









An Irish Summer.

Wandering steps have brought me hither, from the island of the shamrocks, To this larger home of freedom, where her sun shines on the land;

FATHER BURKE, O.P., AT MANCHESTER.

On Sunday, Oct. 15, sermons were preached at St. John's Cathedral, Salford, by the Very Rev. Thomas Burke, O. P., in aid of the schools. High Mass was sung by Rev. Father Hennessy, Rev. Father Derris being Deacon, and Rev. Father Maguire Sub-deacon.

Spirit's Cures.

Record, a Protestant Wellington county, traces is said to be the only one never ceases of which is a cure of this young lady in for some time, and attendants declared she heard of the wonders of the Rev. Father Maguire, went to see him, completely rid of her gentleman merely offering up a prayer.

little liver pills of the blood, speedily of the liver, stomach

my plug" correctly re-ly upon which its ducted. There is not cent expended upon

the one great lesson that his mother had taught him, and his purity of conscience was the distinctive feature of his sanctity.

When he was thinking of the evil pleasures which he had enjoyed, the pale face of his mother would rise up before him, and he saw that that face was furrowed with traces of sorrow.

Little did those Pharisees know him, wise though they were in their generation; Our Lord did not turn from the sinner, but as soon as the tears fell upon His sacred feet, that moment her soul was cleansed, and was as fair as the morning.

Prayer, thanksgiving, praise and homage all enter into, and have their place in, and form part of religion, but if a religion contained nothing more than prayer and thanksgiving and praise and homage, it would not be a divine religion.

Protestantism is a system without sacrifice. The ordinary Protestant prays to his maker, praises and adores Him. He does so more. He has nothing else, and he knows of nothing else to offer to his Maker.

IMPOSSIBLE RELIGIOUS POSITION. and no wonder that inconsistency is its natural and well-nigh result. He prays, to praises and honors his fellow-creature who is yet in the flesh, mortal, fallible, ignorant, weak, and miserable as himself.

"Accept our Gratitude." Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—Your "Golden Medical Discovery" has cured my boy of a fever sore of two years standing. Please accept our gratitude.

Do NO VIOLENCE TO THE LIVER and general system by repeated doses of mercury in the shape of calomel and blue pill. Many persons thus dose themselves even without the advice of a physician.

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

SACRIFICE AND PRAYER.

No Religion Without Sacrifice can be Divine.

Sacrifice is and must be the chief and central act of a divine religion. There is, of course, and there can be no true religion which is not a divine religion.

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AN INTERESTING LETTER.

Cardinal Manning and the Late Dr. Pusey.

The following extracts from a letter addressed, nearly twenty years ago, to Dr. Pusey, by his Eminence Cardinal Manning, who was then at St. Mary's, Baywater, have a special interest at the present time.

MY DEAR FRIEND—I do not know why twelve years of silence should forbid my calling you still by the name we used both to give and to accept of old.

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of its pale. Now, they are incalculably out of it who are and have always been either physically or morally unable to see their obligation to submit to it.

and either knowing it will not obey that knowledge, or, not knowing it, are culpable for that ignorance. I will say, then, at once, that we apply this benign law of our Divine Master as far as possible to the English people. First, it is applicable in the letter to the whole multitude of those baptized persons, who are under the age of reason.

FREEDOM OF RELIGIOUS INQUIRY and religious thought is unjustly limited or suspended by the authority of parents and husbands. And, lastly, the large class who have been studiously brought up, with all the dominion of a young life, to believe sincerely, and without a doubt, that the Catholic Church is corrupt, has changed the doctrines of the faith, and that the author of the Reformation is the Spirit of holiness and truth.

CHURCH OF ENGLAND as a mockery? I have no deeper conviction than that the grace of the Holy Spirit was with me from my earliest consciousness. Though at the time, perhaps, I knew it not as I know it now, yet I can clearly perceive the order and chain of grace by which it descended from heaven to me.

WORKING OF THE HOLY SPIRIT in individual souls is, as I have said, as old as the fall of man, and as wide as the human race. It is not we who ever breathe or harbor a doubt of this. It is rather they who accuse us of it.

ANGLICAN REFORMATION is a cloud of heresies; if the Catholic Church be the organ of the Holy Ghost, the Anglican Church is not only no part of the Church but no Church of divine foundation. It is a human institution, sustained as it was founded by a human authority, without priesthood, without sacraments, without absolution, without the real presence of Jesus.

INSPIRATION OF HOLY SCRIPTURE in the divine certainty of dogmatic tradition, in the divine obligation of holding no communion with heresy and with schism, will be driven in upon the lines of the only stronghold which God has constituted as "the pillar and ground of the truth."

For one dime get a package of Diamond Dyes at the druggist's. They color anything the simplest and most desirable colors.

A GREAT FEATURE OF MODERN TIMES.

The chief feature of our modern times is the fading away of nationalism from men's minds. Nationality in its bad sense is the great bar of civilization; and minds of all nations and all schools of opinion, philosophical or so-called religious, are seeking after the breaking down of all partition walls, and the fusing of mankind into one vast brotherhood of love.

CONFESSION BY TELEPHONE.

At first sight it may seem difficult to make the theologians of another age pronounce upon the questions raised by the conditions of modern life. The current number of the Irish Ecclesiastical Record raises a curious and not idle question as to the validity of confession and absolution by means of the telephone; and it shows how, by a careful manipulation, the problem may be brought within the scope of the decisions of Suarez and others.

Anglican Affectation.

The close imitation of priests in "get up" of some Protestant clergymen in England and even here, is a fact worth noticing. The Roman collar, clean shaven face and priestly garb have often proved an erroring preacher, and led many a Catholic to pay him the homage of faith. This is pardonable, although we would prefer the inward resemblance to the priestly character, rather than the outward likeness which some Protestant ministers affect.



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THOS. COFFEY,  
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Six months..... 1 00  
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**LETTER FROM HIS LORDSHIP BISHOP WALSH.**  
London, Ont., May 23, 1879.  
DEAR MR. COFFEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its name and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and 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 earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,  
Yours very sincerely,  
+ JOHN WALSH,  
Bishop of London.  
MR. THOMAS COFFEY,  
Office of the "Catholic Record."

**Catholic Record.**  
LONDON, FRIDAY, NOV. 24, 1882.

**TWO MARTYRS**

It will be interesting to our readers to know that the Congregation of Rites has now before it the documents in the cause of the beatification of the two celebrated martyrs, Cardinal Fisher and Thomas More, the first Chancellor of the University of Cambridge, the second Lord High Chancellor of England. The names of these illustrious men recall one of the most troubled periods of English history. This indeed is a most opportune time to bring into relief the lives and merits of these great men who in the despotic age of Henry VIII. resisted the assaults of regal power on the rights of the Church. In many countries, even at the present time, tyranny in one form or another encroaches on the rights of the Church. The state lays hands on our day, as it did in England under Henry VIII., on the domain of Christ, or rather with certain peoples, the state or the faction pretending to be its impersonation, bolder than the Tudor himself, deifies itself. In these countries the child is taught to worship not God, but the State, and citizens are called upon to concede to the dominant faction and absolute submission refused to the Church.

The example of the martyrs is at all times most salutary, and the solemn proceedings instituted by the church for their beatification are ever replete with the instruction best adapted to the wants of the age in which they are instituted. John Fisher was born in the county of York in 1455. As Chancellor of the University of Cambridge he became preceptor of Henry VIII., at whose hands he afterwards suffered death. As that unfortunate monarch preface his designs against the Church by the suppression of some of the smaller monasteries, Fisher once said to him, "It is from the forest you seek the handle of a hatchet, but when you have obtained it, employ it to destroy the entire forest itself." Such a spirit of independence found no favor in the king's eyes, who after a time ordered the arrest of Fisher for opposing his nefarious designs on the Church.

The Supreme Pontiff, Paul III., desirous of giving to the courageous defender of holy religion, its privileges and prerogatives, a testimony of regard, raised him to the Cardinalate. At the news of this action of the Pope, Henry VIII. burst into a paroxysm of rage, declaring that the Pope might send Fisher the hat as soon as he wished, but he would take good care that the day it arrived Fisher should not have a head to wear it. Accordingly he was tried and condemned, suffering death on the 21st June, 1535. He had attained the age of eighty years. All his life had been consecrated to theological studies, and his works even after death made many converts, including, amongst others, the celebrated Chillingworth.

The life of Sir Thomas More also belongs to history. It is well known what brilliant talent he displayed in the peace conferences at Cambry. His mildness and equity, combined with an admirable promptitude in the decision of affairs, above all his unblemished integrity, made him a

popular favorite in England. To his sons, who sought places at his hands he replied, "My sons, allow me to administer justice for all. On this depends your glory and my salvation, fear nothing, for you will ever have the better part, the blessing of God and that of your fellow-men." He left the Lord Chancellorship which had enriched so many before him, poorer than when he entered on its duties. Such a man could not long keep the favor of a despot. It was when Henry resolved on surrendering the ties which bound England to Rome, that Sir Thomas resigned his high post. Under no pretext, under no threat, could he be induced to take the oath pledging belief in the spiritual supremacy of the king which the latter wished to extort from all public functionaries. He was for this reason thrown into the tower of London. Friends entreated him to give way, asking how he could be of an opinion different from that of His Majesty's Privy Council. "I have," he replied with pride, "the universal church, which is the grand council of Christians." To his wife, who represented to him that his life was necessary to his family, Sir Thomas said, "How many years more have I to live?" "More than twenty," was the answer. "And you desire me to barter eternity for twenty years of life." Three years elapsed between his sentence and execution, and these were years of prayer. On the eve of death, this noble man writing to his daughter Margaret, said: "I burn with the desire of seeing God and am happy to die to-morrow, the Octave of the Prince of the apostles and the feast of the translation of St. Thomas of Canterbury. It will be for me a day of great consolation." Henry VIII., unable to reduce this lofty spirit to a denial of faith, ordered the execution for the 6th of July, less than a month after the death of the venerated Fisher. Sir Thomas on being urged to implore the royal clemency, is reported to have said, "I pray God to preserve all my friends from such clemency." He met death fearlessly, as became a martyr to the faith. His head remained for fifteen days exposed on London bridge.

The life of Sir Thomas More was remarkable. That styled Utopia is one entirely of the imagination, as its title indicates. But his reply to Luther is the work of an eminent controversialist and his dialogue *quod mors pro fide fugienda non sit*, that of a hero of the faith.

That the examples of these noble Catholic souls may inspire the faithful with that active and heroic faith so necessary at the present time, is our earnest hope. Martyrs are never at any time wanting in the Church. To-day she has her apostles who beyond the limits of civilization sacrifice their lives for their faith.

But in Europe, and even in America, a new species of barbarism threatens the church. The traditions of the reformations are not forgotten. Catholics must now, as in the days of Cardinal Fisher and Thomas More, be ready to testify to their faith even to the very shedding of blood.

**OBEEDIENCE AND SUBMISSION.**

In a remarkable article under the caption *Obeissance et Soumission*, our able contemporary, *Le Journal de Rome*, writes what may be with profit read by all. "The Holy Father, in his speech of the 15th of October, reminded the Catholics of France that the first and essential requisite of union and concord amongst them was submission and obedience to their bishops. The counsels which the Pope addresses to one nation are applicable to all others the directions of the Church being universal."

It is in truth undeniable, that the voice of the Supreme Pontiff has been raised at an opportune moment, and that never could it have been more appropriate than now to remind Catholics that the true guides of their consciences are the men invested with spiritual authority, the bishops in their respective dioceses, and the Pastor of Pastors at the head of the church. Disorder which is now clothed with universality seems to have entered even

the sacred phalanx which has yet remained faithful to the church. We often hear of divisions and dissensions in this or that diocese, of struggles between Catholic journals and rivalries between the various associations which aspire to the honor of resistance to the criminal deeds of revolutionary impiety and injustice. Submission and obedience are indeed words which are on all tongues, but convey wholesome thoughts absent from too many hearts. It is, indeed, easy for a journalist to advise others to practice submission, difficult to practice it himself. It often happens that the writer confounds his own dicta with those of authority. He exacts submission and obedience not to regularly constituted authority, but to his own exposition of principles and notions.

How few indeed direct themselves in all humility by the salutary thoughts of submission and obedience. How many, on the other hand, have acquired the art of pronouncing these great Christian vocables in a spirit other than Christian and constitute themselves apostles of submission with the design of acquiring domination. There are some who, instead of veneration with fidelity and filial affection the authority of the Pope, and obeying that authority, believe themselves the privileged interpreters of his thoughts and will, and holding themselves up as such, hurl excommunications at random in their rancor and animosity. Others there are who interfere violently in the domestic affairs of different dioceses, and take part, for instance, with the chapter against the bishop, or vice versa. It is indeed the misfortune of the press that busies itself with matters pertaining to religion, with, out being imbued with the true spirit of submission, that it excites public curiosity on subjects which concern not the public at large, and that it inflames the worst passions on matters of which judgment belongs not to the faithful, but to a higher authority.

Opposed also to true submission is that course of action followed by certain publicists who allow themselves the widest scope in judging those authorities that dare differ from them, but extend the most ample competence to those they believe favorable to their views, and raise the shout of impiety and sacrilege at the mere affirmation of opinion which every one is free to hold and express. The Holy Father recommends submission to the bishops and respect for the decisions of spiritual authorities in all questions affecting conscience and dogma, because therein the authority of the bishops emanates from the intangible authority of the Sovereign Pontiff. The Catholic who is truly obedient to his bishop knows that he submits to an authority charged with the supreme guardianship of laws which bind the conscience, of truths which enlighten the Christian intelligence, an authority which is at the very centre of the Catholic world, and is raised far above the angry discussions of men. He consequently places himself in communion with that constant and unvarying will that presides over the government of the church, the will and spirit of the chief of all Pastors. Such is the nature of the submission, at once truly Christian and truly humble, which our Most Holy Father has enjoined on all Catholics, but especially on Catholic journalists. Is not this law of absolute obedience and respect for authority under all circumstances the most difficult to follow in these days of pride and license, of thought and judgment? Let us, at least, endeavor to define it clearly, and practice it each one on his own account, taking care to exercise obedience towards our spiritual guides and leaders, and towards our brethren charity.

**LETTER FROM BISHOP CLEARY.**

Bishop's Palace, Kingston, 12th Nov., 1882.  
DEAR SIR—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious 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. I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the Record among their congregations. Yours faithfully,  
\*JAMES VINCENY CLEARY,  
Bishop of Kingston.  
MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

**WHAT DOES HE MEAN?**

The Rev. Mr. Hunter, of this city, recently speaking on the school question, held that it was desirable that the bible should be studied in the public schools, and stated—we have his own words for it—that the principle underlying the system of separate schools is, in his judgment, illogical, absurd, and, not only non-Canadian, but anti-Canadian in tendency. We should like to ask Mr. Hunter what he understands by Public Schools. Does he take them to be Protestant schools, or are they schools wherein children of parents who do not believe in the bible as the rule of faith, as well as the children of those who do, have certain well-defined rights in the eye of the law? We had always, till recently, believed that the public schools of Ontario were open on terms of equality to the children of all ratepayers, no matter what their religious convictions. But of late we have learned much as to the true inwardness of these schools. The bible is, we are officially told, read in seven-eighths of the Public Schools of the Province. This, we content, is a violation of that which the advocates of the public school system often proclaimed to be its fundamental principle, viz., the exclusion from the school room of all religious teaching, services and symbols. But Mr. Hunter would go further in violation of this same principle. He would have the bible studied in the public schools of the Province. He would force it into the hands of children whose parents and guardians have solid convictions against the indiscriminate use and reading of this book—use and reading that have inflicted on the world evils truly incalculable, as evidenced by the daily multiplication of contending sects on the one hand, and the gradual weakening and disappearance of every vestige of religious belief on the other, in the countries where the bible is in every man's hands. The reading of the bible in seven-eighths of the public schools of Ontario is a convincing proof that these schools are not public in the true sense of the term, but its compulsory study, as advocated by Mr. Hunter, would convert them into despotic engines of sectarian proselytism. Mr. Hunter went further than the mere advocacy of compulsory bible study. He denounced the principle underlying the Separate School system as illogical, absurd, and not only non-Canadian, but anti-Canadian. What does Mr. Hunter apprehend to be the essential principle of the Separate School system? Or has he really any idea of what principle in this connection means? The fundamental principle on which the Separate School system of Ontario is based, is that religious instruction must go hand in hand in the school room with intellectual training. Is there anything about this? Anything illogical? Anything un-Canadian? Anything anti-Canadian? Let Mr. Hunter rise to explain. For his information, and the information of others who, like him, misapprehend, misrepresent, or ignore the principles of religious education, we beg to state the opinions of a few Protestant writers, men of keen observation and practical knowledge of that whereof they speak in reference to the purely secular system of education prevailing in the United States. Thus, a Presbyterian writer in the Chicago Advocate declares: "We are doing our very best to create pagans even out of the children of the Church." The Nashville Christian Advocate, a Methodist journal, affirms: "If Rome educates one part of the children of a government contract on a secular and semi-theistic basis, what will become of Protestant Christianity? The question answers itself. The church that does not provide for the education of her own sons and daughters must be prepared to lose them."

Let us now summon the Lebanon Times and Kentuckian into the witness box. Its testimony is strong: "Let us go back to the old plan; let the family be placed in its power; let every church have its schools and modes of instruction, and abolish the immense system of mere political education and all will be right again. No other mode could do. You can't amend a system that is radically wrong in its very foundation and purposes. Our system is now no better, than an excrescence of the body politic, a cancer eating at the vitals of our free institutions, sending down its morbid roots into the very muscles and bones and sinews of the body politic, and calculated some day, if not arrested in its course, to be attended with consequences fatal to civil and religious liberty."

The Catholic Church has never abandoned the old plan, it has ever insisted on the rights of the family and on its own rights. And in this Province the Separate Schools established under Catholic auspices are based on these very rights. As the correctness or incorrectness of a principle may be at least partially ascertained from the results of its application, we beg to ask Mr. Hunter to point out in the results of the Separate School system anything absurd, illogical, un-Canadian or anti-Canadian. The Catholic schools of this Province have given the country some of its best citizens, and it is a fact that in hundreds of instances Protestant parents

have had their children avail themselves of the benefits of our Catholic schools for higher education, much to their own satisfaction and to the advantage of society at large. If Mr. Hunter understands anything of plain reasoning or logic, which we very much doubt, let him, when discussing the principles and results of any system, not force reasoning or logic into a seeming accord with his prejudices, but endeavor by their influence to free his mind from the baneful liberality of sectarian passion and the smallness of self-seeking acerbity.

**A WAIL FROM LAKE HURON.**

The town of Goderich is for the moment afflicted with a "rev." Mr. Wakefield. No respectable community can suffer any greater affliction than the possession of a loud-mouthed impersonation of ignorance, impudence and fanaticism. The fatality of such a man is that in season and out of season he must do his little best to sow the seeds of rancor and bitterness between citizens having common aims, duties and undivided purposes. He governs himself by base motives, and imputes the same to others. Slave himself of narrowness and prejudice, he affects to believe all men like unto himself in this regard. Knowing the weakness of his fellowmen, in regard to religious creeds, in which they do not believe, his constant endeavor is to pander, for his own selfish purposes, to this weakness. Too indolent, it may be, and useless, to earn an honorable livelihood, he has recourse to the most dishonorable of methods to raise the "wherewith." For the better attainment of his purpose he often dons the garb ecclesiastical, and feigning to preach a gospel of love, recommends hate as the very basis of spiritual life. We cannot, we must say, envy our Goderich friends on the possession of their Mr. Wakefield. He is evidently a citizen whose presence among any body of our people would be an unmitigated evil. His latest exploit, in his own peculiar line, is a sermon delivered on the 5th of November last. We have before us what purports to be a full report of this certainly remarkable discourse. Remarkable it is both as to manner and matter. The speaker evidently disregards such trivialities as truth, logic, literary propriety and grammatical correctness. But this is what might be expected from men such as he, who live by disregard of all that other men respect, and hold dear. Mr. Wakefield began his discourse by proposing to himself three questions (1) What is Protestantism done for the world? (2) What is it doing now? (3) What is it likely to do hereafter? The speaker clearly meant to establish the truth of what is probably his belief, that Protestantism has done, that it is now doing and will likely hereafter do very much good for the world. But he established nothing of the kind. "No sooner had he proposed the questions than he wandered off from their solution into a dreary waste of violent and reiterated abuse of Rome and Romanism. Amid the heaps of rubbish, well suited to such a celebration as that of the 5th of November, which preacher Wakefield succeeded in gathering together—we have the following: "A dark fatality accompanies Romanism wherever it goes." "The Papal system is a despotism." "Popery is a bulwark of tyranny," etc., etc. Mr. Wakefield is clearly a believer in his own infallibility and must also be convinced that his hearers likewise believe that he is invested with this extraordinary attribute, for in support of these propositions he advanced not one iota of proof. But what cares he after all for proof? He had a purpose to serve. He was chosen from amongst his fellow preachers to do that which no good citizen or respectable man would do, viz., to belie his fellow-citizens as to the principles and purposes of their creed. Mr. Wakefield is either very ignorant of history or deliberately falsifies what little of it he may have accidentally learned through the ill-requited charity of some luckless conventicle. The advocacy of such men inflicts more injury on the cause they profess to serve than the attacks of the most determined foe. The Protestantism of Goderich is weak indeed if it rests for support on the feeble attempts of a Wakefield at grandiloquence and mendacity.

**COUNT CAMPELLO.**

We publish with pleasure the following from our esteemed contemporary the Detroit Home Journal: "Some months ago the associated press thought it worth while to telegraph the defection of Count Campeplo from the Catholic faith. It was hailed as a great victory over Romanism. Methodist, Episcopalian and Old Catholic, in succession, the poor fellow has, like the prodigal son, remembered the good things of his father's house and has turned from his evil ways. Since his return to the One True Fold, he has been doing penance, and repairing, so far as he can, the scandal his former conduct occasioned in Switzerland. The associated press, of course, has not heard of his return to the Church Catholic and Apostolic, and will not for months to come. The impartial and independent press of this city, which gladly chronicled the news of his fall from grace, will probably never mention the fact that he has publicly abjured his error and is now doing penance for his sins."

**OUR NORTH WEST.**

In my last letter I made reference to the trials and sacrifices of the Missionaries of the congregation of the Oblates of Mary Immaculate, in many portions of the North West. Before dropping this interesting portion of my subject it would, I know, be interesting to the readers of the Record to learn something more of the great work that these devoted men have in hand. Their mission extends, as we have seen, from the confines of the American union to the frozen islands of the Northern Ocean. Among many tribes and nations they labor with an ardor which no failure can diminish or disaster extinguish. One of the most interesting of the peoples into whose territories the Oblate Fathers have carried the light of faith is certainly the Esquimaux nation. "They live," says Mgr. Tache, "amid the eternal glaciers that fringe the Arctic ocean, over which Providence seems to have set them as sentinels, a people formed for these awful regions, which on the other hand, seem to have been made for them. In America the Esquimaux encircle the polar sea as if with a living land, they are on every inlet, on many of the islands, as well as on the mainland from Greenland to Behring's strait, disdainful, however, to go further southward to Hudson's Bay than the sixtieth parallel of latitude." The Esquimaux are divided into various tribes, between which there is, as may be readily understood, from the extent of the territory they inhabit, a more or less marked dissimilarity. Those who occupy the immense territory from Hudson's Bay to the mouths of the Mackenzie, call themselves *Innot*, that is to say, men. Archbishop Tache writing in 1869, placed the total number of these tribes at four or five thousand. From him we learn that the Esquimaux, though small in stature, are not so to the extent generally believed. The women are, however, below the medium height. Mgr. Tache, rejecting the hypothesis which attributes to the Esquimaux a Caucasian origin, considers that they must be of Mongolian if not American origin. "Granting," he says, "that the Esquimaux are more white or less bronzed than the other American savages, the difference is easily understood, even if we assign them a community of origin." The mode of life led by the *Innot* must necessarily have an influence on the color of their skin. Enclosed for a great part of the year in their icy huts, without the light of the sun, and without physical exercise, it is not indeed surprising, contends Mgr. Tache, that their skin should be of a paler tint than that exposed to all the changes of the atmosphere and to the cruelest pangs of hunger. The learned prelate declares that he has seen Indians so reduced by color as to become almost as dark in color as negroes themselves, so great is the influence the condition of life exercises over color and complexion. The Esquimaux live in huts built either of wood carried down the rivers to the ocean, or of stone cemented with ice, or of ice alone, of which there is ever an abundant supply in the dreary wastes of the north. They subsist on fish, fish oil, and on the flesh of the seal, and small as are their resources, the fewness of their wants saves them from the sufferings which should otherwise surely be their lot.

"The occupations of the Esquimaux," we read in a letter of the Rev. Father Petitot (30th July, 1868), "are divided between hunting, fishing, working in their houses during the long nights of winter, and journeying to Fort Peel for trading purposes. Since the white men have abandoned the mouths of the Mackenzie and the Peel rivers, the *Innot* go from their villages to the trading fort, where they exchange their furs, their oil, and their things made from the skins of porpoises, for tobacco, old iron, and beads. It was only in 1849 that our Esquimaux began to barter with the Hudson's Bay Company. Formerly, they trafficked with the Hare-Indians of the Barren Grounds, and the Loucheux. They long ago also procured strong iron boilers and large glass trinkets, by means of the western tribes, who traded directly with the Russian forts in the Pacific Ocean."

I believe that the *Innot* adore the sun, like certain nations in Asia and the extinct races of Peru and Louisiana. I am led to believe this from the following fact: Our Esquimaux swallow the smoke of tobacco; but they send off the first puff to the day-star, a custom which was also in force amongst the Nat-

chez; and yet we cannot say the custom is an ancient one among *Innot*, since it is only for twelve years they have known use of tobacco. It has also been marked that they bury their dead with their heads at the west end of the grave, thus looking towards the rising sun. Finally, an old man said to me lately, pointing at luminary in all its splendor: "He is good; he is a father to us; is it not so? he warms us and our hearts strong."

"The unfortunate people in every step they take they are with their heads at the west end of the grave, thus looking towards the rising sun. Finally, an old man said to me lately, pointing at luminary in all its splendor: "He is good; he is a father to us; is it not so? he warms us and our hearts strong."

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Father Petitot considers the principal difficulties in the way of conversion to be the following: "1st. The great influence jugglers. In case of death point out the person who the people caused it, and they deliver to the vengeance of the relatives the deceased. They think have the power to kill their friends at a distance, by enchantment present the magicians are in opinion with respect to some of them say that the are the cause of the epidemic have mown down their relatives sustain a contrary opinion." "2nd. The little confidence shown to us, and the contempt display for every one who is their race, above all for the Skins; now, as I speak the main language, and as I come them with two savages of the servants, these are very commendations." "3rd. The extreme license morals. It is difficult to find people more cynical and shallow in this respect, they are the opposite of our Red-Skins, morals are comparatively cheap. These, especially the latter very serious obstacles which to the sparseness of the population, still continue to impede progress of the work of evangelization. In Feb., 1865, Father proceeded to Fort Anderson a first attempt to evangelize the *Innot*, but not meeting with encouraging results returned missionary station of Good He again visited the Esquimaux in November of the same year, received with such surprise and dread as to prevent his having any lasting effect for good. He again quitted the fort. He again visited the Esquimaux, and in a letter written 24th of June, gives expressive fears for the success of his mission."

"After what I have daily heard, for the fortnight I have amongst the Esquimaux, I say, since my arrival at the Peel's River, I have my do the poor *Innots* desire to rise at least for the present, the light we bring to them from so far. "They are ignorant of what to do amongst them; it is since they have known us neighborhood of the Protestants them forming a correct view of what we are and what we offer them; some of them thus came amongst them to hunt the best-meaning firmly bacco. It is exactly what I think of all Arctic voyagers they see them observing they take the latitude, they they are searching for the spots for seals. "Do not, to the sake of eating, to die that they may be able eat again,—this is their view. Independently of this by appetite with which they they believe moreover that magician. I am scarcely at this; the Dog Indians, more civilized than the Esquimaux, are not altogether from this prejudice, that power can cause death at and by means of some words. There is only to once, amongst the *Innot* putation exposes me to the able *tsavi*, an arm which was so dexterously by the hand."

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chez; and yet we cannot say that the custom is an ancient one amongst the Inuit, since it is only for ten or twelve years they have known the use of tobacco. It has also been remarked that they bury their dead with their heads at the west end of the grave, thus looking towards the rising sun. Finally, an old chief said to me lately, pointing out to that luminary in all its splendor, "He is good; he is a father to us all; is it not so? he warms us and makes our hearts strong."  
"The unfortunate people imagine in every step they take they see evil spirits; you'll hear them screaming when a blue-bottle or a dragon-fly skims over their faces; they hunt the poor insect with insatiate perseverance till they have destroyed it. From their terror, it is easy to perceive that they attribute immense malignity to the little winged beings. The worship of fetiches is carried to a great extent among them. But torn-rark (the devil) is the party who possesses their entire confidence, and it is to him the conjurers address themselves in their juggling scenes."  
Various attempts have been made to win this benighted people from these superstitions, but thus far, it would appear, with a comparatively limited success. The missionaries continue to wrestle with every obstacle, determined never to relinquish their efforts to bring the Esquimaux into the fold of the Good Shepherd.  
Father Petitot considers the principal difficulties in the way of their conversion to be the following:  
"1st. The great influence of the jugglers. In case of death, they point out the person who they suppose caused it, and they deliver him to the vengeance of the relatives of the deceased. They think they have the power to kill their enemies at a distance, by enchantments. At present the magicians are divided in opinion with respect to myself; some of them say that the Priests are the cause of the epidemics which have mown down their relatives, others sustain a contrary opinion."  
"2d. The little confidence they show to us, and the contempt they display for every one who is not of their race, above all for the Red-Skins; now, as I speak the Montagnais language, and as I come amongst them with two savages of that nation for servants, these are very bad recommendations."  
"3rd. The extreme license of their morals. It is difficult to meet a people more cynical and shameless. In this respect, they are the very opposite of our Red-Skins, whose morals are comparatively chaste."  
"4th, especially the latter, are very serious obstacles which, owing to the sparseness of the Inuit population, still continue to impede the progress of the work of evangelization." In Feb., 1865, Father Petitot proceeded to Fort Anderson to make a first attempt to evangelize the Esquimaux, but not meeting with encouraging results returned to the missionary station of Good Hope. He again visited the Esquimaux in November of the same year, but was received with such suspicion and dread as to prevent his achieving any lasting effect for good. In 1868 he again quitted the fort of Good Hope to visit the Esquimaux at Fort Peel, and in a letter written on the 24th of June, gives expression to his fears for the success of his mission:  
"After what I have daily seen or heard, for the fortnight I have been amongst the Esquimaux, that is to say, since my arrival at the fort of Peel's River, I have my doubts that the poor Inuits desire to receive, at least for the present, the light which we bring to them from so far."  
"They are ignorant of what I come to do amongst them; it is not long since they have known us, and the neighborhood of the Protestants prevents them forming a correct idea of what we are and what we mean. In their view, I have no other object in coming to them than to eat whale or porpoise; some of them think that I came amongst them to hunt the seal; the best-meaning firmly believe that I traveled there to give them tobacco. It is exactly what the Inuit think of all Arctic voyagers; when they see them observing the stars to take the latitude, they think that they are searching for the favorable spots for seals. To eat, to hunt for the sake of eating, to sleep in order that they may better digest, then to eat again,—this is their whole life. Independently of this hyperborean appetite with which they endow me, they believe moreover that I am a magician. I am scarcely astonished at this; the Dog Indians, infinitely more civilized than the Esquimaux, even the greater number of our Christians are not altogether free from this prejudice, that our occult power can cause death at a distance and by means of some mysterious words. There is only this difference, amongst the Inuit such a reputation exposes me to the redoubtable *tazi*, an arm which is wielded so dexterously by the Esquimaux hand."  
Several times the missionary was in danger of death at the hands of the Esquimaux, who looked upon him with superstitious awe. He

was also visited by illness and forced once more to leave them.  
"I have left them," wrote Father Petitot, "my heart broken at not being able to do any other thing for the conversion of these people, than to sow amongst them some ideas touching the existence of God, the Holy Trinity, the Incarnation, the Redemption, the immortality of the soul, eternal life, and eternal punishment. However, I lost nothing by making this voyage. I have learnt to discern the good and the bad, to know their manners and their character a little better, and above all, I was able to study their language; of this I actually know about two thousand words and a little more than three hundred verbs. I likewise believe that the voyage will not be useless to them, for, by the grace of God, it was only good impressions that I left after me. With them I was always most affable and paternal. I compassionated their sufferings and consoled them with all my ability; it required nothing less than an unfortunate concurrence of circumstances, and above all, the presence of an Esquimaux stranger amongst them, to rouse up in their minds feelings of distrust and unworthy suspicions."  
In the following year Father Petitot renewed his attempts at the conversion of the Esquimaux. He set out in June, and in August wrote to the Superior General the narrative of his escape from the death which the savages had on this occasion evidently decided he should suffer. He was accompanied by two Hare Indians whom the Esquimaux wished to detach from him. They were so much alarmed by the hostile manifestations of the Esquimaux as to be ready to abandon him and take to flight for themselves. But he, seeing that his only safety lay in keeping close to them, determined not to abandon them. With these faint-hearted companions he accordingly journeyed to the country of the Loucheux. His sufferings and privations were of the acutest character. Writing to the Superior General, he says:  
"I shall not picture to you the suffering we endured in the wood, in that unknown land. For two nights and three days we tramped along a soil drenched by the inundations of the river; we were wet to the skin by rain, covered with mud, our garments torn by the bushes, obliged to sleep without any covering, at the mercy of clouds of mosquitoes, to cross numerous rivers on rafts which we constructed and abandoned as necessity demanded; twenty-five times we ascended the loftiest pines, to look for our road, for the young men determined to go a roundabout way to seek out the banks of the Mackenzie. At length, after many sleepless nights and many days of toil and trouble, we came to the mouth of the Tsikatchig, in the country of the Loucheux. There I found Father Seguin building a chapel for the Loucheux. We hailed a boat, and it soon brought us over to the left bank of the river, where the friendly Father received me surrounded by his savages, who were out of their minds with indignation. I was, indeed, a singular object; my hat like Robert Macaire's; my boots like Bertrand's, with my toes through them, the soles in my pockets; a soutan more white than black, and very small baggage, since it simply consisted of what I had on me."  
After this experience of the Esquimaux superstition, Father Petitot wisely concluded to restrict his labors to those of the Inuit in the neighborhood of Fort Peel. He had ceased to look on the missionaries with distrust and could therefore be more easily approached with hope of success. Amongst a people of such peculiar temperament and long-standing and deeply-rooted superstitions, years and years of arduous labor must be spent to produce the salutary impressions required for conversion. Deeply moved by this conviction, the fathers have ever since, by bringing themselves into a more and more intimate acquaintance with the language, habits and peculiarities of the Esquimaux, labored with a zeal that has already borne fruit, and which must in the future yield in a thousand-fold abundance. The priests now at the Post of Good Hope, on the Mackenzie, are Rev. Father Seguin, Superior, Rev. Father Petitot and Lecore, who also attend the missions of St. Francis Xavier at Little Red River, St. Theresa, or Great Bear Lake, and the Sacred Heart of Mary, on the Mackenzie river. Neither time nor space will permit my now speaking of the Oblate missions in British Columbia and Labrador. In the immense regions of the North and West, these noble children of Mary prove by their zeal and their sanctity the truth of the well-known words:  
"The strongest of man's loves is love divine."  
It is, indeed, consoling, especially in these evil times, to reflect that the heroism which in former days gave the church its apostles and martyrs, yet lives and moves men to abandon all to serve God and promote the sacred cause of faith. The oldest



THE LATE REV. FATHER STAFFORD.

and most renowned nations of the world have not only forgotten God, but even dared address him in terms of defiance which the poet has so well reduced to verse:  
Go from us, God, since God thou art!  
Utterly from our coasts and towns depart,  
Court, camp, and senate-hall, and mountain  
bare,  
Our pomp thou troublest, and our feast dost  
scarce,  
And with Thy temples dost confuse our  
mart!  
Depart thou from our hearing and our see-  
ing,  
Depart thou from our works and ways of  
men,  
Their laws, their thoughts, the utmost of  
their being.  
Men who claim civilization and enlightenment have indeed commended God to leave their courts and camps and senates. They have driven Him from their works and ways, from their laws and their thoughts. And He has left them, never perhaps to return. But He will still, through the labors of his chosen soldiers, find a resting place amongst men. No longer will the great and mighty ones be the recipients of his favors. They will be scattered with Divine provision on the lowly and the needy, who in the most distant regions of the globe, the frozen archipelagos of the North, the trackless plains and the precipitous sierras of the West, receive the messengers of peace. There is no civilization that acknowledges not God as the source of human happiness and the end of human effort. In one of the Oblate missionaries' letters there is this remarkable expression: "When civilization will penetrate into those cold regions, alas! what disorders will accompany it? There is now in Europe and in America a civilization which is sought to be founded on rejection and negation of God. But it cannot endure. It must perish, for it has not those elements of vitality which are at the base of that civilization that springs from the beneficent results of Divine Redemption." This is the civilization which the Oblate Fathers of Mary Immaculate have made such sacrifices to establish in the North West. And this civilization will be found enduring when others have fallen into utter ruin. F. C.

CONDOLENCE.

At a meeting of the Board of R. C. School Trustees of the city of Belleville, held in the city hall on Nov. 17th inst., the following preamble and resolutions were adopted:  
Moved by the Right Rev. Monsignor Farrelly, Local Superintendent of schools, seconded by Mr. David Holden, chairman of the Board:  
That whereas, by interposition of Providence, it has been the will of God to remove from this earthly vale the great and good, the vigorous and successful worker in the cause of Catholic education, the Father Matthew of Canada, the devoted pastor,—the Rev. M. Stafford of Lindsay. Whereas, in the death of the Rev. Father Stafford, the Priesthood has lost one of its brightest ornaments, the educational interests one of its foremost, earnest and effective workers, the temperance cause one of its strongest and most successful advocates, the Catholic people a unity at large, a gentleman whose broad charity in the love of his fellowmen of all denominations knew no bounds;  
Be it therefore resolved, that this Board, while calmly submitting to the will of an all-wise Providence, deeply deploring the demise of the distinguished Father Stafford, feeling that in his death the Catholic educational interests of this Province have lost a true friend in him, whose whole life with the use of a facile pen has been devoted to this cause.  
Resolved, that this Board tender to the respected mother of the late Rev. gentleman the expression of its profound sorrow for the loss of her dear departed son,

with the hope that God may comfort and console her in the hour of her sad bereavement, and that a copy of these resolutions be transmitted to her.  
Resolved, that the Secretary forward these resolutions to the City Press, True Witness, Tribune, Record, and Irish Canadian, for publication. P. P. LYNN, Secy.

THE LATE REV. FATHER STAFFORD.

The Funeral Obsequies.

Lindsay Post.  
The presbytery was visited by hundreds on Monday anxious to obtain a last look at the face of their pastor. The body was removed to the church on Tuesday morning and all day long people repaired thither, the usual long mass being said by the priests in attendance.  
The funeral was arranged to take place Wednesday morning at ten o'clock. It was decided to inter the remains within the sanctuary, and arrangements were made accordingly. The grave was prepared in the south-west corner of the church. It was decided at a late hour to have a procession from the church through a couple of the principal streets in order to give many friends and acquaintances the opportunity of showing their respect for the departed priest and fellow citizen. The procession left the church at half-past ten in the following order:  
The Acolytes, bearing the Cross.  
The Young Ladies and Children at the Convent.  
The Ladies of Loretto.  
The Sodality.  
The Clergy in carriages.  
The House and Pall-bearers.  
The Relatives of the deceased.  
Friends from a distance.  
Young men wearing badges.  
Parishioners and citizens.  
The pall-bearers were members of the separate school board: Messrs. A. O'Leary, P. M., Jas. Killen, William Duffas, A. McDonald, John Berry and John Kennedy. The route was along Russell street and back to the Church. In accordance with a published notice from Mayor Taylor all the places of business were closed from twelve to one as a mark of respect. We subjoin a list of prelates and priests present: Archbishop of Toronto; Bishop of Peterboro; Mgr. Farrelly of Belleville; Rev. Father Ryan, S. J., St. Mary's Col., Montreal; Rev. Father Swift, Troy, N. Y.; Very Rev. Vicar-Gen. Rooney, Toronto; Very Rev. Vicar-Gen. Laurent, Toronto; Very Rev. Vicar-Gen. Laurent, Bracebridge; Rev. Chancellor Lynch, Kingston; Rev. Chancellor Trohey, Peterboro; Rev. Father Foley, Almonte; Rev. Father Brennan, Picton; Rev. Father Davis, Madoc; Rev. Father Fleming, Madoc; Rev. Father McDonagh, Napanee; Rev. Father Twomey, Centreville; Rev. Father Fitzpatrick, Chesterville; Rev. Father Welsh, Trenton; Rev. Father Leahy, Perth; Rev. Father Kelly, Gananoque; Rev. Father Campbell, Orillia; Rev. Father Beausang, Duffin's Creek; Rev. Father Shea, Toronto; Rev. Father Laylor, Toronto; Rev. Father Ryan, Mara; Rev. Father Rehleier, Vroomantou; Rev. Father Murphy, Cobourg; Rev. Father Brown, Port Hope; Rev. Father O'Connell, Duroro; Rev. Father Quirk, Hastings; Rev. Father Casey, Campbellford; Rev. Father Kelly, Ennismore; Rev. Father Connolly, Emily; Rev. Father McEvoy, Fenelon Falls; Rev. Father Larkin, Grafton; Rev. Father Keating, cure of St. Mary's, Lindsay; Rev. Father O'Brien, Frankford; and Rev. Father Connolly, Morrisburg. We may state that Bishop Cleary would have been present but had made arrangements for a visitation to Wolfe Island—Rev. Father Spratt's parish—and was consequently, and greatly to his regret, unable to attend. The same appointment necessitated the absence of Father Spratt. Bishop Cleary, however, intimated that he would be in Lindsay at the "month's mind" service. Among the laymen present from a distance were Hon. C. E. Fraser, Messrs. W. Hart, and Jas. Brown of Kingston; Dr. O'Sullivan and Mr. John Maloney of Peterboro, and Messrs. Thomas Dawson, John Baker and Jas. McCrea of Wolfe Island, all old friends and the latter old parishioners.  
POSTAL REQUIREMENT MASS.  
On returning to the church the large

edifice was densely packed in every part. The galleries were filled to the utmost and the aisles did not furnish sufficient standing room. The body was received at the door of the church by Bishop Jamot and conducted to the altar. Bishop Jamot immediately vested and prepared to say the pontifical mass of requiem. Archbishop Lynch took his seat within the sanctuary, accompanied by Mgr. Farrelly and Very Rev. Father Rooney as chaplains. The mass then commenced, the Bishop of Peterboro officiating, assisted by V. G. Laurent of Bracebridge as high priest, Father Lynch of Peterboro as deacon, Father Swift of Troy, N. Y., as sub-deacon, and Fathers Twomey and McEvoy as masters of ceremonies. The entire mass of requiem, including the "Dies Irae" and the "Miseremini" was sung by the priests alternately in the choir and sanctuary. In the choir were Fathers Murray and Rehleier and in the sanctuary Vicar-General Laurent of Toronto, leading the musical services, Father Rehleier presiding at the organ. At the conclusion of the mass Bishop Jamot took his seat within the sanctuary and his grace the Archbishop of Toronto preached an eloquent and impressive sermon, a report of which is subjoined. His grace evidently felt keenly the loss of his old and attached friend, and at times was all but overcome with emotion. After the sermon his grace pronounced the "Absoute" and the remains were then taken to their last resting place, Bishop Jamot reading with much emotion the burial service. Father Stafford's parishioners, it is hardly necessary to add, were deeply affected during the service and gave vent to their sorrow.  
ARCHBISHOP LYNCH'S SERMON.  
The Archbishop of Toronto took his text from Timothy, II. iv., 4-12.  
His grace said this text was peculiarly applicable to the present occasion. Your good pastor, whose body lies before you, cries to you in the language of the apostle Paul to his beloved disciples to "fight the good fight." Your pastor has fought that good fight; he has finished his course. What was the end? It was against ignorance and sin in general. You know how your pastor fought it, how he preached the word in season and out of season. Half measures will never succeed when there are great evils to be eradicated, and when it is possible at least to strive to lessen their baneful effects. If you desire to know the result of his labors look around on the monuments which he has raised, the magnificent convent, the schools, and all the living temples of the Holy Ghost: persons that he drew from the arms of the wicked one, from intemperance, grovelling in vice and a curse to home, wife, children and society in general. Now behold them in the grandeur of their Christian manhood, an honor to themselves, the pride and happiness of their friends, and their children. Let us consider not only those but all the evils that this good priest prevented, and the homes he had made happy that never were made happy before. He instructed the ignorant both by words of salvation both from this and other altars, in private, in confessional, and where the public good and the cause of truth demanded. His pen, from which flowed a classic literature, a charitable spirit, and sound argument, was never withdrawn from the contest through cowardice or a fear of what bitter enemies might say. He was severe to himself and never asked anyone to make a sacrifice which he himself did not first make. He was liberal almost to a fault. All that he had a generous people who gloried in having him for a pastor and pastor, and that his private revenue as a pastor of Lindsay was considerable. After supporting himself as a gentleman and a priest all the surplus went to pay the debts of the grand establishment which will perpetuate his memory and his praises to future generations, and not only his memory before the people but his merits before God. But he was human and was not exempt from the frailties incident to human nature. He had to fight the good fight against his own temptations. As the sacrament of baptism leaves us still subject to human passions and temptations that the merits of a free will in good service in overcoming the world, the devil and the flesh, may entitle us to the rewards of faithful servants and true soldiers of Christ, so the sacrament of holy orders, though giving us abundant grace to fulfill the obligations of the station in life to which God elevates his priests, leaves them still human beings with human frailties. For proof of this his grace referred to the fifth chapter of Hebrews. "For every high priest taken from among men is ordained for men in the things that appertain to God; that he may offer up gifts, and sacrifices for sins. Who can have compassion on them that are ignorant and that err because he himself also is compassed with infirmity, and therefore be ought as for the people so also for himself to offer for sins." We all, therefore, have our human weaknesses, and as the most pure and all-seeing eye of God searching our veins and hearts will discover imperfections which the eye of man will pass over, and as nothing defiled with the least imperfection can enter heaven, your good priest who has been just taken from amongst you and has been judged by a most just and holy God, may yet have some penalty to suffer for good neglected to be done, or evils not prevented, or prayers too hastily said, or other faults. He calls upon you to pray and supplicate for him still. He was good to you while he was able, now he calls upon you to be good to him when he can no longer help himself. Your masses, communions, stations of the cross, and other prayers will help. When we consider the purity of the Divine essence we are not surprised that but few of them pass out of the world of temptation and sin can go straight into the bosom of a most pure and holy God to be pervaded with his sanctity. But can your prayers and good works reach him in the other world? Yes, the scripture says that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins. Judas Maccabeus every year sent 12,000 drachmas of silver to the temple for sacrifices for those who died in the Lord. We believe in the communion of saints, that is, that there is a common link of charity between all the servants of God, whether they be in this life, or living in the next in heaven, or in purgatory. There are three branches of the same family: the earthly, the heavenly, and the purgatorial. The saints in heaven can help us and we on earth can

help our brethren who are not yet arrived in heaven. Charity dieth not. Faith and hope, says St. Paul, may die but charity endureth into heaven—may even into hell. His grace urged the people to keep the teaching and examples of their beloved pastor ever before them, and above all to keep temperate. Do not let it be said that since the good Father Stafford died, the parish is going to destruction. With manifest emotion the Archbishop alluded to the last moments of Father Stafford's life, to his humility, his resignation to the will of God, and to his fervent hope of a blessed immortality.

DIOCESAN NEWS.

On Sunday last the Rev. Father Cummins, Parish Priest of Woodlee, and late curate of the mission of Mount Carmel and McGillivray, was made the recipient of an address and purse of \$100 from the good people of these missions. The address was presented to the rev. gentleman in the Presbytery of Mt. Carmel and was read by Mr. J. J. Quarry.

Dear Father Cummins,—We the undersigned, representing the parishes of Mt. Carmel and McGillivray, having heard with regret of your too sudden removal from our midst, cannot allow you to leave us without giving you some tangible evidence, however slight, of the love and respect we bear you as a minister of God and a kind friend to us all.

Kindly accept this little address and the accompanying purse of \$100 as some proof of our good wishes to you.

Allow us, dear Father, to congratulate you upon your well deserved promotion to a parish of your own, and we trust every success may attend you in your new home, and that you may be spared many many years to labour for the salvation of souls.

We need scarcely assure you, dear Father, that we will often think of you in our poor prayers and hope to have a share of yours, more particularly of the Holy sacrifice of the Mass.

Again wishing you every blessing, temporal and eternal, we beg to remain your affectionate friends,

Signed on behalf of the congregations,  
T. Caughlin, M.P., Jno. A. McDonald, Wm. Long, Teacher, J. J. Quarry P. M., H. B. Quarry, A. O'Dwyer, D. Farmer, P. Curran, Mount Carmel, Nov., 1882.

Father Cummins, who was deeply affected by the kindness of his friends, made a suitable reply, returning them hearty thanks for their generous gift and for their flattering expression of esteem. He could never forget the kindness of Father Kelly and of the parishioners of Mt. Carmel and McGillivray. He commended himself earnestly to their prayers and wished their families every blessing and happiness.

C. M. B. A. NOTES.

The following explanation of our C. M. B. A. "Graded Scale" will be found useful to our members and officers in making out assessments and Beneficiary Reports:—  
Class A.—65.—All members between ages of 18 and 25 yrs. admitted prior to November 1st, 1882.  
Class B.—80.—All members between ages of 25 and 30 yrs. admitted prior to same date.  
Class C.—81.00.—All members between the ages of 30 and 35 yrs. admitted prior to 1st November, 1882; and all members between the ages of 21 and 25 yrs. admitted from and after said date.  
Class 2.—81.10.—All members over 35 yrs. of age, who heretofore paid \$1.10 Assessment, that is, all members over 35 yrs. of age admitted previous to the adoption of scale of 1881; and all members between ages of 25 and 30 yrs. admitted from and after 1st Nov., 1882.  
Class 3.—81.20.—All members between the ages of 35 and 40 yrs. admitted since the date of the adoption of the graded scale of 1881 up to November 1st, 1882, (that is class 4 of 1881); and all members between the ages of 30 and 35 yrs. admitted from and after Nov. 1st, 1882.  
Class 4.—81.30.—All members between the ages of 35 and 40 yrs. admitted from and after November 1st, 1882.  
Class 5.—81.45.—All members between the ages of 40 and 45 yrs. admitted after date of adoption of scale of 1881—that is, class 5 of 1882 is the same as class 5 of 1881.  
Class 6.—81.65.—All members between the ages of 45 and 50 yrs. admitted since date of adoption of scale of 1881.  
From the foregoing it will be seen that the new scale does not affect the assessments of members who heretofore paid 60 cts., 80 cts., \$1.00, \$1.10, and \$1.45. The members who paid \$1.25 shall now pay \$1.20, and those who paid \$1.85, shall pay \$1.65. No person under 21 yrs. of age can be admitted into the association.

Our supply of new constitutions has not yet been forwarded, but as soon as received, all orders from Branches will be filled.  
SAMUEL R. BROWN, Secretary Grand Council.

Notre Dame de Bonsecours, Montreal.  
Public opinion has triumphed in the matter of Notre Dame de Bonsecours, and this church is to be left standing in a square. At a special meeting of the City Council, held Nov. 14th, the following amendment to the report of the Railway Committee was unanimously carried: "That in the arrangements between the city of Montreal and the Canadian Pacific Railway it shall be strictly stipulated that the church of Notre Dame de Bonsecours shall not be expropriated."

Mr. Patrick Ford, a well-known citizen of Niagara Falls, has imported a real Irish jaunting car from Dublin, manufactured by Thos. Bruton, Grantham Place. Mr. Ford intends to run it between the G. T. R. station and the Falls. It will seat six persons. He has also provided himself with a corduroy suit, which will make the turn out a genuine Irish one in every respect. We trust this gentleman's purchase will not be the last of its kind in Canada. Doubtless he will find his enterprise encouraged by a liberal patronage which he richly deserves.











LATEST BY TELEGRAPH.

Dublin, Nov. 19.—It is rumored that Delaney only feigned to attempt to shoot Judge Lawson in order that he might turn informer and claim the government reward, which is very significant.

Dublin, Nov. 18.—Delaney, arrested for attempting to shoot Judge Lawson on Saturday night, was brought to court today and remanded for a week.

Joyce, one of the men charged with the massacre of the Joyce family at Maanstrana, was arraigned for trial to-day before Judge Barry. The court room was crowded.

The House of Commons on the 14th inst. considered the report of the Committee on the Convention, which was presented by the Secretary. It is understood that three will be presented. The first, drafted by the Attorney-General and favored by a majority of the Committee, states that Judge Lawson acted within his jurisdiction in imprisoning Gray.

The Irish members of the Committee, suggests certain alterations of the law, and reflects upon the conduct of Lawson.

London, Nov. 14.—General Wolsley denies that he expressed the desire to have absolute control of the force now in Ireland.

The trial of the murderers of the Joice family was resumed to-day. The prisoner, Thomas Casey, offering to turn Queen's evidence, the offer was accepted. It is now thought the rest will be convicted.

London, Nov. 14.—Kenry (Parnelle) has been returned to Parliament by 136 for Revere (Liberal).

The Irish members of the Commons intend to move an address to the Crown for the removal of Judge Lawson.

Dublin, Nov. 15.—Judge Barry's charge to the jury in the Joyce trial was pointed-adverse to the prisoner. The jury only deliberated eight minutes. Joyce heard the verdict calmly. When asked if he had anything to say he exclaimed, "I am not guilty." He is to be hanged at Galway jail.

The trial of Casey commenced. A new jury was empanelled. Casey, who is a fire-looking man, was indicted for murdering Bridget Joyce.

London, Nov. 16.—In the House of Commons, Dickson (Liberal) asked whether, considering the difficulties which have arisen in extending the Arraens of Rent Act, the Government would not introduce a Bill extending for three months, the time for the payment of arrears due November 1, 1882.

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The pall-bearers were Messrs Patrick Collins, J. P., Daniel Haragan, John Stock, James Healy, John Gallagan and Timothy Crowley.

The funeral procession wended its way to St. Patrick's church, where a solemn requiem Mass was offered for the repose of her soul. Rev. Father O'Neill officiating upon the occasion.

The Bien Public of Ghent has a remarkable article on the hostility to England, the jealousy of her successes, and the distrust of her intentions manifested by some of the Catholic papers in France.

Her Good Influence in the World's Politics.

The Bien Public of Ghent has a remarkable article on the hostility to England, the jealousy of her successes, and the distrust of her intentions manifested by some of the Catholic papers in France.

It is quite sure that Catholic missionaries who go to evangelize Egypt, that the Catholic schools and hospitals which they founded there, will find under the shadow of the British flag, more security, more goodwill, and a more efficacious protection than they enjoy in Algeria, for example, under the shadow of the French flag.

LOCAL NEWS.

The two gas companies doing business in this city have amalgamated.

Mr. Jeremiah Crowley, host of this city, has purchased the Western Hotel, at the Air Line station, St. Thomas.

J. Holloway, a moulder in the employ of the McClary Manufacturing Company, met with a painful accident yesterday.

On Thursday, about eleven o'clock, Albert Ford, aged 14 years, son of Mr. Ford, Rector's street, was playing around the G. T. R. track, when the pony engine came whistling along.

One of the saddest deaths we have been called upon to record is that of Mr. Alex. McDonnell, who died on Sunday.

Mr. Yerec is a member of the Business Educator's Association of America, and while attending the annual Convention of that organization in the city of Cincinnati in June last, met one of the most valuable and successful educators of the United States.

Mr. Yerec was somewhat surprised that he should be the only representative from Canada present at the Convention, and he says that he knows of no better way to combine the two countries than to have the members of the association, and those who participate in the same, exchange their views on the subject.

Obituary.

It is with sentiments of profound respect I announce the death of the late Mrs. Cornelia Kennedy, who breathed forth her last sigh on the 11th instant in the 98th year of her age.

She was a native of the county Tipperary, Ireland, and emigrated to Canada with her husband and family in the year 1842, landing in Quebec, moving from there to Henryville in the month of February, 1845, and in the same year to the settlement in that district where she resided until the time of her demise.

She was a woman who met with a great many trials and difficulties, all of which she bore with Christian patience.

Her death was a great loss to her family, and she is survived by her husband, three sons and one daughter, leaving only one son to survive her whole family, who now resides in Wisconsin.

St. Luke's Portrait of the Blessed Virgin.

According to the leading Polish journals, no such crowd of pilgrims has ever been gathered together within the venerable walls of Czestochowa as that which assembled there the week before last for the purpose of celebrating the fifth jubilee of the sojourn in Czestochowa Monastery of the renowned portrait, said to have been painted by St. Luke, of the Virgin Mary, known as the Czestochowa Slavom or "The Black Madonna."

This picture was at one time in the possession of the Byzantine Empress Helena. A Ruthenian Prince named Leon first brought it to Poland from Constantinople, and built a chapel for it at Huta in Galicia. Thence it was conveyed in the year 1382 to Czestochowa by Duke Radslav of Oppen, the pious founder of

that famous monastery, and by him dedicated to the Holy Mother of God. Painted upon a panel of cypress wood in colors that have blackened in the course of ages; the portrait—a half-length—is set in a triple frame of solid gold plate, only showing the face and our Lady and the Madonna. Each of these apertures is thickly edged with precious stones—one with diamonds and emeralds, another with rubies and pearls, and the third with brilliants only.

COMMERCIAL COLLEGES.

In our ramblings around the city a few days ago we called at the London Commercial College and saw in the library a pleasant chat with friend Yerec, the proprietor and manager of the place.

Another Voice in Favor of the Pride of the Valley.

Prof. A. M. SHRIEVERS.

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 Gray's Hair Restorer becomes more general.

SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city.

Mothers! Mothers! Mothers!

Rest and Comfort to the Suffering.

Frink's Patent Reflectors.

Trade Mark.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

A Great Bargain by a Responsible House.

W. M. MOORE & CO.

Choice Farms, Village and City Property.

Do Not Miss This Chance.

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DIED.

In Elginfield, on the 14th inst. Kate youngest daughter of John McLaughry, aged 29 years.—May her soul rest in peace.

LOCAL NOTICES.

IN BOSTON recently Dr. M. Souville, of the Montreal International Throat and Lung Institute, and ex-Aid Surgeon of the French Army, was visited by over 2,500 Physicians and suffered among his wonderful inventions, the Spondioner, for the treatment of Catarrh, Catarrhal Deafness, Bronchitis, Asthma, and all Throat and Lung Diseases.

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DENTON FASHIONABLE WOOLEN GOODS

FOR GENTLEMEN OF LONDON AND VICINITY. COMPRISING IN PART OF: FUR DRESS, Black West Broncks, Leopolds, French Worsteds, FOR SUITINGS, Black and Blue Angolas, Black and Blue Cheviots, Fine Scotch Cheviots, Diagonal and Fur Worsteds, FUR LINGERIE.—Dark Blue and Green Legation Cloths.

AN HONEST OFFER.

If you are sick or ailing, no matter what your complaint, write to us and we will send you one of our large BAZAAR MEDICAL CATERPILLER PILLS to cure your ailment, provided you agree to pay for it if it cures you in one month.

KIDNEY-WORT IS A SURE CURE FOR ALL DISEASES OF THE KIDNEYS AND LIVER.

It has specific action on the most important organs of the human system, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting its regular discharge.

KIDNEY-WORT THE CHRISTMAS CABINET.

It is a beautiful and useful gift to the friends and family. It is a sure cure for all diseases of the kidneys and liver.

NOTICE TO CONTRACTORS.

Scaled Tenders, addressed to the Under-Signed, and Tender for Immigration Shed, Hamilton, Ont., will be received at this office until the 28th instant, inclusively.

LA SLS.

We do hereby certify that we supervise the arrangements for all the Monthly and Semi-Monthly Drawings of the Louisiana State Lottery Company.

KNABE PIANOFORTES.

12 beautiful Christmas Carols. Knabe Pianofortes are celebrated for their fine tone and durability.

WHEN YOU INSURE.

Remember the great fires in Chicago, Boston, St. John and Quebec, and lately in Ottawa, where would the small stock and mutual companies be found in one of those cities?

PENSIONS.

For Soldiers, Widows, Parents, and other dependants. Pensions are granted to those who have served in the army or navy.

REID'S HARDWARE.

116 Dundas St. (North Side), LONDON. Reid's Hardware is a well-known name in the hardware trade.

DO NOT MISS THIS CHANCE.

Choice Farms, Village and City Property. Do not miss this chance to purchase land at a low price.

TEACHER WANTED.

Wanted for the fifth or lowest department of the separate school in Hamilton, a female teacher, salary \$240 per annum.

NICHOLAS WILSON & CO. FASHIONABLE TAILOR

A nice assortment of moles, tweeds now in stock. Also: New Ties, Silk Handkerchiefs, Underclothing, Etc.

PASTORAL LETTER.

TO THE BISHOP OF KINGSTON, To the Rev. Clergy of his Diocese, and to the People of the Catholic Church in the Province of Ontario.

IMMIGRANT SHED.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Immigration Office, Hamilton, Ont.

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