PRICES.

# Catholic Record.

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

VOL. 5.

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# NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

A nice assortment of Imported TWEEDS now in stock.

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CATHOLIC PRESS.

Catholic Review. THE progress of the "glorious" system of public schools in Massachusetts is indicated by the remarkable fact which we learn from the columns of the Boston Herald, that that enterprising and "independent" newspaper has been adopted by the Ames school in Dedham as an important and weeful accessing the tant and useful agency in the education of the rising generation. No doubt our lively contemporary took great pride in making the following announcement which we must say, however, was more creditable to the contemporary took great pride in making the following announcement which we must say, noweren, as more crocker, able to the paper than to Mr. Crocker, the superintendent of the school, who adopted "the Herald as an educator." "The experiment of using the Herald as an educator in the Ames school at Dedham, in place of the commonly used readers, has been tried with gratifying success—so says Mr. Crocker, the principal. Some twenty copies of the Herald find their way into the school every morning, and the children read from them, culling that which relates more particularly to history. Most of the scholars have scrap books, in which they paste such despatches as relate to the events of the day, and once a week there is a review of the current events, which consists of a comparison of what each one has selected, and taking all in all, the scholars find themselves well posted in what is going on through the world. Mr. Crocker says that many of the girls, who formerly never read a daily paper, ham, in place of the commonly used readgusting reports of divorce; its daily list of crimes of every kind, oftentimes of crimes that no pure-minded child ought ever to daily paper (happy girls!) report that they spend much of their time evenings in looking up the news." And this is the high moral education of New England! It is not that this single instance were of so much consequence by itself; but it is an gentlemen.

duties each one owes, first to his Creator and next to his fellowman, who, had he devoted his youth to some useful purpose, would be an ornament in society. The petted boy is in danger of developing into a fast young man. Having every want supplied, every wish gratified, he soon loses his balance, associates with victous companions, frequents the theatre and gambling hell, and before manhood swears like a trooper and wallows in the mire of impurity. He looks on his father as an "old fogy," and is not a little ashamed of shis origin. Late hours, vicious companions and dissipation complete his character, and he is ready for any crime. The local columns of the daily press are constantly filled with the doings of fast young men. The evil example of this class is working unutterable injury to society. Parents and those who have the care or guardianship of youth should never permit a "fast young man" to enter their houses. We fear that parents too frequently forget the duties they owe to their children. We would remind them that, though she civil law does not take compizage of ren. We would remind them that, though the civil law does not take cognizance of dereliction of ty in this respect, there is a higher, holicilaw, before whose dread tribunal they will have to render a rigid account of the trust placed under their

Detroit Home Journal.

Do You love Mary? Her whom God the Father ordained from all time to be the Mother of His Eternal Son; her whom God the Son commended to us from the cross as the most affectionate and loving of Mothers; her whom God the Holy Ghost

Catholic Universe. added, "hung the success of the entire campaign, and without it the battle of Tel-el-Kebir would have proved fruitless." Where are the so much vaunted troopers of the Blue and the Life Guards now? Take second place in the class,

so much consequence by itself; but it is an indication of public sentiment. We do not have any protest against this—we had almost said nefarious—practice, this new fangled notion of public education. It is taken quite as a matter of course, and the only fear we have is that many Catholic parents are included among the Catholic parents are included among the

He seems to think that when "evolution" shall have done its work—revolution, that is—people will labor when there is nothing else to do. When Mr. Spencer had gravely said this in a great many long words at a recent dinner, Mr. Beecher clasped his hand and said that he (Mr. Beecher) "had just as lief be descended from a monkey as anything descended." from a monkey as anything else, if he were only descended far enough." This remark was considered as a peculiarly cute tribute by "Religion" to "Philosophy." It was so characteristic, too. If sophy." It was so characteristic, too. If the monkeys can stand it, Mr. Beecher can, but it is hard, very hard on a species of animal which has, according to its lights, always behaved respectably compared with Mr. Beecher. "There is no more quarrel between science and religion," continued the sensationalist, "than there is between mr. Snenger's in. is no quarrel between Mr. Spencer's in-fidelity and Mr. Beecher's infidelity. Neither believes in the God of the Chris-Neither believes in the God of the Christian. But the chatter of these people is sickening. It is quoted in the newspapers with admiration, and the young men and women among us read it as the oracle of culture. To save them from the consequence of the reading of this dangerous twaddle, thoroughly Catholic instruction must be scattered over the land. Whenever a church can be built, beside it must be a school.

North Western Chronicle. To warn people against impostors is a duty which we have often had occasion to Some twenty copies of the Herald find their way into the school every morning, and the children read from them, culling that which relates more particularly to history. Most of the scholars have secrap books, in which they paste such despatches as relate to the events of the day, and once a week there is a review of the current events, which consists of a comparison of what each one has selected, and taking all in all, the scholars find themselves well posted in what is going on through the world. Mr. Crocker says that many of the girls, who formerly never read a daily paper, report that they spend much of their time evenings in looking up the news. He thinks the result is gratifying in two days—first, by the education of the scholar, and second, by the development of the mind. When asked why the Herald was taken instead of some other paper,Mr. Crocker replied: 'Because everything is in such a condensed form that it is easy to get at and understand,' He says some advise sticking to the text-books, but his experience is that the Herald is much the best educator, for the reason that it teaches live issues.' Think of that, ye wise, conservative friends of sound, moral education! Twenty copies of the Boston Herald, with its hodge-podge of news, good, bad and in different; its sensational and often disgusting reports of divorce; its daily list of crimes of every kind, offentimes perform. Some of our readers follow our charity. Imagine a person dressed as a priest, reeling through the streets in a state of drunkenness. Consider the wonderful influence for evil such example crimes of every kind, oftentimes of crimes that no pure-minded child ought ever to be allowed to read about: the only paper in Boston, we believe, that gives regular reports of the blasphemous ravings of Panic Hall; think of the pure minds of our innocent Catholic children especially, being fed day by day, and week by week, on such intellectual and moral pabulum. "Mr. Crocker says that many of the girls who formerly never read a daily paper (happy girls!) report that they added, "hung the success of the entire campaign, and without it the battle of Tel-el-Kebir would have proved fruityour pastor the presence of any pretended ecclesiastic asking for aid without due approbation. Ecclesiastics in good standing respect anthority. The law is that priests soliciting should acquaint the local church authorities of their presence and receive approbation. This approba-tion is never withheld from the deserving. This approba-When it is withheld there is always suffi-cient reason for so doing. The past few

indication of public sentions. We are like the intention of corpus on the way for perfect against these with the public perfect of public duration in the public perfect of the public perfect of public duration in the public perfect of the pub

If High Mass is so long and tedious, and at we can know our duty sufficiently well by staying at home-dan-fear intertieved books. Very few persons do its interest to the possible of the content of the

of the Green," and the people, in a line, meandered up the street. In the vicinity of the Church, which stands on rising land embowered in trees, there was a profuse force of character, and none in self-denial,

BISHOP JAMOT IN COBOURG.

Sentinel Star, Nov. 16.

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Sentinel Star, Nov. 16.

It is a fact over which the Catholic people of this part of Canada may well rejoice, that the increase in their numbers has rendered necessary the formation of a new diocese, which includes the northern band again gave a selection as His Lordship, Father Kelly and Father O'Brien were being received by Rev. Father Spratt. They entered the carriage drawn by McCammon's team of white horses, and, under direction of Mr. Baker, Postmaster, proceeded to the Presbytery.

PROCESSION TO CHURCH.

The band then rendered "The wearing of the Green," and the people, in a line, meandered up the street. In the vicinity of the Green, and the people of this part of Canada may well rejoice, that the increase in their numbers new diocese, which includes the northern vicariate Apostolic of Muskoka, with that ston, embracing the Counties of Northumberland, Durham, Victoria and Peterborrough. And it must also be very gratifying to them that a man possessed of such singularly good qualities for the position has been called upon to administer the affairs of the Church in the new See of Peterborough.

BISHOP JAMOT IN COBOURG.

Sentinel Star, Nov. 16.

It is a fact over which the Catholic people of this part of Canada may well rejoice, that the increase in their numbers new diocese, which includes the northern vicariate Apostolic of Muskoka, with that ston, embracing the Counties of Northumberland, Durham, Victoria and Peterborrough whom, he said, he feared he could never again see alive, and neither did he. His Lordship was at once driven to Port Hope, where a special train was in waiting to convey him to Lindsay, but he did not arrive there until 3.30, and Father Stafford's death had taken place about 12. This sad and unlooked for event interrupted the proceedings foreshadowed for our Catholic friends upon the visit of their

sufficient recompense for all the trouble we might have to undergo in order to attend High Mass. Let no one excuse himself from this duty, for every one must confess it is only sloth—only religious indifference that keeps him away from the church at this hour.

PASTORAL VISITATION.

Bishop Cleary Makes His First Visit to a Parish in the Vicinity of Kingston.

Kingston Whig, Oct. 16.

To-day His Lordship Bishop Cleary made his first pastoral visit to Wolfe Island. Hie left Kingston at 11:30 o'clock on the steamer Pierrepont, from which the pennants and Union Jack were flying in honour of the event. As soon as His Lordship stepped upon the boat "B" Battery band, in civilians' dress, struck up a medley of Irish airs. The trip across the channel was pleasant, and though chilly, was much enjoyed. Wolfe Island was reached at noon.

Some distance from the island the merry suffered by the total to their children. He had come to VERIFY THE GOOD WORDS

D. McAllister. James Gordon.

To Wiseman. Ed. Farry.
B. Lilly. T. O'Neill.

Tafforded him much pleasure to receive this address from his good people of Cobourg, and he was ward them, by over act. But he asked for their coordinates them on their honest declarations and the open way in which they had to apartifying. He thanked them most cordially for the expressions of kindness towards himself contained therein. It was but right, and he was much pleasure to receive this address from his good people of Cobourg, and he thanked them most cordially for the expressions of kindness towards himself contained therein. It was but right, and he was much pleasage from his good people of exclusive to the expressions of kindness towards himself contained therein. It was but right, and he was much pleasage from his good people of Ecotomic thanks them on their honest declarations and the open way in which they most order duty, to assert first that unaltended them they would be good their duty, to assert first that unaltended them they would be good their duty, to assert first that unaltend

This sad and unlooked for event interadminister the affairs of the Church in the
new See of Peterborough.

But few men in the Episcopate excel
Bishop Jamot in learning, crudition and
force of character, and none in self-denial,
zeal and energy in the service of his

And leaves his broken playthings on the floor.
Still gazing at them through the open door, Nor wholly reassured and comforted By promises of others in their stead. Which, though more splendid, may not please him more; So nature deals with us, and takes away Our playthings one by one, and by the hand Leads us to rest so gently that we go Scarce knowing if we wish to go or stay, Being too full of sleep to understand How far the unknown transcends the what we know."

## IN THE NEXT HOUSE.

"I made it myself, and I pounded every

pounded it in."

She went into the next room and during the last few hours. brought him a small and dingy looking mortar and pestle, evidently a relic of the

case of the same kind once before. I think we can pull through now. Just clear the room, my dear madam, of all who cannot help us. There is no time to the day old Mr. Trexle came to see us. One day old Mr. Trexle came to see us.

There was none lost. Mabel and Bessie were admirable assistants, while John carried off the brother and sister to the partate-and poor enough it was-the doctor mained, but Mabel went down to the waiting trio, relieved their fears, and took poor Maddie into sleep with her. When

utter thanks with trembling lips. I went away at once and left her to quiet rest. That evening I was sitting alone with her

"I made it in sen, and a property of the poor regarding almost separately, because I wanted say?"

I did indeed know it. Their poor

druggist father.

"This has been used in the preparation of some narcotic drug," said the doctor after a moment's inspection. "I had a case of the same kind once before. I town. We sold the furniture little by —he used to know my grandfather—and offered us this house rent free. He did kindness, but I think now he must have lor below. After a long, long time we saw the poor lady restored to her best eshouse going to ruin because he could not house going to ruin because he could not rent it, and asked us just to take care of

I went home at nine o'clock the next morning she was still in bed. She had broken down at last, and lay, weak and helpless, among the pillows hardly whiter not strong enough, and he could only get some light jobs at a notion-store to do at "Your mother is quite comfortable, my dear," I said, kissing her. "It gave you a great shock and you must take time to rally. We will nurse you both."

She smiled faintly and tried in vain to utter thanks with trembling line. I would be seen and the posses and wall-pockets at night, and I helped him when I could. At last utter thanks with trembling line. I would be seen and then came home and made the boxes and wall-pockets at night, and I helped him when I could. At last utter thanks with trembling line. —that day, you know—we had only ten cents to our name, and nothing in the house but bread—one loaf. Mother cried That evening I was sitting alone with her when suddenly she began to cry—not loud nor hysterically, but in a pitiful way that wrung my heart.

"What is it, dear child?" I asked her it was so little. I pounded it up in the getting my arms around her and gathering her close to me, she seemed so alone and so helpless. "There, there! Tell me what distresses you. The worst is over for you I am sure."

"Oh! places where tell me it was so little. I pounded it up in the old mortar we never could sell because it was broken, and mother drank it and said it was so good. When she went to sleep the wilder it was so good. When she went to sleep anything wrong about the sleep until I in the people vulgar!"

"Mamma," said the people vulgar in the people vulgar in the sleep until I is was so good. When she went to sleep anything wrong about the sleep until I is was so good. "Nonsense! People vulgar in the p

Whether she did that or not, she soon "Then uncle went away angry. He placed him in his rightful niche and was gave mother ten dollars, and that was all never so pleased and content as when he The minister. gave mother ten dollars, and that was all never so pleased and content as when he we had. Robert tried to get work, but was with her. It suited very well in all respects. He was not strong, and he shrank from the world and its contact. He devoted himself to her and to his pen, and, in a quiet way, proved most helpful to his good children. We saw more of him than any one else did, and we liked

him very much as time slipped on.

By the time John brought his Maddie to me in the fit ending of our little ronot behave as though he was doing us a mance we had come to live as one family

with the people of the next house.

Now, I have told my simple story with a purpose, of course. It is so simple eventful, so unvarnished, it needs s It is so simple, so went home, and I prepared to spend the rest of the night with her. Bessie, too, resince, and when we came we found it so day I overheard the young people of a friend's house making merry over the mysterious "goings-on" at the house across the way. They told of the gradual change in its general aspect, of the altered routine of the day, of the removal, piece

by piece, of the furniture, etc., etc.
"Why, they used to live in swell style,"
said one of the boys. "Had a colored servant-man, went out to drive with a

"Oh! we don't know. They are strang-

ers to us—only came a few months ago. We don't even know their names."

HER NEXT HOUSE

The year such miller control words, the year such as the control words. The year of year is the present store of the pr

The minister of religion invoked the sublime promises of the Gospel to soothe her troubled soul, and he succeeded. Her countenance after a time became composed, The queen could see in these imprudent words the threat of a civil war; she held

As she did so, the cure perceived that

is vest, and whispered:
"Farewell, my daughter, take courage,

proaching.
"I am ready," said the cure, and having

old man succeeded without his guide's knowledge, in slightly displacing the thick "Some adventurers," said my friend law. "Children, I wish you would not the people around us. It is so

a moving hand on the line of line of the line of the line has come for you to rest a little while on the kindness of those who are glad to help you. You must not be self-ish and forbid the blessedness of helping to those who have known what care and to have both done nobly. But the time has come for you to rest a little while on the kindness of those who are glad to help you. You must not be self-ish and forbid the blessedness of helping to those who have known what care and to think. Quietly and simply she had told her heroic tale of patient suffering, but I could fill in the daybreak, every carriage gradeway in Paris; tacking that had once stood between three people and death—only that. Was there here a Sweetbriar losing its though a blood stained handkerchief. The blood is that of a young female, whose to those who have known what care and simply she had told her heroic tale of prevent it. Let your agents visit, before daybreak, every carriage gradeway in Paris; towen three people and death—only that. Was there here a Sweetbriar losing its though a blood stained handkerchief. The blood is that of a young female, whose murder, already begun, has been miracu-since the death of Henry II., working to

"Saved!" cried the old man, bursting into tears.

"Saved!" said the minister, "and rescued from the power of her cruel relations. But the next time, dear Abbe, that you want my assistance in a benevolent enterprise, I wish you would give me a little more time to accomplish it."

Within the next twenty-four hours, by the express order from the King, the Duke of the within the next twenty-four hours, by the express order from the King, the Duke of the within the mext twenty-four hours, by the express order from the king, the Duke of the within the wicked acts, which they had committed against them during they troubles. Nothing could be more clear, continues the writer, "Catherine avows the State crime; she had the admiral and those of his party killed, as Henry III. a little afterwards was to have the Duke of Guise killed, as Louis XIII. let Concini be killed. She claimed right of life and death over her subjects become a danger for the

the poor lady was not dead, but it was something more than a fainting spell.

The doctor, arriving, at once pronounced it stupor resulting from some narcotic.

"What has she taken?" he asked, looking round on the waiting group.

"Maddie P questioned the boy.

"I gave her some coffee. There was—nothing else," answered the girl.

"Coffee! Impossible! What was in it? How was it made? You must tell me the exact truth, or I cannot save her."

"There was nothing in it. I poured the water on it from the hydrant, and I got the coffee from the store. We had no milk. Oh! I know it was coffee," she cried with a sudden terrible earnestness. "I made it myself, and I pounded every will as a sudden terrible earnestness." I made it myself, and I pounded every will as sudden terrible earnestness. "I made it myself, and I pounded every will as sudden terrible earnestness." I made it myself, and I pounded every will as sudden terrible earnestness. "I made it myself, and I pounded every will as sudden terrible earnestness." In a sat qureet, perhaps, our stronger and more tender. I asked John por met than a fainting spell.

"Take him home and make much of him," said John promptly. "She will hide all his past with her love, and an any how so coligin preparation on the store would go on a farm and I could help about the house for a while. But the told us we must first promise never, mere to head the would not be disgraced by any jail bird claiming kin with him, and if we have anything to do with father. He would not be disgraced by any jail bird claiming kin with him, and if we went it must be so understood with him home and make much of him," said John promptly. "She will hide all his past with her love, and an any how she whose doom is irrevocably fall, the resident ambasador extra-look with him home and make much of him," said John promptly. "She will have been down whether the out on what the flowed him when he came out.

"Take him home and make much of the will have been will have been down with find the Sweetbriar's how who who

e water on it from the hydrant, and I be water on it from the can be with as I be with us."

Father, and he was always fond of us, know that father has come home. He is said so too. It seemed dreadful. And mother of the war was agitated in the council, the king the queen-mother. We want the prove that the grave Coligni had in so short a know that father has come home. He is said so too. It seemed dreadful. And mother had nothing to said so too. It seemed dreadful. And mother was always fond of us, the confert of religion. No investigation possible, for the unhappy of the comforts of religion. No investigation possible, for the unhappy of the comforts of religion. No investigation possible, for the unhappy of the comforts of religion. No investigation of the war was agitated in the council, the king the rempire without trouble. The question of the war was agitated in the council, the king the rempire without trouble. The question of the war was agitated in the council, the king the rempire without trouble. The question of the war was agitated in the council, the king the rempire without trouble. The question of the war was agitated enemies, as I trust God will forgive me. towards the queen-mother: 'Madame,' said he, 'the king gives up entering on a

and then extended them toward her con-soler. her enemy in Paris, where all was being prepared for the marriage of the King of s she did so, the cure perceived that sleeve of her robe was stained with hatred for his father's enemy. We know what followed, and how the attempt at what followed, and how with a trembling assassination committed against the admiral was the first act of

oice, "what is this?"
"Father, it is the vein which they have
"THE MOST SAVAGE TRAGEDY OF THE SIX-"Father, it is the vein which they have already opened, and the bandage, no doubt, was carelessly put on."

At these words a sudden thought struck the priest. He unrolled the dressing, allowed the blood to flow, steeped his handkerchief in it, then replaced the bandage, concealed the stained handkerchief within his vest, and whispered:

"Farewell, my daughter, take courage."

THE MOST SAVAGE TRAGEDY OF THE SIXTEENTH CENTURY.

Micheli makes the queen bear all responsibility. 'They have,' he writes, "imputed the arquebuse shot to the orders of M. deGuise; he has had nothing to do with it. L'archibusante was arranged by M. d'Anjou and the queen.' And elsewhere he writes, 'Let Your Serenity know that all the serious from the beginning to the end. The half hour had expired, and the step of his terrible conductor was heard approaching. with the sole participation of Monsieg-neur d'Anjou, her son. The queen had conceived this project a long time ago.' servant-man, went out to drive with a double team, and the girls dressed like flowers in May."

"And what has happened to change all this?" I asked.

"Oh! we don't know. They are strang."

"I am ready," said the cure, and naving conceived this project a long time ago."

arm of the Duke de——, and left the awful room, praying meanwhile with secret fervor.

Arrived at the foot of the staircase, the left and naving conceived this project a long time ago."

for queen-mother, we know, went to the queen-mother, we know, went to the queen-mother, we know, the project a long time ago."

arm of the Duke de——, and left the awful room, praying meanwhile with secret fervor.

Arrived at the cure, and naving conceived this project a long time ago."

for queen-mother, we know, went to the queen-mother, we know, went to arm of the pulse and the cure, and naving conceived this project a long time ago."

for queen-mother, we know, the queen-mother, we know, the feast her eyes with the sight of the admiral's body hanging to the gibbet at Montretter.

Arrived at the cure, and naving conceived this project a long time ago."

for queen-mother, we know, the queen-mother, we know, the feast her eyes with the sight of the awful room, praying meanwhile with section of the pulse and the cure, and naving conceived this project a long time ago."

for arrived at the cure, and naving conceived this project a long time ago."

for arrived at the cure, and naving conceived this project a long time ago."

for arrived at the cure, and naving conceived this project a long time ago." law. After the fatal event,

when studently she organ to ynoto a point and a pittial way that wrung my heart.

"What is it, dear child?" I asked her getting my arms around her and gathering her close to me, she seemed so alone and so helpless. "There, there! Tell me what distresses you. The worst is over for you I am sure."

"Oh! please, please tell me if I was wrong? I thought it was right—not to tell—not to complain—and so did Robert. It was nobody's tault but—but father's." Her voice sank, and shrank away from me at the last word. I was glad the time had come so soon for her to open her heart, and I drew It was nobody's tault but—but father's."
Her voice sank, and she covered her face and shrank away from me at the last word. I was glad the time had come so for her to open her heart, and I drew her closer to me and kissed her pretty forehead under its soft rings of har.

It seems a long way off to me; it was only yesterday." I said, "but over for ever I think. Now lie down and take a good rest. Robert is with your mother. He has been home all day, you know." I slipped away from her and sat down head under its soft rings of har.

It seems a long way off to me; it was only yesterday." I said, "but over for thing. But when I came away I looked armsetly at the house across the way. It looked dirty and neglected. There was in my own room to think. Quietly and a moving hand on the linen blind of an unstairs room. I thought of the tacking, way in Paris, large grow w

sorrow is. We know. We have been very very poor in our lives."

"Have you?" she asked eagerly, looking up at me. "As poor as we are? Were you trull fancy—what a long agons to leave you that a long agons to leave you were were were you ever—hungry?"

"Oh!, the unuterable meaning of that question: "the orror in her young ever, the quiver of her young lips! And this had been going on under our very roof!" shows, as all I could say, answering the revelation not the question. "It was very, very terrible!" she said for her, and she did not know it all until we took the chairs out of her room—toell, you know," seeing my look of wonder. "Tell me all about it," I said, making myself comfortable with a pillow and a shawl. "It will do you good to tik it!" leas been keening out of the inverse and whose helve consistency and shows and a shawl. "It will do you good to tik it!" leas been keening out of the room, against the authority of the king, deliverating out the care of the life beating out the they were of Her (lime? Who could unveil the possible thanged within those walls? Who can be tragedies within those walls? Who can be tragedies

having spoken to this wretch, who was taken, he told me, without being threat-ened, that the admiral had given him a

hundred crowns to strike this wicked blow, and that he would not consent, but that BEZA AND ANOTHER PREACHER, and Despina (another minister) had preached to him and assured him that if he did it he would go to paradise.' Catherine adds that the admiral would have dispatched sixty men to kill the Duke of Guise, the Duke of Montpensier, Sipierre, Charles the 9th's governor, Sansac, herself finally. She believes, or feigns to believe, her children's lives menaced: "There,

adame, is how this good man, who say he does nothing except for religion, wishes to dispatch us." Religion, then, had nothing to do with the massacre of St. Bartholomew, which was, as we said, the ation to get rid of Coligni, whom she knew to be her enemy, and whom she at least believed to be actually guilty of the murder of the Duke de Guise-for there is no reason whatever to suspect her letter to Marguerite of France to contain any falsehood or mis-representation.

# One of Father McSperrit's Cures.

The Fergus News-Record, a Protestant paper published in Wellington county, says:—The age of miracles is said to be past, but that of wonders never ceases. The latest illustration of this is a cure of a stiff knee from which a young lady in Nichol has suffered for some time, and which her medical attendants declared next to incurable. She heard of the wonderful curative powers of the Rev. Father McSperrit, of Adjala, went to see him, and returned home completely rid of her trouble. The rev. gentleman merely touched the knee and offered up a prayer. Faith did the rest, and to-day she can walk as readily and as free from pain as in the days before there was any weak-ness of the joint. Such is the fact. Who can explain it?

Dr. Pierce's "Pellets"-little liver pills sugar-coated)—purify the blood, speedily correct all disorders of the liver, stomach and bowels. By druggists.

The "Myrtle Navy plug" correctly re-presents the whole plan upon which its manufacture is conducted. There is not a fractional part of a cent expended upon it for mere appearance. It is neither wrapped in tin foil nor worked into fancy napes, nor put in any fancy cases, nor abjected to any kind of expense merely please the eye or captivate the fancy. The manufacturers rightly believed that obacco was not purchased for ornament, but for smoking, and therefore all extraneous expense was avoided and added to the quality of the tobacco. The public have testified in its case that they prefer paying their money for a high quality article than for ornament out of place.

A. D. Noyes, Michigan, writes: I have enquired at the drug stores for Dr. Thomas' Eclectric Oil, but have failed to find it. We brought a bottle with us from Quebec, but it is nearly gone and we do not want to be without it, as my troubled with a pain in the shoulder, and nothing else gives relief. Can you send

An Irish Summer. [WRITTEN IN FRANCE.]

NOV. 24, 1882.

Wandering steps have brought me from my Ireland of the shamrocks To this larger home of freedom, whe sun shines on the land; But my thoughts will wander ever he where the Fergus looks on Smiling valleys lit with glory, flowe waves and emerald strand. Shapes of beauty robed in virgin and i ulate demeanor, Hill and vineyard, grove delicious their incense on my soul; Yet, still, there are visions whose s their incense on my soul;
Yet, still, there are visions whose s
seraph splendor
Puts to shame those bright rich trea
Irish hill, and vale and knoil!

Irish hill, and vale and knoll!

Tis summer in old Ireland, blushing like a malden,
When love first opes her heart in the ing of her years,
And tree and flower and streamlet, w smiles and glory laden,
Greet her raptured eye and fancy, the springtide's failing tears!

Now my heart is full of holy ealr sweet emotions,
Thrilling in my bosom ever like the cof a song. Once heard within the pillars of a c mute devotions;
Full of love and peace and glory, as it
the praying throng.

the praying throng.

Blue Mount Carlin, in her vestment ing up with hands extended,
'Neath the star-enamelled footstool God she e'er adores;
And the fir-clad hills of Burren robed so sweetly blended,
Loom now upon my vision and sa from their shores;
Oh! God be praised forever, for havin toour island
Hill and vale so richly woven and str full of song,

full of song,
To soothe our troubled bosoms with
from holy Ireland,
We pine in exile's durance and are op
by tyrant wrong! But we've hope in God's ordaining righteous and the holy,
And the summer tide in Erin shadov our faith and love,
For, nor vineyard nor sierra, nor Car scenie glory,
Can rival in their beauty Irish vale, a and grove!

Oh, beauteous, holy Ireland! land and bardle glory,
What vistas of rare beauty in the sope in thee!
When the forest aisles are throbbithe raths of olden story,
With the hymn of God's creation are Deum of thy sea!

Te Deum of thy sea!

O my Ireland of the shamrocks, if fair as vestal virgin

At the shrine of loving Nature, we summer of loving Nature, we summer of loving Nature, we summer of the property of the state of the shadow of the

## FATHER BURKE, O.P., AT CHESTER.

On Sunday, Oct. 15, sermor preached at St. John's Cathedral, by the Very Rev. Thomas Burk in aid of the schools. High M sung by Rev. Father Henness Father Derrix being Deacon, at Father Maguire Sub-deacon. The under the direction of Mr. T. A. sang Weber's Mass in G in excelle and the Offertory piece was the tri Agamus, from Rossini's Messe S Father Burke, founding his disc the Gospel for the Sunday, obser it was full of instruction bearing it was full of instruction bearing great subject that was uppermos minds that day. The ruler of had just read to them, whose son at Capharnaum, had gone to Our of anxiety, weighed down with beseeching Our Lord to come and son, who "was at the point of dea the Lord had answered with what the lord had answered with what when the lord had answered with what was the lord had answered with what when the lord had been the lord with the lord had been the lord had been the lord with the lord had been the lord with like a reproach, "If I do not wacles, you will not believe in Me.' great anxiety, the afflicted father to take no notice of the reproaurepeated his prayer and said, "fore my son dies." How beau the gift of the true father; how type of the duty which, as a farrents owed to their children parents owed to their children the instinct of faith and paternal man went to Him who had said little children to come unto Me a them not, for of such is the kin Heaven." His prayer was heard gave him back his son. The aspirations, and prayers of the tr

and mother were always successful wir If there was one truth promin Gospel it was this, and it shoul parents with the importance duties, to encourage them, and tupon them the performance

Almighty God had comma child, saying, "Honor thy father mother," and on the other hand of parents to their offspring we and essentially great; it was the see them properly educated, principal thing was to see that ceived a true, solid, Catholic edu WATCHFUL CARE SHOULD BE Over the children, they should be kept from sin, rupted and destroyed their sthere should be a bright exammestic piety and faith at hon what was learned at school mi

what was learned at school milost, as was often the case, by the of the scenes with which the ye familiar in their houses. What read of the lives of any one of the sanctity and love which in such true servants of God were a to the example of the father an t was a most interesting study i of the saints; their sanctity spr

This was the source from v derived all their distinctive Christian parents ought to reco exercise the magic power they God. But alas! that power oft known, unused, and precious lost through the neglect of thos hands their salvation was place

ST. LOUIS, THE KING OF FR. was distinguished by his delicate conscience. He was a great and and a great soldier, and he v man. At the head of his arm man. At the head of ms aim his conscience as pure and unsul of an angel of God. His mot Blanche of Castile, from the d was capable of understanding was always repeating this to him one day be king of France,

leader on the earth.
"The hopes of a people and centred in you, but I would rat dead at my feet than know the live to commit one mortal sin.

8

m her sons, re-uarding towns he king, deliver-the death of a ects; she assures ng so strong and m as he wounished for ce than by the constrained to son as those who

igion have been who revenged evils, robberies, ked acts, which nst them during could be more iter, "Catherine e had the admiral ed, as Henry III. have the Duke of II. let Concini be of life and death a danger for the properly so called

A POPULAR IM-

s crimes such as of every people. done? Am I a hmen have said?' nbassador, did not Am I a n, he was newly his letters are full we must note his ath of the admiral red that the Duke They counted on in the murder with s of the kingdom, and the Protestants

VER THE MASSACRE King of Spain bubt not you feel tune God has be-means to the king, of his subjects re-him." But let it oligni was an un-r that Catherine de one of those times al to get rid of an coldly entertained and. The famous good Coligni," had hamethod, indeed, Pope been privy to evident was not the one no more than

even by the great for example, the maletter of the of France, Duchess ve know the utmost s heart," says the btless seek them in ence. Here is what 25, 1563), to Maruchess of Savoy, to eath of the Duke of There was a wicked pistol shot from be-t in five days; and his wretch, who was ithout being threat-al had given him a ike this wicked blow ot consent, but tha

HER PREACHER, assured him that if to paradise.' Cathadmiral would have to kill the Duke of ontpensier, Sipierre, ernor, Sansac, herself menaced : 'There. good man, who says of for religion, wishes Religion, then, had the massacre of St. was, as we said, the Coligni, whom she ctually guilty of the de Guise-for there r to suspect her letter ance to contain any

# Sperrit's Cares.

Record, a Protestant Wellington county, iracles is said to be onders never ceases n of this is a cure of ich a young lady in for some time, and attendants declared he heard of the wonrs of the Rev. Father la, went to see him, completely rid of her gentleman merely d offered up a prayer. and to-day she can as free from pain as here was any weakuch is the fact. Who

ets"-little liver pills fy the blood, speedily of the liver, stomach iggists.

y plug" correctly re-plan upon which its lucted. There is not cent expended upon rance. It is neither nor worked into fancy any fancy cases, nor nd of expense merely captivate the fancy. rightly believed that rehased for ornament, nd therefore all en as avoided and added tobacco. The public case that they prefer ment out of place.

higan, writes: 'I have g stores for Dr. Thom-it have failed to find bottle with us from early gone and we do nout it, as my wife is in the shoulder, and

An Irish Summer. [WRITTEN IN FRANCE.]

Wandering steps have brought me hither, from my Ireland of the shamrocks,
To this larger home of freedom, where her sun shines on the land;
But my thoughts will wander ever back to where the Fergus looks on
Smiling valleys lit with glory, flowers, and waves and emerald strand.
Shapes of beauty robed in virgin and immaculate demeanor.

ulate demeanor,
Illi and vineyard, grove delicious, pour
their incense on my soul;
Yet, still, there are visions whose spotless
scraph splendor.
Puts to shame those bright rich treasures—
Irish hill, and vale and knoil!

Trisn nill, and vale and knoll!

Tis summer in old Ireland, blushing tender like a malden, When love first opes her heart in the morning of her years.

And tree and flower and streamlet, with her smiles and glory laden, Greet her raptured eye and fancy, through the springtide's failing tears!

Now my heart is full of holy calm, and sweet emotions,

Thrilling in my bosom ever like the cadence of a song. or a song, Once heard within the pillars of a church's

mute devotions;
Full of love and peace and glory, as it swayed
the praying throng. Blue Mount Carlin, in her vestments, looking up with hands extended,
'Neath the star-enamelled footstool of the God she e'er adores;
'And the fir-clad hills of Burren robed in hues so sweetly blended,
Loom now upon my vision and salute me from their shores!
Oh! God be praised forever, for having given to our island
Hill and vale so richly woven and streams so full of song.

full of song.
To soothe our troubled bosoms when far from holy Ireland,
We pine in exile's durance and are oppressed by tyrant wrong:

But we've hope in God's ordainings for the righteous and the holy, And the summer tide in Erin shadows forth our faith and love, For, nor vineyard nor sierra, nor Campagna For, nor vineyard nor sierra, nor Campagna scenle glory, Canrival in their beauty Irish vale, and hill,

Oh, beauteous, holy Ireland! land of song Oh, beauteous, holy freamit hand of sods and bardle glory. What vistas of rare beauty in the summer ope in thee! When the forest aisles are throbbing, and the raths of olden story, With the hymn of God's creation and the Te Deum of thy sea!

O my Ireland of the shamrocks, kneeling fair as vestal virgin
At the shrine of loving Nature, with the summer on thy brow, What land, in God's creation—thou crownless, friendless nation—Can bear the palm of beauty from thee as thou lookest now!
No! thy lovellness is rarest, darling of my hopes and passion,
Wearing ever in our sorrow the smiles of God above!

For, as the summer beameth on thee now, a shackled nation, A crown is weaving for thee in the land of right and love!

## FATHER BURKE, O.P., AT MAN-CHESTER.

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 Derrix being Deacon, and Rev. Father Maguire Sub-deacon. The choir, under the direction of Mr. T. A. Barrett, where Weber's Mass in G in recellent style. sang Weber's Mass in G in excellent style, and the Offertory piece was the trio Gratius Agamus, from Rossini's Messe Solemnelle. Father Burke, founding his discourse on the Gospel for the Sunday, observed that it was full of instruction bearing upon the it was full of instruction bearing upon the great subject that was uppermost in their minds that day. The ruler of whom he had just read to them, whose son was sick at Capharnaum, had gone to Our Lord full of anxiety, weighed down with care, beseeching Our Lord to come and heal his expectations of the project of death." and son, who "was at the point of death," and the Lord had answered with what seemed like a reproach, "If I do not work miracles, you will not believe in Me." In his acles, you will not believe in Me." In his great anxiety, the afflicted father seemed to take no notice of the reproach, for he repeated his prayer and said, "Come before my son dies." How beautiful was the gift of the true father; how grand a type of the duty which, as a father, all parents owed to their children! With the instinct of faith and paternal love, the man went to Him who had said, "Suffer an went to Him who had said, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of Heaven." His prayer was heard: for God gave him back his son. The cares, the aspirations, and prayers of the true father

and mother were ALWAYS SUCCESSFUL WITH GOD.

If there was one truth prominent in the Gospel it was this, and it should impress parents with the importance of duties, to encourage them, and to enforce upon them the performance of those

Almighty God had commanded the child, saying, "Honor thy father and thy mother," and on the other hand the duties of parents to their offspring were many and essentially great; it was their duty to see them properly educated, but the principal thing was to see that they received a true, solid, Catholic education A WATCHFUL CARE SHOULD BE EXERCISED

A WATCHFUL CARE SHOULD BE EXERCISED OVER THE CHILDREN, they should be kept from sin, which corrupted and destroyed their souls; and there should be a bright example of domestic piety and faith at home, so that what was learned at school might not be least so we often the case by the single. lost, as was often the case, by the influence of the scenes with which the young were of the scenes with which the young were familiar in their houses. Whatever they read of the lives of any one of the saints, the sanctity and love which made them such true servants of God were attributable to the example of the father and mother; st interesting study in the lives of the saints; their sanctity sprang up at

This was the source from which they derived all their distinctive sanctity. Christian parents ought to recognize and exercise the magic power they had with God. But alas! that power often lay unknown, unused, and precious souls were lost through the neglect of those in whose hands their salvation was placed.

was distinguished by his delicate purity of conscience. He was a great and wise king, and a great soldier, and he was a holy man. At the head of his army he kept ST. LOUIS, THE KING OF FRANCE, his conscience as pure and unsulhed as that of an angel of God. His mother, Queen Blanche of Castile, from the day that he was capable of understanding anything, was always repeating this to him, "You will one day be king of France, and a great

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

ST. AUGUSTINE WAS ONE OF THE GRANDEST geniuses that God had given to this world. When he came to manhood he gave up the Catholic Faith and gave the whole of his mind and influence to the school of error. He became a slave to the vilest passions, and in fact seemed completely cast away. But there was one who did not lose all hope of his conversion; and that was his holy mother, St. Monica. She followed him wherever he went, from Carthage to Rome, across the sea, from Milan back to the Great City. She gave him no rest or peace in his sinful enjoy-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. One day she met a Bishop and she fell at his feet and asked him to pray for her erring son, and the holy man answered,
"IT IS IMPOSSIBLE THAT THE CHILD OF

SUCH TEARS SHOULD BE LOST."

That saintly mother lived to see her son converted and one of the greatest sons of the Church; and Monica passed away triumphant in the accomplishment of her duty. If fathers and mothers would only do their duty there would not be a shade of sin and misery on this earth. Whatever was asked of our Blessed

Whatever was asked of our Biessed Lord He was ready to grant in the over flowing tenderness of Hs Sacred Heart. He filled the devout father's heart with confidence that his child would be saved; and never was sorrow laid before Him that he would not in His own time change into joy. When the woman who was a into joy. When the woman who was a shame and reproach among men came to wash His feet with her tears and wipe them with her abundant hair,
DID HE REJECT HER AS THE PHARISEES EXPECTED HE WOULD?

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 History.

but as soon as the tears fell upon His sacred feet, that moment her soul was cleansed, and was as fair as the morning. cleansed, and was as fair as the morning. In conclusion he impressed on his hearers the necessity of providing the children with a truly Catholic education. They wanted light, they wanted eternal life, without which they would die eternally. He urged them to sup ort the schools and to do their duties as Christian pare is, and they would find their rest and thei life in the Sacred Heart forever.

life in the Sacred Heart forever.

In the evening the Rev. Father Burke preached a most eloquent sermon on the glory of the Blessed Mother of God. Taking his text from the Magnificat, he described how the Blessed Virgin Mary was prefigured by that brave and valiant was prefigured by that brave and variant woman Judith, who slew Holofernes and so saved the people of God. She wa-humble and about the last person that would have been chosen, humanly speaing, to save the people from destruction. But God made choice of the hamble to confound the strong; so it was with slary. She was to save the people of God, and, like that brave woman, was the last person who would be thought able to perform such a tremendous work. From the very beginning, even in Heaven, THE HOPE OF MAN WAS PLACED IN A WOMAN

pointed to a woman as the coming deliverer, and in various passages of the Old Testament He constantly brought be fore His people a woman, who was to be the hope and refuge of fallen man; who was to be "the glory of Jerusalem, the joy of Israel, and the honor of our peo-

This was Mary the Mother of God. He then described how she was prepared for that great dignity. It was of her that Jesus Christ was born, from her that He took His Body and Blood, from her that He took all that was human.

THIS WAS THE GREATEST HONOR ever granted to any of God's creatures—to be so honored by Himseif. And if He honored her so much, surely we ought to do the same in some proportionate degree. What grander way could they pay her honor and reverence than by the beautiful devotion, the Holy Rosary? He then described at length the institution of the Rosary by St. Dominic, and its wonderful effects, first in quelling entirely the Albigensian heresy; secondly, by the great vic-tory gained by the Christians in the battle of Lepanto; and thirdly, the greatest victory of the Rosary was shown in his own

country. The preservation of the Faith in Ireland was due to the Rosary. In the reign of Queen Elizabeth, when the cruel edicts were issued against Catholics, and they were persecuted and put to death; when the people were not allowed to have the Holy Sacrifice of the Mass offered up, they would all retire to their huts and cabins and devoutly recite the Rosary. So, during 300 years of cruel persecution, they had continued to do, and

WHEN CATHOLIC EMANCIPATION WAS OB-TAINED THEY WERE BETTER CATHOLICS than when the persecution was first com-menced. The preservation of the Faith in Ireland would be the brightest gem in the crown of Our Lady. The preacher proceeded to make feeling allusion to the persecutions in Ireland, and especially of the Dominicans, and concluded by exhort-ing his hearers to practice the devotion of the Holy Rosary, it being the grandest prayer, for in one act there were contained in it praise, invocation, impetration and adoration. After the sermon Solemn Benediction of the Blessed Sacrament was given by the Very Rev. Monsignor Gadd.
—Liverpool Catholic Times.

"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 grati-tude. Yours truly, HENRY WHITING, Boston, Mass.

Do no VIOLENCE TO THE LIVER and general system by repeated doses of nercury in the shape of calomel and blue pill. Many persons thus dose themselves even without the advice of a physician. The best substitue for such pernicious drugs, and the use of which is never followed by disastrons effects upon the general health, is Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which permanently tones the stomach, header on the earth.

"The hopes of a people and a nation are centred in you, but I would rather see you dead at my feet than know that you will live to commit one mortal sin." This was last.

which permanently tones the stomach, regulates the bowels, purifies the blood and gives a healthful glow to the cheek. Sold by Harkness & Co., Draggists, Dundas st.

SACRIFICE AND PRAYER.

No Religion Without Sacrifice can be Divine.

Sacrifice is and must be the chief and entral act of a divine religion.

There is, of course, and there can be no ue religion which is not a divine religion. There are, however, many false religions, There are, however, many faise religions, and many religions which are not divine. There are many systems to which men give the name of religions, but of these, inasmuch as they contradict each other, or differ the one from the other, all save one must be false, and one only can be divine. A religious which includes exercitive as its must be laise, and one only can be divine.

A religion which includes sacrifice as its
chief and central act may be false, and
many false religions do as a matter of fact
thus regard sacrifice; but a religion which does not include sacrifice as its chief and central act must not only of necessity be a false religion, but it falls short of the very ides of religion altogether. A religion without a sacrifice is a body without a soul. It is a contradiction in terms. It may be a philosophy; it cannot be a religion in any strict, or adequate, or true sense of

hat word.

PRAYER NOT SACRIFICE.

Sacrifice is as distinct from all other acts
of worship or of religion, as the Creator is
distinct from any one and from all of His.

distinct from any one and from all of His-creatures. Any act whatsoever which can be offered by the creature to the fellow-creature is not sacrifice. The fact that it could, under any circumstances or by any possibility, be so offered, is itself an essen-tial denial of its being a sacrifice. That act alone is an act of sacrifice which can be done only to the one Creator. We may pray to our fellow-creatures, and we do so daily. Petition and sumplication enter daily. Petition and supplication enter largely into our intercourse with our fel-low men. But no prayer, no petition or supplication which we address to our felw-creatures is intended by us or under-

low-creatures is intended by us or understood by them or by any human being as a protestation or recognition that he whom we thus address is our Creator.

No RELIGION WITHOUT SACRIFICE.

Prayer, thanksgiving, praise and homage all enter into, and have their place in, and form part of religion, but if a religious contribution with income. ion contained nothing more than prayer and thanksgiving and praise and homage, it would not be a divine religion. It would have in it no act which should be distinctively divine. Every act of it might be done towards the fellow-creature, and any act which can be done toward he fellow-creature, cannot possibly be uch an act as can be done towards the Creator alone. There might indeed be Creator alone. There might indeed be a difference between acts of the same nature as done towards the one Creator and towards one's fellow creatures re-spectively, but the difference would be one of degree, and not a difference of

A divine religion must therefore in-A divine resignon must therefore include an act, and contain it as its chief and central act, which can be done only towards the one Creator, and which, if done towards the creature, would be an act of idolatry. It must be exclusively and essentially and of its very nature and idea divine in this sense that it can be effered to no one save to God alone.

WORSHIP OF PROTESTANTISM.

Protestantism is a system without sacri-

Protestantism is a system without sacri-ice. The ordinary Protestant prays to his maker, praises and adores Him. He loes no more. He has nothing else, and does no more. He has nothing else, and he knows of nothing else to offer to his Maker. He gives his best to the extent of his ability and knowledge, and yet he gives to his Creator nothing, in kind at least, that he might not give and does not almost daily give to his fellow-creature. It does not strike him that his service of God and his service of man are the same God and his service of man are the same in kind, and differ only in degree. He identifies the difference of degree with the difference of kind, and supposes that as the two sets of acts are in different orders, they are therefore essentially distinct. He recoils from praying to Mary, because prayer is his highest idea of divine worship, and the best and all he has to give to God. He refrains from singing Mary's praying heavier verbal praise, the "sacrifice praises, because verbal praise, the "sacrifice of the lips," is all he has or knows of wherewith to praise his Maker. He fears to do homage to the Queen of Heaven, ecause he has and knows of no means of doing supreme homage to the King of

kings. He occupies an
IMPOSSIBLE RELIGIOUS POSITION,
and no wouder 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, ig-norant, weak, and miserable as himself, and he will not pray to, or praise and honor his fellow-creature who has entered on the life immortal, who is wise with the wisdom of God, who is powerful to aid and rescue, and who is being honored by his Maker and by his fellow-saints with that honor which is his due.

A Catholic, on the other hand, sees clearly

that prayer and praise and reverence of worship are in no way protestations of recognitions of Divinity or Deity. H knows that by means of such acts he doe not express his belief that he to whom h not express his benefit that he to whom he offers them is the God who made him. All these he gives to God, but he gives Him something more. He offers sacrifice, and by that act he makes, and he knows that he makes, a solemn recognition and protestation of the essential, absolute, such suiversal dominion of his

testation of the essential, absolute, supreme, and universal dominion of his Maker as such, and of his own essential and necessary, absolute and universal dependence on Him HOMAGE NOT SACRIFICE.

He knows full well that such an act of homage he could not make to Mary. He prays to Mary, and trusts all things to her advocacy—he praises Mary, and his heart rejoices as his mind contemplates the unparalleled privileges which belong to her rejoices as his mind contemplates the unparalleled privileges which belong to her
position. There is but one religious act
which he can never make to Mary. He
may say Mass in Mary's honor, but he can'
never say Mass to Mary. The idea represents to his mind a blasphemy, and he
knows that the act would be a most foul
idolatry. A Catholic worships God as he
worships, and knows that he can worship,
no creature of God, as he cannot worship
the highest and the most exalted any more the highest and the most exalted any more than he can worship the meanest and the least worthy—he worships his Maker by means of that religious act of sacrifice, to receive which from His human creature is the unshared and inalienable prerogative

AN INTERESTING LEPTER.

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, Bayswater, have a special interest at the present

mortal sin of any kind, including prava voluntatis electo—the perverse election of the will—by which in riper years such persons chose for themselves, notwithstanding sufficient light, heresy instead of the true faith, and schism instead of the unity of the Church—would indeed deprive them of their state of grace. But before such act of self-privation, all such people are regarded by the Catholic Church as in the way of eternal life. With perfect configurations of the believe sincerely, and without a doubt, that the Catholic Church is corrupt, has changed the doctrines of the faith, and the author of the Reformation is the Spirit of holiness and truth. It may seem incredible to some that such an illusion exists; but it is credible to me, because for nearly forty years of my life I was fully possessed by this erroneous belief. To all such persons it is morally difficult in no small degree to discover the way of eternal life. With perfect configurations are to be coming to the anti-Catholic party, that becoming to the anti-Catholic party, that the author of the Reformation is the specimens of the faith, and then will be their leads that the author of the Reformation is the specimens of the faith, and the deturners in a Parisian college raises a cry of undissembled terror, and would now fain rebuild the ramparts of nationalism, which he and his friends aided in leveling to the ground party and the doctrines of the faith, and way of eternal life. With perfect confi-dence of faith we extend the shelter of this truth over the millions of infants and young children who every year pass to their Heavenly Father. We extend it also in hope to many more who grow up in their baptismal grace. Catholic mission-aries in this country have often assured me of a fact, attested also by their own exper-ience, that they have received into the Church persons grown to adult life, in whom their baptismal grace was still preserved. Now, how can we, then, be supposed to regard such persons as no better than heathers? To ascribe the good lives of such persons to the power of nature would be Pelaganism. To deny their goodness, would be Jansenism. And, with such a consciousness, how could any one regard his past spiritual life in the

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 conscious ness. Though at the time, perhaps, knew it not as I know it now, yet I can clearly perceive the order and chain of grace by which God mercifully led me onward from childhood to the age of twenty years. From that time the interior workings of His light and grace, which continued through all my life till the hour in which that light and grace had its perfect work-to which all its operations had been converging, in submission to the fulness of truth of the Spirit of the Church of God—is a reality as profoundly certain, intimate, and sensible to me now allowed any who have come to me for as that I order of grace. Never have I guidance or instruction to harbor a doubt of the past workings of grace in them. It would be not only a sin of ingratitude, but a sin against truth. The

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. Because to believe such an error possible in others, shows how little consciousness there must be of the true doctrine of grace in themselves. And such, I am forced to add, is my belief, because I know by experience how inade-quately I understood the doctrine of grace until I learned it of the Catholic Church. And I trace the same inadequate conception of the workings of grace in almost every Anglican writer I know, not excen ting even those who are nearest to the

But, further, our theologians teach, not only that the state of baptismal innocence exists, and may be preserved out of the Church, but that they who in good faith are out of it, if they shall correspond with the grace they have already received, will receive an increase or augmentation of grace. I do not for a moment doubt that grace. I do not for a moment doubt that there are to be found among the English people individuals who practice in a high degree the four cardinal virtues, and in no small degree, though with the limits and blemishes inseparable from their state, the three theological virtues of

FAITH, HOPE AND CHARITY, infused into them in their baptism. I do not think, my dear friend, in all that I have said or written in the last fourteen years, that you can find a word implying so much as a doubt of these workings of so much as a doubt of these workings of the Holy Spirit among all the baptized who are separated from the Catholic Church.

of the one Creator.

"ROUGH ON RATS." clears out rats, mice, thies, roaches, bed-bugs, ants, vermin, chip-thies, roaches, bed-bugs, ants, vermin, chip-their duty to submit to it. The Church may in like manner abundantly descend their duty to submit to it. The Church may in like manner abundantly descend their duty to submit to it. The Church may in like manner abundantly descend their duty to submit to it. teaches that men may be inculpably out upon you who are in all things so far

of its pale. Now, they are inculpably out of it who are and have always been either physically or morally unable to see their obligation to submit to it. And they only are culpably out of it who are both physically and merally able to know that it is A GREAT FEATURE OF MODERN

God's will they should

was fully possessed by this erroneous belief. To all such persons it is morally difficult in no small degree to discover the falsehood of this illusion. All the better, parts of their nature are engaged in its support; dutifulness, self-mistrust, sub-mission, respect for others older, better more learned than themselves, all combine to form a false conscience of the duty to refuse to hear anything against "the religion of their fathers, the Church of their baptism," or to read anything which would unsettle them. Such people are told that it is their duty to extinguish a doubt against the Church of England, as they would extinguish a temptation against their virtue. A conscience so subdued and held in subjection exercises true virtues upon a false object, and renders to a human authority the submissive trust which is due only to the

DIVINE VOICE OF THE CHURCH OF GOD. But I have written, some say, hard things of the Church of England. Are they hard truths or hard epithets? If they are hard epithets, show them to me, and I will erase them with a prompt and public expression of regret; but if they be hard facts I cannot change them. It is true, indeed, that I have for the last fourteen indeed, that I have for the last fourteen years incessantly and unchangingly, by word and by writing, borne my witness to the truths by which God has delivered me from the bondage of a human authority in matters of faith. I have borne my witness to the presence and voice of a divine, and therefore infallible, Teacher, guiding the Church with His perpetual assistance, and speaking through it as His organ. I have also borne witness that the Church through which He teaches is that which St. Augustine describes by the two live. Never have I by the lightest word breathed a doubt of this fact in the divine throughout the world" and "united to the

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, sus tained as it was founded by a human authority, without priesthood, without sacraments, without absolution, without the real presence of Jesus I know these truths are hard. It seems heartless, cruel, unfilial, unbrotherly, ungrateful, so to speak of all the beautiful fragments of Christi anity which mark the face of England, from its thousand towns to its green villages, so dear even to us who believe it to be both in heresy and in schism. You must fee it so. You must turn from me and turn against me for saying it; but if I believe it, must I not say it? And if I say it, can I find words more weighed, measured, and deliberate than those I have used? If you can show them to measured. and so that they are adequate, I will use them always hereafter. God knows I have never written a syllable with the I have never written a synalor with the intent to leave a wound. I have erased, I have refrained from writing and speaking, many, lest I should give more pain than duty commanded me to give. I cannot hope that you will allow of all I say; but it is the truth. And now I have done. I have a hope

that the day is coming when all in England who believe in the supernatural order, in the revelation of Christianity, in the

who are separated from the Catholic Church.

I will go further still. The doctrine, "extra ecclesiam nulla salus," is to be interpreted both by dogmatic and by moral theology. As a dogma, theologians teach that many belong to the Church who are out of its visible unity; as a moral truth, that to be out of the Church is no near than the control of the Church is no near than the control of the Church is no near than the control of the Church is no near than the control of the Church is no near than the control of the church is no near than the control of the church is no near than the control of the church is no near than the control of the church is no near than the control of the church is no communion with heresy and with schism, will be driven in upon the lines of the only stronghold which God has constituted as "the piller and ground of the truth." This may not be, perhaps, as yet; but already it is time for those who love the faith of Christianity, and look with sorrow and fear on the have which out of its visible unity; as a moral truth, that to be out of the Church is no personal sin, except to those who sin in being out of it. That is, they will be lost, not because they are geographically out of it, but because they are culpably out of it. And they who are culpably out of it, the those who know or might light of faith which so profusely fell

above me, save only in that one gift which is not mine, but His alone who is the Sovereign three of all grace.

The following extracts from a letter addressed, nearly twenty years ago, to Dr. Pruesy, by his Eminence Cardinal Manning, who was then at St. Mary's, Bayewater, have a special interest at the present MY DEAR FRIEND—I do not know why tealting you still by the name we used both to give and to accept of old.

Silence and suspension of communication cannot prevail against the kindlines and confidence which spring from such years and son events as once united us. Contentions and variances might indeed more seriously try and strain such a friend-slip. That I should have grieved and displeased you is inevitable. The simple fact of my submitting to the Catholic Church must have done so, much more the duties which bind me as a pastor.

You will, perhaps, be surprised at my beginning thus to write to you. I will at once tell you why I do so. Yesterday, saw, for the first time, your pamphlet. You will perhaps, be surprised at my beginning thus to write to you. I will at once tell you why I do so. Yesterday, saw, for the first time, your pamphlet, saw, for the first time, your pamphlet, saw, for the sire time, your pamphlet is more fitting and therefore elevated to the order of augmentating grace. Every infant, and also every ault begined having the necessary dispositions; it thereby placed in a state of jurisliction; and the determinance of the will—by which in riper valual bagines when the substitute of the will—by which in riper valual the extension of any kind, including prace as also, in the sight of the Church, catholics. St. Augusth says Ecclesia time interest of the will—by which in riper vast such persons that any bean the previous of the will—by which in riper vast such persons that any bean of the will—by which in riper vast such persons that any bean of the will—by which in riper vast such persons that she she is a state of jurisliction; and the such as a great many of the poor and unjective to the will—by a substitute of the product of the will—by a substitute of the product of the will—by a substitute of the

## CONFESSION BY TELEPHONE.

At first sight it may seem difficult to make the theologians of another age pro-nounce upon the questions raised by the conditions of modern life. The current number of the Irish Ecclesiastical Record 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. If it is sufficient that the penitent should be in the moral presence of the confessor and apparent to one of that confessor's senses, may a man in a remote island confess to the nearest accessible priest, a thousand miles distant, by telephone? One of the confessor's senses has, in this case, cognizance of his penitent, the confession is made orally, and the moral presence is complete; there is no time for a change of disposition on the part of the penitent, nothing comes on the part of the penitent, nothing comes between the speaking soul and the listen-ing soul except the practically annihilated space of land and sea. All these conditions are manifestly not fulfilled by the telegraph, which does not produce a moral presence to any one sense, but interposes a code of signals between soul and soul. Confession by a speaking tube through a wall—confessor and penitent being in adjoining rooms—would, it appears, be universally acknowledged as valid; and if a tube may be the means of establishing moral presence, why not a telephone? If, too, artificial means, such as an eyeglass or a telescope, are allowed in order to help the sense of sight (as when absolution is giver by a short sighted priest to troops making an act of contrition on their knees making an act of contribution on their knees before engaging, or to people in articulo meetis in a burning house), may not the sense of hearing, too, be extended by the telephonic wire? The question is, of course, only proposed, not answered; and theology may have many words yet to say upon the subject. To the atechnic the difficulty would seem to lie in the uncertainty of would seem to lie in the uncertainty of personal identity. How can either priest or penitent be sure that the voice he hears and knows is not counterfeited by some malicious person having access to the tele-phone? Such small uncertainty, however, may accompany even confession in a church, especially in the dark recesses of some side chapels; for has not the melodramatic incident of a suspicious husband gagging the confessor and taking his place to hear the wife's manifestation of her peccadillos, already occurred to a literary imagination? However this may be, the telephone is undoubtedly destined to become a familiar and useful accessory in our daily lives, and many Catholics may be glad to have its theological place auth-

# Anglican Affectation.

The close imitation of priests in the "get up" of some Protestant elergymen in England and even here, is a fact worth noticing. The Roman collar, clean shaven face and priestly garb have often graced an erand priestly garb have orien graces and erring 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. But the
fraction of the things Catholic may be some Protestant ministers affect. But the affectation after things Catholic may be carried too far. When an Episcopal elergyman is called "Father," giving him that spiritual relationship with his congregation which must exclusively belong to Catholic priests with their's, we must strongly protest. It will be time enough to dub the preachers of unlawful doctrine "fathers," when they are accorded by their hearers that spiritual dominion which the Catholic clergy hold as a right and exercise over all their faithful children.—N. W. Chronicle.

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

Pablished every Friday morning at 486 Rich-mond Street. THOS. COFFEY, Publisher and Proprietor. Annual subscription..... Arrears must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP

LETTER FROM HIS LORDSHIP BISHOP

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what ithas 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 lalty of the diocese.

Belleve me,

eve me,
Yours very sincerely,
+ John Walsh,
Bishop of London. Mr. THOMAS COFFEY
Office of the "Catholic Record."

# Catholic Becord.

LONDON, FRIDAY, NOV. 24, 1882.

TWO MARTYRS.

domain of Christ, or rather with cer- is reported to have said, "I pray God on matters of which judgment betain peoples, the state or the faction to preserve all my friends from such longs not to the faithful, but ito a pretending to be its impersonation, clemency." He met death fear- higher authority. bolder than the Tudor himself, deilessly, as became a martyr to the Opposed also to true submission fies itself. In these countries the faith. His head remained for fifteen is that course of action followed by child is taught to worship not God, days exposed on London bridge. but the State, and citizens are called upon to concede to the dominant fac- the life of a saint. His works are those authorities that dare differ the Church.

emn proceedings instituted by the church for their beatification are that of a hero of the faith. ever replete with the instruction in which they are instituted.

county of York in 1455. As Chancellor of the University of Cambridge at whose hands he afterwards suffered death. As that unfortunate monarch prefaced his designs against faith. 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 as soon as he wished, but he would had attained the age of eighty years. | sal. All his life had been consecrated to It is in truth undeniable, that the celebrated Chillingworth.

belongs to history. It is well known guides of their consciences are the what brilliant talent he displayed in men invested with spiritual authorthe peace conferences at Cambray. ity, the bishops in their respective His mildness and equity, combined dioceses, and the Pastor of Pastors at with an admirable promptitude in the head of the church. Disorder the decision of affairs, above all his which is now clothed with uniunblemished integrity, made him a versality seems to have entered even MR. Donat Crowe, Agent for the CATHO-

popular favorite in England. To the sacred phalanx which has yet his sons, who sought places at his remained faithful to the church. be induced to take the cath pledging | those of authority. He exacts sub- | public schools of Ontario were open on land was torn from the unity of the of great consolation." Henry VIII., of the press that busies itself with Church. In many countries, even unable to reduce this lofty spirit to matters pertaining to religion, with. at the present time, tyranny in one a denial of faith, ordered the execu- out being imbued with the true form or another encroaches on the tion for the 6th of July, less than a spirit of submission, that it excites rights of the Church. The state month after the death of the vener- public curiosity on subjects which lays hands in our day, as it did in ated Fisher. Sir Thomas on being concern not the public at large, and England under Henry VIII., on the urged to implore the royal elemency, that it inflames the worst passions

The life of Sir Thomas More was

John Fisher was born in the so necessary at the present time, is affecting conscience and dogma, behe became preceptor of Henry VIII., Church. To-day she has her apost authority of the Sovereign Pontiff.

of blood.

In a remarkable article under the of regard, raised him to the Cardin. Rome, writes what may be with pro- joined on all Catholics, but especialate. At the news of this action of fit read by all. The Holy Father, in ally on Catholic journalists. Is not the Pope, Henry VIII. burst into a his speech of the 15th of October, this law of absolute obedience and paroxysm of rage, declaring that reminded the Catholics of France respect for authority under all cirthe Pope might send Fisher the hat that the first and essential requisite low in these days of pride and license, take good care that the day it ar- was submission and obedience to at least, endeavor to define it clearly, rived Fisher should not have a head their bishops. The counsels which and practice it each one on his own to wear it. Accordingly he was the Pope addresses to one nation account, taking care to exercise obetried and condemned, suffering are applicable to all others the dideath on the 21st June, 1535. He rections of the Church being univer- ren charity.

theological studies, and his works voice of the Supreme Pontiff has even after death made many conver- been raised at an opportune mosions, including, amongst others, the ment, and that never could it have been more appropriate than now to The life of Sir Thomas More also remind Catholics that the true

hands he replied, "My sons, allow We often hear of divisions and disme to administer justice for all. sensions in this or that diocese, of cently speaking on the school question, On this depends your glory and my struggles between Catholic journals should be studied in the public schools, and salvation, fear nothing, for you will and rivalries between the various asever have the better part, the bless- sociations which aspire to the honor that the principle underlying the system ing of God and that of your fellow- of resistance to the criminal deeds of separate schools is, in his judgment, il- not force reasoning or logic into a seeming men." He left the Lord Chancellor- of revolutionary impiety and injus- logical, absurd, and, not only non-Cana- accord with his prejudices, but endeavor tered on its duties. Such a man could tongues, but convey wholesome understands by Public Schools. Does he and the smallness of self-seeking acernot long keep the favor of a despot. thoughts absent from too many take them to be Protestant schools, or are bity. dering the ties which bound Eng- nalist to advise others to practice rule of faith, as well as the children of land to Rome, that Sir Thomas re- submission, difficult to practice it those who do, have certain well-defined

certain publicists who allow themselves the widest scope in judging tion for the time that infallibility remarkable. That styled Utopia is from them, but extend the most and absolute submission refused to one entirely of the imagination, as ample competence to those they beits title indicates. But his reply to lieve favorable to their views, and The example of the martyrs is at Luther is the work of an eminent raise the shout of impiety and sacriall times most salutary, and the sol- controversalist and his dialogue lege at the mere affirmation of opinquod mors pro fide fugienda non sit, ion which every one is free to hold and express. The Holy Father re-That the examples of these noble commends submission to the bishops ful with that active and heroic faith spiritual authorities in all questions our earnest hope. Martyrs are cause therein the authority of th never at any time wanting in the bishops emanates from the intallible tles who beyond the limits of civili- The Catholic who is truly obedient zation sacrifice their lives for their to his bishop knows that he submits to an authority charged with the But in Europe, and even in Amer supreme guardianship of laws which ica, a new species of barbarism bind the conscience, of truths which threatens the church. The tradi- enlighten the Christian intelligence, tions of the reformations are not for- an authority which is at the very gotten. Catholics must now, as in centre of the Catholic world, and is the days of Cardinal Fisher and raised far above the angry discus-Thomas More, be ready to testify to sions of men. He consequently them." their faith even to the very shedding places himself in communion with that constant and unvarying will that presides over the government OBEDIENCE AND SUBMISSION. of the church, the will and spirit of the chief of all Pastors. Such is the nature of the submission, at once caption Obeissance et Soumission, our truly christian and truly humble, able contemporary, Le Journal de which our Most Holy Father has enof union and concord amongst them of thought and judgment? Let us

# and leaders, and towards our breth-LETTER FROM BISHOP CLEARY.

dience towards our spiritual guides

Bishop's Palace, Kingston, 13th Nov., 1882.

DEAR SIR:—I am happy to be asked for a vord of commendation to the Rev. Clergy and faithful laily of my diocese in behalf of the CATHOLIC RECORD, published in London (ith the warm approval of His Lordship, lost Rev. Dr. Walsh. I am a subscriber to he Journal and am much pleased with its xcellent literary and religious character. Is judicious selections from the best writers apply Catholic families with most useful ad interesting matter for Sunday readings, ad help the young to acquire a taste for are literature.

I shall be pleased if my Bey Clergy with ure literature.

I shall be pleased if my Rev. Clergy will
ountenance your mission for the diffusion
f the Record among their congregations.
Yours faithfully.

†JAMES VINCENT CLEARY,
Bishon of Kingston.

## WHAT DOES HE MEAN !

The Rev. Mr. Hunter, of this city, re-

held that it was desirable that the bible

nited States. Thus, a Presbyterian writer are doing our very best to create pagans

ical education and all will be right again. No other mode could do. You can't Goderich is weak indeed if it rests for amend a system that is radically wrong in support on the feeble attempts of a 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 ascer. tained 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 the Catholic schools of the come. The impartial and independent press of this city, which gladly chronicled the news of his fall from grace, wantion the fact that

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,

It was when Henry resolved on sun-larical substitute of parents who do not believe in the bible as their who do not be also as the bible as their who do not be also as the bible as the bi The town of Goderich is for the signed his high post. Under no himself. It often happens that the rights in the eye of the law? We had moment afflicted with a "rev." Mr. Wake- Northern Ocean. Among many pretext, under no threat, could be writer confounds his own dicta with always, till recently, believed that the field. No respectable community can suffer any greater affliction than the possesbelief in the spiritual supremacy of mission and obedience not to regu- terms of equality to the children of all sion of a loud-mouthed impersonation of the king which the latter wished to larly constituted authority, but to ratepayers, no matter what their religious ignorance, impudence and fanaticism. extort from all public functionaries.

his own exposition of principles and the west of the season thrown into the man is that in season thrown into the man is the man is that in season thrown into the man is the man is the man is that in season thrown into the man is the ma He was for this reason thrown into the tower of London. Friends en
How few indeed direct themselves told, read in seven-eighths of the Public ness between citizens having common arms, treated him to give way, asking in all humility by the salutary Schools of the Province. This is, we conducted and undivided purposes. He govhow he could be of an opinion differ- thoughts of submission and obedi- tend, a violation of that which the advo- erns himself by base motives, and imputes Mgr. Tache, "amid the eternal gla-It will be interesting to our read- ent from that of His Majesty's Privy ence. How many, on the other cates of the public school system often the same to others. Slave himself of narers to know that the Congregation of Council. "I have," he replied with hand, have acquired the art of pro- proclaimed to be its fundamental principle, rowness and prejudice, he affects to be-Rites has now before it the docu- me, "the universal church, which is nouncing these great Christian voca- viz., the exclusion from the school room lieve all men like unto himself in this rements in the cause of the beatificathe grand council of Christians." To bles in a spirit other than Christian of all religious teaching, services and sym- gard. Knowing the weakness of his feltion of the two celebrated martyrs, his wife, who represented to him that and constitute themselves apostles of in violation of this same principle. He which they do not believe, his constant en-Cardinal Fisher and Thomas More, his life was necessary to his family, submission with the design of ac- would have the bible studied in the public deavor is to pander, for his own selfish the first Chancellor of the Univer- Sir Thomas said, "How many years quiring domination. There are schools of the Province. He would force purposes, to this weakness. Too indo- erica the Esquimaux encircle the sity of Cambridge, the second Lord more have I to live?" "More than some who, instead of venerating with it into the hands of children whose parents lent, it may be, and useless, to earn an polar sea as if with a living band, High Chancellor of England. The twenty," was the answer. "And you fidelity and filial affection the au- and guardians have solid convictions honorable livelihood, he has recourse to they are on every inlet, on many of names of these illustrious men recall desire me to barter eternity for thority of the Pope, and obeying against the indiscriminate use and reading the most dishonorable of methods to one of the most troubled periods of twenty years of life." Three years that authority, believe themselves of this book-use and reading that have in-English history. This indeed is a clapsed between his sentence and the privileged interpreters of his flicted on the world evils truly incalcultainment of his purpose he often dons the most opportune time to bring into execution, and these were years of relief the lives and merits of these prayer. On the eve of death, the privileged interpreters of his thoughts and will, and holding able, as evidenced by the daily multiplication of contending sects on the one preach a gospel of love, recommends hate relief the lives and merits of these prayer. On the eve of death, themselves up as such, hurl ex- hand, and the gradual weakening and dis- as the very basis of spiritval life. We cangreat men who in the despotic age this noble man writing to his daugh- communications at random in their appearance of every vestage of religious not, we must say, envy our Goderich of Henry VIII. resisted the assaults ter Margaret, said: "I burn with the rancor and animosity. Others there belief on the other, in the countries where friends on the possession of their Mr. of regal power on the rights of the desire of seeing God and am happy are who interfere violently in the the bible is in every man's hands. The Wakefield. He is evidently a citizen whose Vicar of Christ, and opposed even to to die to-morrow, the Octave of the domestic affairs of different dioceses, reading of the bible in seven-eighths of the presence among any body of our people the shedding of their blood and the Prince of the apostles and the feast and take part, for instance, with the public schools of Ontario is a convincing would be an unmitigated evil. His latest habit, a more or less marked dissimimmolation of their lives the deplor- of the translation of St. Thomas of chapter against the bishop, or vice proof that these schools are not public in exploit, in his own peculiar line, is a service proof that these schools are not public in exploit, in his own peculiar line, is a service proof that these schools are not public in exploit, in his own peculiar line, is a service proof that these schools are not public in exploit, in his own peculiar line, is a service proof that these schools are not public in exploit, in his own peculiar line, is a service proof that these schools are not public in exploit, in his own peculiar line, is a service proof that these schools are not public in exploit, in his own peculiar line, is a service proof that these schools are not public in the service proof that these schools are not public in the service proof that these schools are not public in the service proof that these schools are not public in the service proof that these schools are not public in the service proof that these schools are not public in the service proof that these schools are not public in the service proof that these schools are not public in the service proof that these schools are not public in the service proof that these schools are not public in the service proof that these schools are not public in the service proof that the service proo able schism whereby Catholic Eng- Canterbury. It will be for me a day versa. It is indeed the misfortune the true sense of the term, but its compul- mon delivered on the 5th of November sory study, as advocated by Mr. Hunter, last. We have before us what purports to would convert them into despotic engines | be a full report of this certainly remarkof sectarian proselytism. Mr. Hunter able discourse. Remarkable it is both as went further than the mere advocacy of to manner and matter. The speaker evicompulsory bible study. He denounced | dently disregards such trivialities as truth, the principle underlying the Separate logic, literary propriety and grammatical School system as illogical, absurd, and not correctness. But this is what might be From him we learn that the Esquionly non-Canadian, but anti-Canadian. expected from men such as he, who live What does Mr. Hunter apprehend to be by disregard of all that other men respect the essential principle of the Separate and hold dear. Mr. Wakefield began his School system? Or has he really any idea discourse by proposing to himself three of what principle in this connection questions (1) What has Protestantism done means? The fundamental principle on for the world? (2) What is it doing now? which the Separate School system of On- (3) What is it likely to do hereafter? The tario is based, is that religious instruction speaker clearly meant to establish the must go hand in hand in the school room truth of what is probably his belief, that with intellectual training. Is there any. Protestantism has done, that it is now dothing absurd in this? Anything illogical? ing and will likely hereafter do very much Anything un-Canadian? Anything anti- good for the world. But he established Canadian ? Let Mr. Hunter rise to ex. nothing of the kind. 'No sooner had he plain. For his information, and the infor- proposed the questions than he wandered mation of others who, like him, misap- off from their solution into a dreary waste prehend, misrepresent, or ignore the prin- of violent and reiterated abuse of Rome ciples of religious education, we beg to and Romanism. Amid the heaps of rubstate the opinions of a few Protestant | bish, well suited to such a celebration as writers, men of keen observation and that of the 5th of November, which and without physical exercise, it is best adapted to the wants of the age | Catholic souls may inspire the faith- and respect for the decisions of practical knowledge of that whereof they | preacher Wakefield succeeded in gathering speak in reference to the purely secular together-we have the following: "A system of education prevailing in the dark fatality accompanies Romanism "The Papal system in the Chicago Advance declares: "We is a despotism." "Popery is a bulwark of tyranny," etc., etc. Mr. Wakefield is even out of the children of the Church." clearly a believer in his own infallibility The Nashville Christian Advocate, a and must also be convinced that his hear-Methodist journal, affirms: "If Rome edu- ers likewise" believe that he is invested cates one part of the children of the with this extraordinary attribute, for United States and the other be let out as in support of these propositions he ada government contract on a secular and vanced not one iota of proof. But what The Esquimaux live in huts built semi-atheistic basis, what will become of cares he after all for proof? He had a pur-Protestant Christianity? The question pose to serve. He was chosen from amongst answers itself. The church that does not | his fellow preachers to do that which no provide for the education of her own sons good citizen or respectable man would do, and daughters must be prepared to lose viz., to belie his fellow-citizens as to the principles and purposes of their creed. Mr. Let us now summon the Lebanon Times | Wakefield is either very ignorant of hisand Kentuckian into the witness box. Its tory or deliberately falsifies what little of it testimony is strong: "Let us go back to the may have accidentally learned through the old plan; let the family be placed in the ill-requited charity of some luckless otherwise surely be their lot. its power; let every church have its conventicle. The advocacy of such men inschools and modes of instructions, and flicts more injury on the cause they proabolish the immense system of mere polit- | fess to serve than the attacks of the most determined foe. The Protestantism of

# COUNT CAMPELLO.

Wakefield at grandiloquence and men-

dacity.

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 Canon Campello from the Catholic faith. It was hailed as a great victory over Romanism. Methodof 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 Ocean. 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 inof its best citizens, and it is a fact that in hundreds of instances Protestant parents hundreds of instances of instances Protestant parents hundreds of instances of instances of his last 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 ship which had enriched so many tice. Submission and obedience are dian, but anti-Canadian in tendency. We by their influence to free his mind from know, be interesting to the readers before him, poorer that when he en- indeed words which are on all should like to ask Mr. Hunter what he the baneful illiberality of sectarian passion 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 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 ciers 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 Amthe islands, as well as on the mainland from Greenland to Behrings' strait, disdaining, 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 inmense 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. maux, though small in stature, are not so to the extent generally believed. The women are, bowever, 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 Innoit 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, not indeed surprising, contends Mgr. Tache, that their skin should be of a paler tint than that of other tribes a like origin changes of the atmosphere and to the cruelest pangs of hunger. The learned prelate declares that he has seen Indians so reduced by want 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. 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 "The occupations of the Esqui-

maux," 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 Innoit go from their villages to the trading fort, where they exchange their furs, their oil, and their thongs 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 trafficed with the Hare-Indians of great victory over Romansin. Method-ist, Episcopalian and Old Catholic, in suc-cession, the poor fellow has, like the prodigal son, remembered the good things the Barren Grounds, and the Louglass trinkets, by means of the west ern tribes, who traded directly with

> I believe that the Innoit 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-

the Russian forts in the Pacific

chez; and yet we cannot say t custom is an ancient one amor Innoit, since it is only for twelve years they have know use of tobacco. It has also be marked that they bury their with their heads at the west the grave, thus looking towa rising sun. Finally, an old said to me lately, pointing that luminary in all its sp "He is good; he is a father to is it not so? he warms us and our hearts strong."

"The unfortunate people i in every step they take they spirits; you'll hear them scr hen a blue-bottle or a dra skims over their faces; they h poor insect with insatiate pe ance till they have destroy From their terror, it is easy ceive that they attribute in malignity to the little winged The worship of fetiches is car a great extent among then torn-rark (the devil) is the par possesses their entire con and it is to him the conjurors themselves in their juggling s

Various attempts have bee to win this benighted peop these superstitions, but thus would appear, with a compa-limited success. The miss continue to wrestle with ev stacle, determined never to quish their efforts to bring quimaux into the fold of the Shepherd.

Father Petitot considers t cipal difficulties in the way conversion to be the followin

"1st. The great influence jugglers. In case of death point out the person who th pose caused it, and they deli to the vengeance of the rela the deceased. They think have the power to kill their at a distance, by enchantmer 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 re others sustain a contrary opi

"2nd. The little confidence show to us, and the contem display for every one who their race, above all for th Skins; now, as I speak the nais language, and as I come : them with two savages of the for servants, these are very

commendations. "3rd. The extreme license morals. It is difficult to people more cynical and sha this respect, they are t opposite of our Red-Skins

morals are comparatively ch These, especially the lat very serious obstacles which to the sparseness of the Inne lation, still continue to im progress of the work of eva tion. In Feb., 1865, Fathe proceeded to Fort Anderson a first attempt to evangelize quimaux, but not .neeting couraging results returned missionary station of Good He again visited the Esqui November of the same year received with such suspice any lasting effect for good. he again quitted the fort Hope to visit the Esquimau Peel, and in a letter writte 24th of June, gives express fears for the success of his m

"After what I have dail heard, for the fortnight I h amongst the Esquimaux, say, since my arrival at th Peel's River, I have my de the poor Innoits desire to r least for the present, the lig we bring to them from so f

"They are ignorant of wl to do amongst them; it is since they have known us neighborhood of the Protes vents them forming a corre what we are and what we r their view, I have no other coming to them than to eat porpoise; some of them the came amongst them to hur the best-meaning firmly be I traveled there to give bacco. It is exactly what think of all Arctic voyage they see them observing t take the latitude, they t they are searching for the spots for seals. To eat, to the sake of eating, to slee that they may better dige eat agair,-this is their Independently of this hy appetite with which they they believe moreover th magician. I am scarcely at this; the Dog Indians, more civilized than the B even the greater numb Christians are not altog from this prejudice, that power can cause death at and by means of some There is only ence, amongst the Innoit putation exposes me to the able tsavi, an arm which so dexterously by the hand."

Several times the miss in danger of death at th the Esquimaux, who lo him with superstitious ade reference ifices of the gregation of maculate, in North West.

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inguish. One sting of the erritories the carried the aly the Esquilive," says e eternal gla-Arctic ocean, ice seems to inels, a people

awful regions, hand, seem to nem. In Amencircle the a living band, et, on many of s on the mainto Behrings' wever, to go Hudson's Bay lel of latitude." divided into en which there

nderstood, from ritory they inmarked dissimoccupy the im-Hudson's Bay Mackenzie, call hat is to say, che writing in tal number of r five thousand that the Esquiin stature, are generally beare, bowever,

height. Mgr. ypothesis which uimaux a Cauders that they n if not Ameri ing," he says, are more white the other Amdifference is ven if we assign f origin." The the Innoit must influence on the Enclosed for a ear in their icv ght of the sun l exercise, it is , contends Mgr. n should be of a of other tribes xposed to all the

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resources, the

ints saves them

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chez; and yet we cannot say that the was also visited by illness and forced custom is an ancient one amongst the Innoit, 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 to sow amongst them some ideas 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 persever-

ance 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 that I left after me. With them I was always most affable and paternal. I compussionated their suffertorn-rark (the devil) is the party who possesses their entire confidence, and it is to him the conjurors address | an unfortunate concourse of circumthemselves in their juggling scenes." Various attempts have been made

to win this benighted people from them, to rouse up in their minds these superstitions, but thus far, it feelings of distrust and unworthy would appear, with a comparatively limited success. The missionaries continue to weestle 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 to the vengeance of the relatives of the deceased. They think they have the power to kill their enemies present the magicians are divided others sustain a contrary opinion.

"2nd. The little confidence they show to us, and the contempt they display for every one who is not of fering we endured in the wood, in their race, above all for the Red that unknown land. For two nights 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 re-

people more cynical and shameless. In this respect, they are the very opposite of our Red-Skins, whose morals are comparatively chaste.

hese, especially the latter, are progress of the work of evangelizaproceeded to Fort Anderson to make a first attempt to evangelize the Esquimaux, but not .neeting with encouraging results returned to the missionary station of Good Hope. 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 Innoits 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 Innoit 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 agair,-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 There is only this difference, amongst the Innoit such a reputation exposes me to the redoubtable tsavi, 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 sacred cause of faith. The oldest

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 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 ings and consoled them with all my ability, it required nothing less than stances, and above al!, the presence of an Esquimaux stranger amongst

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 jugglers. In case of death, they point out the person who they suppose caused it, and they deliver him festations 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 at a distance, by enchantments. At keeping close to them, determined present the magicians are divided not to abandon them. With these in opinion with respect to myself; faint-hearted companions he accordsome of them say that the Priests ingly journeyed to the country of are the cause of the epidemics which the Loucheux. His sufferings and have mown down their relatives, privations were of the acutest character. Writing to the Superior Gen-

eral, he says: "I shall not picture to you the suffering we endured in the wood, in 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 gar-ments torn by the bushes, obliged to "3rd. The extreme license of their sleep without any covering, at the morals. It is difficult to meet a 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 very serious obstacles which, owing men determined to go a roundabout to the sparseness of the Innoit popu- way to seek out the banks of the lation, still continue to impede the Mackenzie. At length, after many sleepless nights and many days of tion. In Feb., 1865, Father Petitot toil and trouble, we come to the mouth of the Tsikkatchig, in the country of the Loucheux. There I found Father Seguin building a cha-pel for the Loucheux. We hailed a boat, and it soon brought us over to He again visited the Esquimaux in the left bank of the river, where the November of the same year, but was received with such suspicion and dread as to prevent his achieving 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 lato those of the Innoit in the neighborhood of Fort Peel. They 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 longstanding and deeply-rooted superstitions, years and years of arduous labor must be spent to produce the salutary impressions required for Deeply moved by this conversion. 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 abun-The priests now at the Post of Good Hope, on the Mackenzie, are Rev. Father Seguoin, Superior, Rev. Fathers Petitot and Lecore, who also attend the missions of St. Francis 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,



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 scare, And with Thy temples dost confuse our mart! oart Thou from our hearing and our seemart:
Depart Thou from our hearing and our seeing!
Depart Thou from the works and ways of men; Their laws, their thoughts, the inmost of their being.

Men who claim civilization and enlightenment have indeed commanded God to leave their courts and removed to the church on Tuesday morn-Men who claim civilization 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 onger will the great and mighty ones be the recipients of his favors. They will be scattered with Divine profusion on the lowly and the needy, who in the most distant regions of the globe, the frozen archipelagos of the North, the trackless citizen. The procession left the church at plains and the precipitous sierras of half-past ten in the following order: pelagos of the North, the trackless 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 missionary's letters there is this reexpression. "When civil ization 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 t 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 estatlish in the North West. And this civilization will be found enduring when others have fallen into utter F. C. ruin.

# 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, following preamble and resolutions were adopted

were adopted:—
Moved by the Right Rev. Monsignor
Farrelly, Local Superintendent of schools,
seconded by Mr. David Holden, \*\*chairman

in the cause of Catholic education, the Father Matthew of Canada, the devoted pastor,—the Rev. M. Stafford of Lindsay.

olic educational interests of this Province one educational interests of this Frovince 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 Resolved that the Resolved tender to the Resolved tender tender to the Resolved tender tender

with the hope that God may comfort and console her in this hour of her sad bereavement, and that a copy of these reso lutions 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. LYNCH,

## THE LATE REV. FATHER STAF-FORD.

The Funeral Obsequies.

Lindsay Post The presbytery was visited by hundreds ing and all day long people repaired thither, the usual low mass being said by

the priests in attendance.

The funeral was arranged to take place ednesday 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 and the public an opportunity of showing their re-spect for the departed priest and fellow-

The Acolytes, bearing the Cross.
The Young Ladies and Children at the
Convent.
The Ladies of Loretto. The Ladies of Loretto.
The Sodality.
The Clergy in carriages.
The Hearse and Pall-bearers.
The Relatives of the deceased.

Friends from a distance.

oung men wearing badges.

Parishioners and citizens. The pall-bearers were members of the eparate school board : Messrs. A. O'Leary, M Jas Killen, William Duffus, A McDonald, John Berry and John Ken nedy. The route was along Russell st. 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, Toronto; Very Rev. Vicar-Gen. Laurent, Brace-bridge; Rev. Chancellor Lynch, Peter-boro; Rev. Chancellor Twohey, Kingston; Rev. Father Foley, Almonte; Rev. Father boro; Rev. Chancellor Lynch, Peterboro; Rev. Chancellor Twohey, Kingston; Rev. Father Foley, Almonte; Rev. Father Brennan, Picton; Rev. Father Davis, Madoc; Rev. Father Heming, Madoc; Rev. Father McDonagh, Napanee; Rev. Father Twomey, Centreville; Rev. Father Fitzpatrick, Chesterville; Rev. Father Welsh, Trenton; Rev. Father Leahey, Perth; Rev. Father Kelly, Gananoque; Rev. Father Kelly, Gananoque; Rev. Father Campbell, Orillia; Rev. Father Beausang, Duffin's Creek; Rev. Father from amongst you and has been just taken from amongst you and has been from a mongst you and 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 in the cause of Catholic education, the cause of Catholic education Casey, Campbellford; Rev. Father Keilty, Ennismore; Rev. Father Connolly, Emily; Rev. Father McEvoy, Fenelon Falls; Rev. 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

West\* these\* noble children of Mary

Missions of St. Francis

Navier at Little Red River, St.

The Rev. M. Stafford of Lindsay.

Whereas, in the death of the Rev.
Father Cathory, Fenelon Falls; Rev.
Father Cathory, Father Larkin, Grafton; Rev. Father Connolly, Lindsay; Rev.
Father O'Brien, Frankford; and Rev.
Father O'Brien, Frankford; and Rev.
Father Connolly, Morrisburg.
Father Connolly, Morrisburg.
Father Connolly, Senismore; Rev. Father Connolly, Individually, Rev.
Father Larkin, Grafton; Rev. Father Connolly, Morrisburg.
Father Connolly, Morrisburg.
Father Connolly, Senismore; Rev. Father Connolly, Senismore; Rev. Father McEvoy, Fenelon Falls; Rev.
Father Larkin, Grafton; Rev. Father Connolly, Senismore; Rev. Father Connolly, Senismore; Rev. Father McEvoy, Fenelon Falls; Rev.
Father Stafford, the Priesthood has lost for the cational interests one of its foremost, earnest and effective workers, the temperance cause one of its strongest and most state that Bishop Cleary would have been wisitation to Wolfe Island—Rev. Father Connolly, Senismore; Rev. Father McEvoy, Fenelon Falls; Rev.
Father Javien, Grafton; Rev. Father Connolly, Senismore; Rev. Father Connolly munity 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 deplores the demise of the distinguished Father Stafford, feeling that in his death the Catholic educational interests of this Province of Staffard and Jas. Brown of Kingston; O'Sullivan and Mr. John Malony of Staffard and Staffard

parishioners.

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 subdeacon, and Fathers Twohey and McEvoy as masters of ceremonies. The entire mass of requiem, including the "Dies Ira" and the "Miseremini" was sung by the priests alternately in the choir and sanctuary. In the choir were Fathers Murray and Rohleder and in the sanctuary Vicar-General Laurent of Toronto, leading the musical services, Father Rohleder 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 ing-place, Bishop Jamot reading with much emotion the burnal service. Father Stafford's parishioners, it is hardly necessary to add, were deeply affected during the service and gave vent to their sorrow.

the service and gave vent to their sorrow.

ARCHERSHOP 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 fight against? It was against ignorance and sins in general. You know what was the ingulagainst? It was against ignorance and sins 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 baueful 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 graveling in vice and a cure to perance, grovelling in vice and a curse to home, wife, children and society in gen-eral. 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 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 chaste 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 know that he had a generous people who cloried in having him for a people who gloried in having him for a father and pastor, and that his private father and pastor, and that his private revenue as a pastor of Lindsay was considerable. After supporting himself as a gentieman 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 Gol. 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 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 fulfil the obligations of the station in life to which God elevates his priests, leaves them still human beings 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 thing that appertained 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 tion 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 the control of the con 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 that pass out of this 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 whole.

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 mendment 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 citireach 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 drachms of silver to the temple for sacrifices for those who died in the Lord. We believe in the communion of saints, that is, that in the communion of saints, that is, that there is a common link of charity between all the servants of God, whether they be

help our brethren who are not yet arrived in heaven. Charity dieth not. Faith and 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 bier. 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 highpriest, Father Lynch of Peterboro as deapriest, Father Lynch of Peterboro as deapriest, Father Lynch of Peterboro as deappriest, Father Lynch of Peterboro as deappriest.

dence, however slight, of the love and respect we bear you as a minister of God and 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 sal-

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. Cauchlin, M. P., Juo, A. McDonald.

T. Caughlin, M.P., Jno. A. McDonald, Wm. Long, Teacher, J. J. Quarry P. M., H. B. Quarry, A. O'Dwyer, D. Farmer,

P. Curtin.

Mount Carmel, Nov., 1882.

Father Cummins, who was deeply af-fected 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

to our members and officers in making out assessments and Beneficiary Reports:—
Class A.—65c.—All members between ages of 18 and 25 yrs, admitted prior to November 1st, 1882.
Class B.—80c.—All members between ages of 25 and 30 yrs, admitted prior to same data.

ame date. Class 1.—\$1.00—All members between

the ages of 30 and 35 yrs. admitted prior to 1st November, 1882; and all members

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.—\$1.30.—All members between the ages of 35 and 40 years, admitted from and after November 1st, 1882.

Class 5.—\$1.45—All members between the ages of 40 and 45 years, 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.—\$1.65—All members between the ages of 45 and 50 years, admitted since date of adoption of scale of 1881. From the foregoing it will be seen that the new scale does not affect the assess-ments of members who heretofore paid ments 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 not yet been forwarded; but as soon as received, all orders from Branches will be SAMUEL R. BROWN,

# Notre Dame de Bonsecours, Montreal,

Public opinion has triumphed in the matter of Notre Dame de Bonsecours, and

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 s.at six persons. He has also provided him-self with a corduroy suit, which will make Peterboro, and Messrs. Thomas Dawson, John Baker and Jas. McCrea of Wolfe Island, all old friends and the latter old parishioners.

PONTIFICAL REQUIEM MASS.

On returning to the church the large of the same family: the earthly, the heavenly, and the purgatorial. The same family: the earthly, the heavenly, and the purgatorial. The same family: the respect. We trust this gentleman's purespect. We crust this condition that the purespect that the crust this crust the crust the crust the crust this crust this crust the crust th

Seward (Neb.) Reporter.] Remarkable Disclosures.

McGEE'S TRAGIC END.

A Torontonian's Remarkable Dream The Work of the Assassin Truthfully Pictured-A Wonderful Coincidence -The Truth of the Story Vouched for by the Dreamer.

On the night of April 6th, A. D., 1868, I retired to rest in my usual state of health, but quite fatigued by the labors of health, but quite ratigued by the labors of the day. I lived in Toronto, Ontario. I fell asleep and dreamed that I was in Ottawa, the capital of the Dominion, a city I had never visited in my life. There was no doubt as to the place, for Parliament was in session. I found myself in the spacious Chamber of the House of Commons. I listened with keen interest to a debate in which Sir John Macdonald, Alexander Mackenzie, Edward Blake, Thomas D'Arcy McGee, the erstwhile Irish patriot and poet, lecturer, orator and statesman, and others took part. I was estatesman, and others took part. I was personally acquainted with several of the speakers and with many of the members. I sat in one of the galleries. I noticed the movements of distinguished men, how they were dressed, how they sat at their desks, what they were doing. Edward Blake sat as still as a statue, with a rowdy hat on, drawn down in front so as to cover his eyes; he looked like a rough farmer his eyes; he looked like a rough farmer who had dropped in amongst strange company, afraid to move lest he should make a fool of himself. Sir John, between drinks, was alert and vigcrous, moving about continually, chatting and laughing in a low tone, apparently paying no attendance of the strange of the s out. When McGee got up to speak, I exclaimed, "What an ugly man!" and he certainly was homely at first glance. He was tall, stout, heavy-shouldered door. in a low tone, apparently paying no atten-tion to the debate in progress, but not a word escaped his notice, as I soon found certainly was homely at first glance. He was tall, stout, heavy-shouldered, deep-chested. His complexion was dark; his head large, solid-looking and compact, hair dark brown and curly, coming well down over the forehead and making it any pear rather low. nair dark brown and curly, coming well down over the forehead and making it appear rather low. His nose was a trifle retrousse, but his lips were beautifully formed and sensitive. When he laughed his keen, hazel-gray eyes sparkled like gems. Sometimes when in the heat of eleguence, his rather heavy face would gems. Sometimes when in the heat of eloquence, his rather heavy face would light up from within and glow in a wonderful way, as if the fires from his burning soul could be seen through the fleshly yeil. His presence was striking almost veil. His presence was striking, almost noble, quite statesmanlike, parliamentary. He looked the orator and statesman, every inch, when speaking. One could not ignore that presence. One had to listen, but listening soon became a pleasure, then a matter of keen enjoyment, and soon one was carried away in raptures of enthusiasm. What a voice! The quality was simply exquisite, rich, clear, sweet, penetrating. The lowest tones sweet, penetrating. The lowest tones were distinctly audible in every part of the chamber. On its upper crescendo flights that voice sounded like a great silver trumpet such as an angel fresh from the divine sources of power might blow.

That voice had also marvellous depth— That voice had also marvellous depth—solemn and passionate depth of force and pathos too. His English was the best ever spoken by mortal man. His style was elegant, spirited, nervous; he was never undignified nor colloquial; always sustained, logical and correct. Constantly armed and ready at all points and wary, yet he was witty, ever ready for fun. His wit flashed all through his oratory, like the light of diamonds. No orator ever

has forgotten the manner in which, not many years ago, he conducted his canmany years ago, he conducted his can-vass in a certain constituency not a hun-dred miles from Goderich? Did he not, while soliciting the votes of the pious electors, distribute copies of the Word of God with great profusion? Does he not, with shame, recall the fact that the good people kindly received the Gospel but rejected the missionary?" Then followed a roar of laughter in which the honorable

The moonlight was exceedingly bright. I wandered about aimlessly and after a long walk halted in the street in the black shadow of a building. My attention was attracted by a light in a hotel opposite. The light of the moon shone on the houses across the way with great brilliancy. The door of the hotel was lightly and I could see a British officer, brilliancy. The door of the note, was ajar and I could see a British officer, dressed in a full scarlet uniform, pacing up and down a long room, with his hands behind his back. As I stood looking at the officer, a man came swiftly out of the shadows about 50 yards to my right. He lided over the street until he came to the door. He pushed it open and instantly fired a pistol at the officer, who fell dead without even a groan. I had not seen the man's face clearly, but as he turned around in a quick, flurried manner, his around in a quick, flurried manner, his hat fell off and I saw his face and recognized him as distinctly as if it had been broad daylight. I exclaimed in horror, "Dick Foley, how could you do that."

Daughters, W.

lamp, and looked at the clock. It was precisely 2 o'clock in the morning. My wife asked me what the matter was and

was something strange in the air and surroundings. The first person I saw whom I knew was the chief clerk of the post office and I said, "Williams, is there any news? What has happened?"

He answered, with an astonished manner, "Why! haven't you heard? D'Arcy McGee was shot dead this morning at five minutes to 2 o'c'ock in Ottawa. He was in the House until the adjournment a few

the House until the adjournment a few minutes before he was shot."
Good heavens! My dream!
This is all very strange, but the most extraordinary part of it remains to be told. One Whalen was convicted of the das-tardly murder. Technical objections were taken by his counsel, the Hon. John Hilyard Cameron, to the course of procedure adopted on the trial by counsel for the Crown. On a writ of habeas corpus Whalen was brought from his cell in Ottawa, before the Judges of the Queen's Bench convened in Osgoode Hall, To-

I had not forgotten my dream, by any means; but it was not in consequence the same that I went to see Whalen. went out of curiosity like hundreds of others; but imagine my surprise—almost amounting to consternation—when I saw the man of my dream! Dick Foley! Yes, there was Dick Foley, almost, but upon cool inspection, not the same. The resemblance was very startling. Foley was

complete beyond the shadow of a doubt!

Now poor McGee was in one sense a British officer, but he was not on that night dressed in a scarlet uniform; he was not shot while walking about a long room. not shot while walking about a long room. He was shot first as he was entering the door of his hotel, after leaving the House of Commons. Strange! that McGee was to me the central figure of the debate. The only words uttered which I dreamed that I remembered were those of McGee, quoted above. As a matter of fact he did not speak those words on that night, but years before in Toronto when I heard them

fall from his lips.

Was I present in spirit on that eventful night? Did I see in dreamful fashion, the

Burns, Scalds, Bruises, Soreness, Sore Throat, Croup, Rheumatism, Chilblains, and Pain or Soreness of all kinds, is that marvellous healing remedy, Hagyard's Yellow Oil.

The above is the mist was lifting itself like a veil thrown back from the face of FLIES, roacl Throat Corps of the Corps

STINGING irritation, inflamation, all Kid-

Stinging irritation, milamation, all Kidney Complaints, cured by "Buchupaiba."

\$1 per bottle.

\*\*\*"Better be wise by the misfortunes of others than by your own." Take warning in time. Avoid quack nostrums by which thousands annually perish.

Use only such remedies as are demontant to the north, and what do warning in time. strated above suspicion, foremost among which is Kidney-Wort. For torpid liver, bowels or kidneys, no other remedy equals it. It is sold in both dry and liquid form

"Dick Foley, how could you do that!" and I awoke in affright, perspiration streaming from every pour.

I was so nervous that I knew I could weakening diseases from which you suffer, dispairing of a cure, can be remedied by and I awoke in along your streaming from every pour.

I was so nervous that I knew I could not go to sleep again. I arose, lighted a lamp, and looked at the clock. It was lamp, and looked at the clock is the clock is the clock. It was lamp, and looked at the clock is the clock

of brave warriors, pure virgins and saints who are sitting in glory with God—the land of ruined abbeys, the greatest and grandest ruins on earth. Other ruins may be larger, but what about that is it Druggist for proof. not from these great homes of the great-est saints ever the earth produced much of Mr. A. Fisher, of the Toronto Globe, In answered, "I have had an ugly dream, that's all. I'll be all right presently."

At the breakfast table I related my dream to my wife and some friends who were visiting us. We all agreed that the dream was a very remarkable dream the dream was a very remarkable dream to my wife and some friends who were visiting us. We all agreed that the dream was a very remarkable dream the dream was a very remarkable dream to my wife and some friends who will be a parliament in Ireland the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the dream was a very remarkable dream to my wife and the great pleasure in recommending Northrop & Lyman's Vegetable the learning now in the world sprung? I take great pleasure in recommending Northrop & Lyman's Vegetable the learning now in the world sprung? I take great pleasure in recommending Northrop & Lyman's Vegetable the learning now in the world sprung? the dream was a very remarkable dream indeed.

I went to business as usual, and before I had walked five blocks from home, had ceased to think of the dream. As I reached the central part of the city I saw several groups of people, and as I passed I heard them speaking in low tones. In front of the post office quite a large crowd had gathered. I instinctively felt that there was serious news of some sort. There

SAD SCENES OF EMIGRATION.

PARTING FROM IRELAND AMIDST WEEPING

Mr. James Berry gives the following account of the heart-rending scenes which he daily witnesses at the departure of emigrant ships from Galway:

A few days ago a vessel of the Beaver A few days ago a vessel of the Beaver line, called the Lake Hudson, touched at

Galway to embark 300 passengers, people who were evicted. The great bulk of who were evicted. The great bulk of them were from the neighborhood where I dwell. I knew all; so I went out in the steam tug City of the Tribes. And I call on God to witness, they were the poorest ever man looked at. I handed on board little girls of twelve or thirteen years old, tricked out in dresses that would fit the tallest woman in Ireland; in fact, if your daughter were going to pay her respects to the Queen she could not have a longer train. I handed on board little boys tricked out in saits of black cotton velvet, suits that would fit the last of the Giants of Joyce County. I handed on board old women tricked out in spring-sides, without

accompany her, and Turk had to comply.
They arrived at Galway at dawn, for they were driven all night, consequently
THEY WERE UNABLE TO TASTE FOOD, for the emigrant ship would not wait a accompany her, and Turk had to comply. They arrived at Galway at dawn, for for the emigrant ship would not wait a moment. I think, in all humanity, they should be taken to town a day or two before the ship would call, in order to fit them out properly, and that they would get leave to sleep in a bed the last night they were ever to spend in the land of their fathers. In fact, this work is going their fathers. In fact, this work is going the interval of the Chicago firm of wood Bross, live stock commission merchants. Hap pening to mendon the Alvin Joshim company and what was said about St. Jacobs Oil, Mr. Dunlap replied that he was not surprised at the narration of the circumstances, for the Great German Remedy was a good medicine and he could also commend the could also go the circumstances.

night? Did I see in dreamful fashion, the dark deed committed at the door of the botal?

week since, and will continue for another week since, and will continue for another month or six weeks. There is nothing heard morning, noon or night, where I related them the dream as told above, substantially, at the breakfast table on the morning of McGee's death, before the tidings of his demise reached either myself or them.—Detroit Evening News.

Dr. Pierce's "Favorite Prescription" is not extolled as a "cure-all," but admirate the vengeance of Heaven will fall on the authors of all this wrong and misnot extolled as a "cure-all," but admirately and the superintending the loading of eathleth is Autumn, I fell from a car and seriously hurt my left knee. I on the authors of all this wrong and misnot extolled as a "cure-all," but admirately and the superintending the loading of eathleth is Autumn, I fell from a car and seriously hurt my left knee. I on the authors of all this wrong and misnot extolled as a "cure-all," but admirately and the muscles severely strained. I could

ery.

I left town and determined to go round the south road by Spiddal. When I came off the car I struck out for Greatman's Bay, some fourteen miles off, thinking of the car I struck out for details of the car I struck out for Greatman's locomotion now, were it not for the kindly offices of St. Jacobs Od. Its powerful struck out to the car I struck out for the kindly offices of St. Jacobs Od. Its powerful struck out to the car I struck out for the kindly offices of St. Jacobs Od. Its powerful struck out to the car I struck out for Greatman's local struck out to the car I struck out for Greatman's local struck out for Greatman's lo the muscles severely strained. sustained, logical and correct. Constantly armed and ready at all points and wary, yet he was witty, ever ready for fun. His wit flashed all through his oratory, like the light of diamonds. No orator ever wielded a keener sword of sarcasm. He could cut and slash and slay with the mightiest of the giants. After scalping some mean foe he would hold him up to ridicule in such a fashion as to compel the poor man to wish he had never been born. Proor McGee! What a splendid specimen of God's handlwork and yet his life was almost a failure!

I remember a few of his words uttered during the debate. "The honorable member for—talks of bribery and corruption! Sacred consistency! Can it be possible that the honorable member for—talks of bribery and corruption! Sacred consistency! Can it be possible that the honorable member for—talks of bribery and corruption! Refer to the final the folly of mankind and of my own wanderings and extravagance in particular. When I was some distance from Spiddal, I looked around me, for I was alone and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I have used it in my own family almost a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all the folly of mankind and of my own all the folly of mankind and of my own all the folly of mankind and of my own all the folly of mankind and of my own all the folly of mankind and of my own all the folly of mankind and of my own all the folly of mankind and felt and knew it too. The was alone the fold, I looked around me, for I was alone the was one of the finest, perhaps, in Europe a sene that any man would love to look at and feel happy. Spre

THE CORKSCREW MOUNTAINS,

ter. Other men may rush off to strange

lands, but Berry, said I, come what may, you will never leave old Ireland, the land

the muscular or nervous system.

A Sure Thing.

In the treatment of Chronic Disease with that great system renovator and restorative, Burdock Blood Bitters, there is no uppertainty as to its action, its curative against the blue vault of heaven.

Could discern Loope Head, with the broad Shannon dancing along its cliff, hastening to meet the ocean, with which it wrestles for a time and faints away in its arms, had sharp against the blue vault of heaven.

Shannon dancing along its cliff, hastening to meet the ocean, with which it wrestles for a time and faints away in its arms, and its lost forever. Nearer still lay Hag's Head and its beetling cliffs cut clear and sharp against the blue vault of heaven.

Oil. I had rheumatism and St. Jacobs Oil. tive, Burdock Blood Bitters, there is no uncertainty as to its action, its curative powers are speedily manifest by its marked effect upon the Liver, the Bowels and the Kidneys. Every dose performing its work in a regentable manner.

Head and its beeting clins cut clear and the value of heaven, while the waves dashed against its base and fell back exhausted, to return once with undiminished vigor. Still in a regentable manner.

"Gentlemen," remarked the reporter, mearer you could see the far famed cliffs this is a remarkable coincidence. Two

roudled, queer way.

McGee finished a great speech, alas, too soon. The House rapidly thinned and I went out with many others into the street.

The moonlight was exceedingly bright. I wandered about aimlessly and after a long walk halted in the street in the black shadow of a building. My attention was attracted by a light in a botal.

"Gentlemen," remarkable coincidence. Two Mr. Dunlaps, each of whom never met the other, both endorsing St. Jacobs Oil, followed by another gentleman in the room. It is a regular experience meeting. It scream of every species of sea fowl, while of benefited parties.

Keep it in your family. The best remedy for accidents and approximately and additional and account of the street in the black shadow of a building. My attention was attracted by a light in a botal. employment to his people.

The above is a true bill, and may be

commend its virtues.
"Are you struck on Oil, too, Mr. Dun-

FLIES, roaches, ants, bed-bugs, rats mice, crows, chipmunks, cleared out by "Rough on Rats." 15c.

By Universal Accord, AYER'S CATHARTIC PILLS are the bes

of all purgatives for family use. The successful chemical investigation, and their extensive use, by physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pill that medical science can devise. Being purely veg-etable no harm can arise from their use, and being sugar-coated, they are pleasant to take. In intrinsic value pleasant to take. In intrinsic value and curative powers no other Pills can be compared with them; and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are especially adapted to the needs of the digestive apparatus, derangements of which they prevent derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ No duty on Church Bells.

A SURPRISED PHYSICIAN.

A DYING PATIENT RECOVERS THROUGH THE INTERPOSITION OF A HUMBLE GERMAN.

struck Cheyenne the other day upon business connected with the appearance of that splendid company in this city at an early day. A reporter called upon Mr. Crane at his rooms at the Inter-Ocean and spent a few pleasant minutes in conversation about the coming attraction. Mr. Crane assured the writer that the personnel of the company is all that could be desired and that the public may look for even better performances this seasou than last. Noticing that the manager looked a little pale the writer remarked upon the fact, but received the reply that he was in good health.

Some weeks ago Dr. G—, a very reputable and widely-known physician, it is not company in this city at an early day. A reporter called upon driving at the house he found a man about forty years of age, lying in a prostrated and serious condition with his whole frame dangerously affected with the painful disease. He prescribed for the patient, but the man continued to grow worse, and on Sunday evening he was found to be in a very alarming condition. The kyees and elbows and larger joints were greatly inflamed and could

"But," continued Mr. Crane, "I did have a pretty serious time of it last summer in New York."

"What was the trouble?"

"I had a very sharp attack of theumaoppressive that means had to be adopted oppressive that means had to be adopted. "What was the trouble?"

"I had a very sharp attack of theumatism. The disease attacked my left leg and left arm, and for a time I could neither walk upon the one nor rise the other to my head. I suffered horribly. Did you ever have the rheumatism, sir?"

Did you ever have the rheumatism, sir?"

"Some sive that means had to be adopted to keep it from the patient's body.

The doctor saw that his assistance would be of no avail, and left the house, the members of the family following him to the door, weeping. At this critical hour, the door, weeping. At this critical hour, a poor and humble German a point of written of the family following him to the door, weeping. At this critical hour, a poor and humble German a point of written of the family following him to the door, weeping. At this critical hour, a point of written of the family following him to the door, weeping. At this critical hour, a point of the family following him to the door, weeping. At this critical hour, a point of the family following him to the door, weeping. At this critical hour, a point of the family following him to the door, weeping. At this critical hour, a point of the family following him to the door, weeping. At this critical hour, a point of the family following him to the door, weeping.

women tricked out in spring-sides, without any stockings; also little ones of both sexest ricked out in spring-side boots, without any stockings—boots that would fit big Joe of Doo Castle the best day he saw. I handed on board heart-broken married women, having two children on their backs, one in their arms, while the hardy portion of the tamily were screaming and clinging to their dresses. I saw two beautiful, fair-haired, girls, sisters, from Errismore; one on board the Lake Huron, the other was on the wheel-house of the steam tug, and would not be admitted, for, it appears, she was not properly booked. There they were, these two virtuous Irish maidens, one in hysterics on the wheel-house of the City of the Tribes—while 400 strange passengers rent the skies, whistling and jeering at my poverty-stricken Irish brethren. I in sisted that the sister who was on board the emigrant ships hould be sent out, or that the sister in the steam tug should accompany her, and Turk had to comply. They arrived at Galway at dawn, for



Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Cout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily

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positive guarances. Fried show package. Sample package and testimonials free. Address LOUIS SMITHNIGHT, Chemist, Cleveland, Q.

was found to be needy was found to be not were and elbows and larger joints were greatly inflamed and could not be moved. It was only with extreme

fered, until after having used Dr. Thomas' Eclectric Oil for nine days, bathing the head, &c., when I was completely cured, and have only used a bottle.'



A. VOGELER & CO., Baltimore, Md., U.S.

ap281y eow all. (mithnight's

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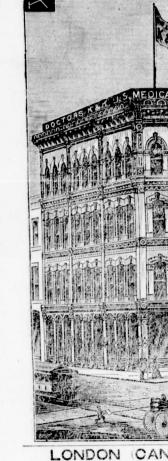
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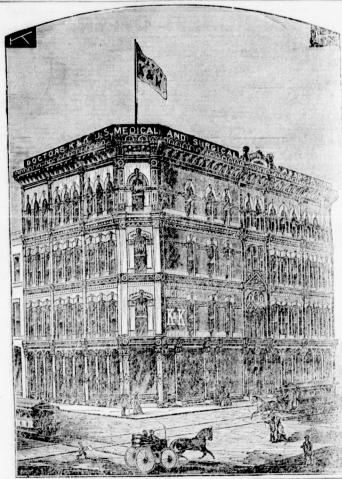
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					Tirre no	n Des	rylny
MAILS AS UNDER.		CLOSE.			DUE FOR DELIV'RY A.M. P.M. P.M.		
reat Western Railway Going F	Cast-Main Line.						
		5.00	1 00		8 00	1.30	6 30
ern States.  New York, &c. (Thro Bags).  G. T. R. East of Toronto, Kin		3.00	1 00	10 30	8 00	2 45	6 30
New York, &c. (Thro Bags)	atan Ottoma Man-	****	1 00	10 00	0 00	2 10	0.00
G. T. R. East of Toronto, Kin	zston, Ottawa, Mon-		1 00	5.00	8 00		6.30
treal, Quebec and Maritime	rovinces	5, 730		5, 10 30		1 30	6.30
For Toronto		5, 7 30	1 00	10.30	8, & 11		
For Toronto  For Hamilton  J. W R. Going West-Main Li ThroBags-Bothwell, Glence,	ne.						
ThroBags-Bothwell Glencoe.	Railway P. O. Mails	5 00	1 15		8 00		2 45
for all places West of London	1. Detroit, Western						
Thro Bags—Both Well, Tienede, for all places West of London States, Manitoba, &c Thro Bags—Windsor, Manitoba			1 15	457.55	0.00	2 45	
Thro Bags-Windsor, Manitoba	,Detroit,W'rnStates		1 15		8 00	2 45	
Thro Bags—Chatham		7.00	1772	10 30	8 00	2 45	6.30
Mt. Brydges		5 00	1 15				2 45
Newbury Sarnia Branch, G. W. R.		5 00	1 15				2 10
Sarnia Branch, G. W. R.	Watford and Wrom						
		6.30	1 15		8 & 9	2 45	
Railway P. O. Mails for all pla	rees West	0.30	1 15			2 45	
Railway P. O. Mails for all pit	ices west	6.30	1 15		8&9 30	2 45	
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		7 30			****	2 45	
Wilton Grove. Canada Southern East of St			1 15		9.00		
Canada Southern East of St	. Thomas, and Pt.					0.15	
			1122			2 45	- 0.00
Aylmer		530&730	1 15			13042	
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			1 15			2 45	
to St. Thomas, &c.,		5 90 47 90	1 15		9 00	2 45	6 30
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don Wingham Hyde Par	c. Clinton, Seaforth.						
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St Mary's and Stratford		7 15	12 1	4 45	8 00	11 30	13
				4 45	11 15		6 3
Belton, Thorndale, (daily) Ch	erry Grove, St Ives	,					0.0
(Tuesday and Friday)			12 1		1:12		
The Grove Clinton and Seafor	th						
Thry Bags—Gouerlen and Sinte Belton, Thorndale, (daily) Ch. The Grove_Clinton and Seafor For Great_Britain.—The late Mondays, at 1 p. m., per Cuns White Star Line, via New Yor Postage on letters, Se. per 1 oz. Rates of Postage on Letter postage stamp; if posted unp exceeding ½ oz. in weight, and lent postage not prepaid. New Post Cards for United Kinzdon Money Orders Issued and pa Canada, Great Britsin and fre Post Office Savings Bank.—allowed, will be received for	st hours for despatch ruf packet, via New Y k; Fridays, at 1 p. m.; Newspapers lc. per s between places in aid, will be sent to 1 prepaid only 3c., wis spapers, through Comm. 2 cents cach, id on and from any 1 land, British India.	ing lette fork: iu , per C. 2 oz ; reg the Dom the Dea ill be ra nada or t Money C. Newfour	ers, e esda anad z. fee dinio d Le do the order	te., for ys, at I lian ps, 5c. n, 3c. letter O louble e Unit	Great I p. m., acket, v per ½ oz ffice. I the am ed State united per ce	Britain per In ia Rin , prej etters ount des, ic. j Domi I State nt. in	n, are man mous paid pos of de per 4 nion es.

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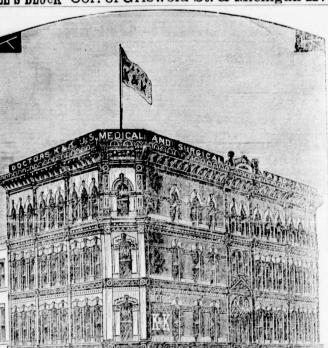
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# LATEST BY TELEGRAPH.

Dublin, Nov. 13.—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 the state of the

for attempting to shoot Judge Lawson of Saturday night, was brought to court to-day and remanded for a week.

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

of her intentions manifested by some of the Catholic papers in France.
"It must be acknowledged, neverthe-less," says the Catholic Belgian paper, "that the protectorate exercised by Eng-land will be a benefit to Egypt, as it has been under analogous conditions to many other nations. It will also mark a new tree in the gradual protection of Muss. stage in the gradual penetration of Muss-ulman barbarism by Christian civilization. England seems to be called, in the designs of Providence, to play in the modern world a part analogous to that which fell to the Roman Empire. It is the first Power in the world; its colonies are num. erous and prosperous; it has preserved its manly and Christian traditions; it has a well-defined policy, and follows it perseveringly, in spite of the changes of Ministries resulting from the fluctuation of par-

the renowned portrait, said to have been painted by St. Luke, of the Virgin Mary, And making full allowance for the evil effects of religious error, our Belgian contemporary observes that, "mutilated as it is by the Reformation, the practical Christianity of England keeps its policy on a moral level far higher than that of Continental nations degraded by revolutionary atheism." And speaking of the liberty and consideration enjoyed by the Church in England, it says that "one may contined the renowned portrait, said to have been painted by St. Luke, of the Virgin Mary, and support distances in section in which he resides. Apply, with references, to BENZIGER BROTHERS, 311 and preacted in the present number, by the Euroka Trick & Novel the greatest bargain of the season. The novel ties mentioned are useful and preacted, and our readers should not fail to send for Continental nations degraded by revolutionary atheism." And speaking of the liberty and consideration enjoyed by the Church in England, it says that "one may continent in the year 1382 to Czenstochau by Duke Radislav of Oppein, the pious founder of Church in England, it says that "one may continent in the year 1382 to Czenstochau by Duke Radislav of Oppein, the pious founder of Church in England, it says that "one may continent in the property of the Euroka Trick & Novel to the Euroka Trick & Novel to the Euroka Trick & Novel to make the Euroka Trick & Novel to the Euroka Trick &

be 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

will, and a more efficacious protection than they enjoy in Algeria, for example, under the shadow of the French flag." The article concludes thus:

"For our part we take no umbrage at the successes of the British arms in Egypt and elsewhere. It is true that England is taking the place of other European nations which seemed also to have a civilizing mission to fulfil, but which, turning their back upon the Cross, driving God out of their institutions, their laws, their manners, are themselves returning to barbarism. We

the inassers of the Joyce family at Mannstrans, was arraigned for trial today before Judge Barry. The court room was crowded.—The House of Committee on the case of Gray met to-day to consider their reported. The first, different to the second by a majority of the Committee, the trial of the Committee, the Law of Conservative of the law of Content their conservative that Judge Lawson acted within his jurisdiction in imprisoning Gray. The second by a majority of the Committee, state of the law of content the Common to the Common trial that Judge Lawson acted within his jurisdiction in imprisoning Gray. The second by a majority of the Common trial that Judge Lawson acted within his jurisdiction in imprisoning Gray. The second by Dillwyn, branks upon the present state of the law of content the Common trial that the completed that the expressed the desire to have a released the control of the force now in Ireland.

Local Lews.

The two gas companies doing plusiness that Judge Lawson.

Lordon, Nov. 14.—General Wookely denies that he expressed the desire to have a majority of the McClary Manufacturing Company, but with a painful accident yesteriary. Thomas Casey, offering to turn Queen's evidence. The offer was accepted. It is now thought the rest will be convicted.

Earnis, Nov. 14.—Kenrv (Parnellet) has been returned to Parliament by 150 to 35 for Riceves (Liberal) and the Common for the removal of Judge Lawson.

Dablin, Nov. 15.—Judge Barry's charge to the jury in the Joyce trial was pointed for more an address to the Common for the removal of Judge Lawson.

Dablin, Nov. 16.—Judge Barry's charge to the jury in the Joyce trial was pointed for move an address to the Common for the removal of Judge Lawson.

Dablin, Nov. 16.—Judge Barry's charge to the jury in the Joyce trial was pointed for more first proposed to the proposed to the content over the proposed to the proposed to

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and Miss Lizzte Prindeville, a prominent member of the Mitchell choir. At the conclusion of the ceremony her remains were borne to St. Patrick's cemetery for interment, followed by a large concourse of mourners to pay their last tribute of respect to their deceased friend. Requieseat in pace.—Communicated.

## 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 Czenstochau as that assembled there the week before last for the purpose of celebrating the fifth jubilee of the sojourn in Czenstochau Monastery of the renowned portrait, said to have been painted by St. Luke, of the Virgin Mary, known to Orthodox Slavdom as "The Black Madonna."

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." The article concludes thus:

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A Great Rargain by a Responsible

# A Great Bargain by a Responsible

In Elgirfield, on the 15th inst., Kate youngest daughter of John McIlhargy, aged 20 years. May her soul rest in peace. LOCAL NOTICES.

IN BOSTON
recently Dr. M. Souvielle, of the Montreal International Throat and Lung Institute, and ex-Aide Surgeon of the French Army, was visited by over 2,500 Physicians and sufferers using his wonderful Invention, the Spirometer, for the treatment of Catarrh, Catarrhal Deafness, Bronchitis, Asthma, and all Throat and Lung Diseases. Parties unable to visit his offices can be successfully treated by letter addressed Dr M Souvielle, ex Aide Surgeon of the French Army, 13 Phillips Square, Montreal, or 173 Church street, Toronto, offices for Canada, where French and English specialists are

where French and English specialists are always in charge. Full particulars free on receipt of stamp. Physicians and sufferers can try it free at the offices Catholic books, pictures, beads, scapulars, medals, etc., of all kinds, kept constantly in stock at the Catholic Record Bookstore, corner of Richmond street and Dufferin avenue.

Another Voice in Favor of the Pride of

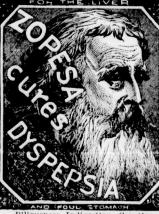
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PROF. A. M. SHRIEVES,
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done me a great deal of good. I have only
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Yours Respectfully,
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THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sorow 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 become thick and luxuriant and the hair become thick and uxturant 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 us. Sold at 50 cents per bottle. For sale

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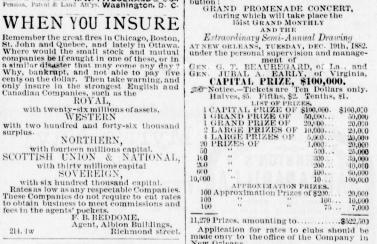
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VOL. 5.

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James Vincent Cleary, S.

BY THE GRACE OF GOD AND FAVO APOSTOLIC SEE, BISHOP OF —TO THE REV. CLERGY OF H

DEAR REV. FATHERS: The preservation of Irela throughout three centuries of persecution the world has ever was a miracle of God's right man causes are utterly inadequel plain it. Of all the multituding of penal legislation to which Ca land was subjected, the most of most trying is that which aim slaving the mind and starving by the persistent denial of the telligence, without which it can its faculties must remain under is dwarfed, enfeebled, brutif diabolical system of persecutio science sake was invented, 1,500 by the wicked Emperor, Apostate, who, seeing that the E Apologists of the Church were

hapongsis of the character water learned men of their age, issue forbidding Catholic schools to t mar, Rhetoric or Philosophy, say, the branches of education ing to the Arts curriculum in o ing to the Arts curriculum in a Universities; and by a subsequ prohibited the study of the cla of Greece and Rome in the schools, because, as he loved the Nazareans." Ammianus Marthe Pagan panegyrist of this badoes not hesitate to qualify the cational policy as a most base contrivance of tyranny. Neveroppressors of Ireland, in the their boasted enlightenment ashamed to renew and inter ashamed to renew and inter ashamed to renew and intermethods of religious persecut you be told how the grand ins learning, which adorned the Had been for ages the centre of for the youth of many cou thirsted after the fountains o profane knowledge, were seized dismantled in the name of liberty, their students, number thousands in some colleges, we at the point of the sword, the exiled or massacred, and al thenceforth interdicted to the Catholic Ireland.

ANTI-EDUCATIONAL PENAL LA

In the country that had selearned sons, Clement and Joh quest of Charlemagne, in the tury, to found the first two in the world, those of Paris and had supplied good King counsellors in his projects for tion of learning in England parent had no alternative, if live and die in the faith of but to allow his lovely boy, eyed, talented boy, grow up ignorance, his mind stunted cravings for knowledge uns every high and honorable of against him all the days of his was no university, no colle school, no grammar school, any kind open for Catholics in any part of the island children's education in con their faith. The Catholic was hunted down as a wild price was set upon his head upon the head of a wolf. Cound means indeed to esta ous bourses for Irish boy Spain, Italy, Austria and the but a series of Acts of Pa bade any parent to send his the sea for education under imprisonment, and, eventu-Although the Endowed sch by the piety of our Cathol for the Catholic training of had been transferred to the fessing an alien creed, a would have been gladly welchalls, and might have pas Trinity College, to prepare higher walks of professio life, were he only to decla Protestant. But father grandson and ten generation in succession, preferred is soul saving faith to learning the forfeiture of the hope

was not in vain they had in mothers' breasts the love Virgin and St. Patrick. hood they had been taught priest the divine maxim, profit a man, if he gain the and suffer the loss of his own 8 c. 28 v.) And amidst the their Irish firesides, through night of persecution, pare brother and sister, often other by the soul-sustainin