORTH \$20.00

PETHICK & McDONALD. 393 RICHMOND ST.

COMMERCIAL.

London Markets.
London, Ont., Dec. 11.
GRAIN φ 100 lbs. Wheat, Spring....
" Deihl,
" Trédwell
" Clawson...
" Req FLOUR AND FEED Corr.meal .. Storts Bran Hay Hay Produce. Eggs, retail... basket. Butter per lb. "crock. "tubs...

Lard.

SKINS AND HIDES.
Lambskins, each.
Calfskins, green. * * b.
Tallow, rendered...

"rough...
Hides, No. 1... MISCELLANEOUS. Chickens, & pair...

Chickens, & pair...

Ducks per pair...

Beef, & cwt....

Muttor, & b.....

London Stock Market. | London, -noon, Dec. 11. |
| Name. | Sellers Buyers. |
| ural,xd | 125\[125\[125\] | 106 Ontario.....xd Royal Standard..... Ontario Investment Ass'n London Life..... 113

Montreal Market.

Montreal, Dec. 11.

FLOUR-Receipts, 24,000 bls; sales, 0; Market quiet, unchanged. Quotations are as follows: Superior, 4 85 to 490; extra, 4 75 to 4 80; spring extra, 4 75 to 4 80; superfine, 4 40 to 4 50 strong bakers', 5 25 to 6 50; fine, 4 00 to 4 10; middlings, 3 70 to 3 75; pollards, 3 40 to 3 0 Ontario bags, 2 10 to 2 40; city bags, 3 20 to 3 25.

36. AIN—Wheat, white winter, 104 to 106. Canada red winter, 106 to 109 spring, 10 to 10. Corn, 85c to 85c. Peas, 990 to 090. Oats, 35c to 37c. Barley, 60c to 70c Rye, 60c to 61c. Butter, Western, 17c to 19c. PROV ISIONS—Butter, Western, 17c to 19c. 920 R. M. N. 18c to Eastern Townships, 19c to 22; B. & M., 18c to 22c. Creamery, 26c to 30c. Cheese, 11½c to 12c Pork, mess, 20 0 to 21 50. Lard, 14½c to 15 Bacon, 14c to 15c. Hams, 15c to 17c.

Toronto Markets-Car Lots.

Toronto Markets—Car Lots.

Toronto, Dec. 11.
WHEAT—Fall, No. 1, \$0 00 to \$0 00. No. 2, \$0 91 to \$0 91. No. 3, \$0 88 to \$0 89. Spring.—No. 1, \$0 95 to \$0 96. No. 2, \$0 93 to \$0 91. BARLEY—No. 1, 75c. to \$0 75. No. 2, \$0 69 to 0 70. No. 3 extra, \$00 to \$0 00. No. 3, \$51c to \$0 52. No. 1, 40c to 40. No. 2, 70c to 73c. OATS—No. 1, 40c to 40. No. 2, occ. FLOUR—Superior, \$4 40, to \$4 45; extra, \$4 30 to \$4 35.
BRAN—\$12 09 to \$12 00.
BUTTER—13c to 21c.
GRASS SEED—Clover, \$5 10 to \$5 25.
BARLEY—(street)—33c to 71c.
WHEAT (street)—5a1, \$1 27 to \$1 29,

WHEAT (street)—Fail, \$1 27 to \$1 29,

HAMILTON, Dec. 8—Wheat, white at 0 00 to 0 00: red, 0 90 to 0 95; Deihl, 1 15 to 1 15, barley, 50e to 88c; oats, 37c to 38c; peas, 68c to 70c; corn, 55c to 0 70; rye, 56c to 60c; clover seed 4 30 to 6 40: timothy, 2 50 to 0 00. Dressed hogs, choice, 8 50 to 0 00: No. 2 do, 7 7 7 to 8 00: live hogs, none offering. Hams, 13c. B. bacon, 13c; roll do., 12jc; shoulders, 10jc: long clears 11c: C. C. bacon, 13c to 15: extra, 40c to 00: small rolls, fresh, 15c to 25c. Egga-Fresh, 1n cases, 18c to 20c. Lard—Farmers' tried, 12jc to 18c, 18c to 120c. Lard—Farmers' tried, 12jc to 18c, 18c to 12jc. Lard—Farmers' tried, 12jc to 18c, 18c to 20c. Lard—Farmers' tried, 12jc to 20c. Lard—Farmers' tried Tatiow-tiled, 7½ to 20. Dried apples 5½ to 6½ St.

St. CATHARINES. Dec. 8—Flour, No. 1
super, 475 Ø 50; fall wheat, 0 93 Ø 0 00
barley, 60c Ø 70c; peas, № 6 00; oats, 6c Ø 38c
cattle, (10ve weight) 4 00 Ø 5 50; beef, 6 00 Ø
7 00; mutton, 8 (0 Ø 9 00; dressed hogs, 8 0 0
9 00; hies, 7 00 to 8 00; sheepskins, 60 to 0 0
butter, 26c Ø 28c; eggs, 28c Ø 30c; cheese, 12c
Ø 00c; hay, 7 750 Ø 80; botatoes, 0 60 Ø 0 70
corn, 85c Ø 90c.
OTTAWA. Dec. 8—Flour, No. 1 super 85 00

corn, 85c @ 93c.

Ottawa, Dec. 8.—Flour, No. 1 super, \$5.00 to 5.50; fall wheat, 1.00 to 1.65c spring wheat, 1.05 to 1.10; barley, 65 to 70; peas 0.70 to 0.75, oats, 37c to 38c; cattle. (live weight), 3.00 to 4.50; beef, 4.00 to 6.00; mutton, 7.00 to 8.00 dressed hogs 8.00 to 8.50; hides, 7.00 to 7.50 sheepskins, 0.90 to 1.40, wool, 00c to 00c; butter, 17c to 20c, eggs, 19c to 22c, cheese, 13c to 15c hay, 11.00 to 13.00 per ton; potatoes, 70c to 75c per bag; corn, 85c to 99c.

HALIFAX, N. S., Dec. 8.—Flour market a little more active last week. Choice pastry 7 25 to 7 75; superior extra, 5 60 to 5 65, extra superfine, 5 50 to 5 60; spring extra, 5 50 to 0 00; strong bakers, 6 10 to 6 30; superfine, 5 25 to 5 50; Yellow k. d. cornmeal, 4 35 to 4 40; fresh ground, 4 30 to 4 30, Canada oatmeal, 6 00

KINGSTON, Dec. 8.—Flour, No. 1 super, 7 00

KINGSTON, Dec. 8.—Flour, No. 1 super, 7 00 to 8 00; fall wheat, 0 90 to 0 95; spring wheat 0 95 to 0 00: barley, 65c to 70; peas, 70c to 72 cats, 35c to 00c; catle, live weight. 3 00 to 4 07, beef, 5 00 to 6 00; mutton, 5 00 to 6;00, dressed nogs, 7 00 to 8 00 hides, 6 00 to 8 00. sheepskins, 0 50 to 1 25; wool, 18c to 20c: butter, 22c to 24c; eggs, 10c to 10j; cheese, 10j to 12jc: hay, 11 00 to 13 00; potatoes, 0 70 to 80 per bag; corn, 0 80 to 00c; rye, 55c to 0c. per pag; corn, 0 80 to 00c; rye, 55c to 0c.

GUELPH, Dec. 8—Flour, No. 1 super, 259 \$\tilde{g}\$2 75; fall wheat, 0 90 to 0 95; spring wheat, 0 90 to 0 95; spring wheat, 0 90 to 0 95; barley, 40c to 60c; peas, 65c to 75c; oats, 34c \$\tilde{g}\$ 36c; cattle (live weight); 3 00 to 4 00; beef, 4 00 to 7 00; mutton, 5 00 \$\tilde{g}\$ 7 00; dresskins, 0 70 to 1 25; wool, 18c to 20c; butter, 8c \$\tilde{g}\$ 20c; eggs, 20c \$\tilde{g}\$ 22c; cheese 10c to 12; hay, 8 00 \$\tilde{g}\$ 10 00; potatoes, 0 50 \$\tilde{g}\$ 0 60 per bag; corn, 00c \$\tilde{g}\$

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N.B.—Butchers' meat is not required for

and Hamilton, nor for the Central Prison and Reformatory for Females. Specifications and conditions of contract can only be had on making applications to the Bursars of the respective Institutions. Two sufficient sureties will be required for the due fulfilment of the contracts.

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Parliament Buildings, Toronto, 1 1st December, 1882. 217.2w



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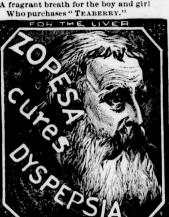
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VOL 5

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N. WILSON & CO A Legend of Christmas Eve.

Underclothing, Etc.

EDITH M. COOK IN CATHOLIC WORLD. As a child the world's Redeemer As a child the world's Redeemer
Clasps his Mother's hand to-night,
And his infant brow is shining
With that radiance, softly and bright,
Making once in Bethlehem's stable cold
and darkness fire and light.

As a child among the children Of his Father's house he stands When the Christmas-trees are kindled By the busy angels' hands:
Swiftly on glad mission speeding, to and
fro, the white-winged bands.

Echoeth through the courts of Heaven Sound of unchecked childish mirth, Keeping, with a soft-voiced clamor, Holy day of happy birth When a child, to win man's loving, came the Lord of Heaven to earth. Stands his tree among the others, Tall and strong and very fair ;

Sweetest scent of earthly forests

Filling all the heavenly air,
Lifting, as it were, in incense, grateful
earth's adoring prayer. But scarce lighted are the tapers On the Christ-child's cross-boughed tree, And the angels, as they pass it, Scarcely seem its want to see Through the myriad lights that sparkle like the sun upon the sea.

And the hosts of little children. Happy-hearted, scarcely mark In the light of Jesus' smiling That his tree alone is dark; That where lights should burn the brightest, shineth but the tiniest spark.

Till one little soul that, nestling Lovingly at Mary's feet-Finding thought of earthly mother
In her hand's caresses sweet—
Questioning words of childish wonder doth
with grieving heart repeat:

Why hath none our Lord's tree lighted?" Soft he speaketh, unafraid. Then unto him Mary answering: "Tender heart, be not dismayed, Though thy tree like star be gleaming, and my Son's seems dark with shade.

All thy taper God's dear angels Set with heavenly love aglow, But the flames my Son's to kindle Must be born on earth below, Must ascend from each soul's altar bought · Every thought of him uprising

From a loving human heart Swift shall make dark-seeming tape Into golden shining start; So he wills his earthly brothers in his Christmas shall have part. Every kindly thought for others.

Every loving action wrought,
Every sigh of soul's contrition,
Shall with kindling flame be fraught,
And the burning candles symbol cart
love in deed and thought. " Lonely were my Son in heaven, And his Heart unsatisfied, Did to-night amid earth's gladness Rise no thought of Him that died,

Rise no thought of her that worshipped Bethlehem's manger straw beside. " Royal gifts to men he giveth, And his angels on them wait; But the Lord of men and angels Chooseth ever humblest state, And in lowliest heart that loves him seeks his own love's thirst to sate

So he chooseth that not angels Light to-night hisChristmas-tree Heavenly service for his brothers,
For himself earth's charity;
And the brightness of his Christmas measure of earth's love shall be

On the Christ-child's tree the tapers With a glow, e'er deep'ning, shine Prayers of grateful heart ascending, Sin o'erthrown in some soul's shrine, Loving thought in noble action grown more like to love divine.

Then the Christ-child, smiling softly Then the Christ-child, smining softly,
Gazeth in his Mother's eyes,
Listening to the angels' singing
Sounding through the starlit skies.
Gloria in excelsis Deo"—as of old the strong words rise

With the song of angels mingling Earth's glad Christmas harmony And the Peace of God descending In hearts warm with charity, While far down the streets of jasper shines the Christ-child's Christmas-tree.

BOOK NOTICE.

Maxims of St. Francis de Sales.

We have received that excellent and most readable as well as instructive o manuals-"Maxims and Counsels of St Francis de Sales for every day of the year," translated from the French by Mis Ella McMahon and published by Benzige Brothers. It is a little book that cannot if it is as widely circulated as it ought fail) to do a great deal of good.