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PASTORAL LETTER

OF THE
RT. REV. JOHN WALSH, D. D.,
BISHOP OF LONDON.

JOHN—by the Grace of God and the appointment of the Holy See, Bishop of London.
To the Clergy and Laity of the Diocese Health and Benediction in the Lord.
DEARLY BELOVED BRETHREN,

You are doubtless aware that we have at length proposed building a Cathedral in this city of London, for the glory of God, the honour of the Church, and for the purposes of our holy religion. We have already begun the work, having built the foundation at a cost of six thousand dollars. Although for several years past we keenly felt the need of a cathedral, still we postponed commencing its construction in the conviction that it would be more prudent to wait until such time as the various missions of the diocese would be sufficiently supplied with priests and churches to meet their spiritual wants and to promote the sacred interests of religion in their midst. We thank God that such is the case at present. The building of a suitable Cathedral is a most serious undertaking and will task to the utmost limits your generosity and means, but it is an unavoidable necessity, and with the blessing and assistance of God and your united and hearty co-operation, the task, though extremely arduous and presenting formidable difficulties, is not however beyond the financial capacity of the diocese or your power of accomplishing it. Faith can remove mountains, and your faith in God and your love for His holy Church will enable you to remove the mountains of difficulties that may beset this work, and will urge you to accomplish wonders of labour and self-sacrifice in erecting in this city a splendid Cathedral, which will be in some measure not unworthy of the Divine Majesty, and will be to future generations a noble and enduring monument of your faith and piety. For this is the light in which we should regard the proposed undertaking. We should look at it with the eyes of faith, and should enter on it solely for the glory of God, the honour of our holy religion and the salvation of our souls. In the language of Holy Writ, "The house which we desire to build is great, for our God is great above all Gods." 2 Par. II, 5. We propose building a house, not for man, but for God; not for the material wants of the perishable body, but for the spiritual wants and necessities of the imperishable soul.

The Catholic Church is pre-eminently the house of God and the gate of heaven. It is the house of God because Christ, our beloved Redeemer, dwells therein in the great Sacrament of the Eucharist, in which He so strikingly manifests His desire to be with the children of men. When Moses, by the Divine command, undertook to construct the tabernacle for the purpose of divine worship, he called upon the people to contribute of their means to enable him to accomplish his holy undertaking. The Israelites responded to the call made upon them with such alacrity and generosity, they were so zealous for the work and so prodigal of their means for the carrying of it out to a successful issue, that Moses felt compelled to restrain their zeal and to forbid any further gifts. "Both men and women," says the Scripture, "gave bracelets and earrings, rings and tablets and vessels of gold. If any man had violet and purple, and scarlet twined dyed, and fine linen, and metal of silver and brass, they offered it to the Lord. And the skilful women also gave such things as they had span. And the princes offered onyx stones and precious stones. All, both men and women, with devout mind offered gifts that the work might be done which the Lord had commanded by the hand of Moses." Exodus xxxv. Now the tabernacle of Moses was but the mere type and shadow of the Catholic temple. It contained the tables of the law, the rod of Aaron and the loaves of Proposition. The Catholic temple contains in His Eucharistic presence God, the author of the law; it enshrines Christ himself, who fills it with the majesty of His adorable presence. The tabernacle contained a vessel of the manna that was showered from the heavens for the sustenance of the chosen people in their passage through the desert; the Catholic temple contains the true bread from heaven, the bread of life, of which they who partake may not die. "Your fathers," said Christ to the Jews, "did eat manna in the desert, and they died; he that eateth this bread shall live forever; and the bread which I will give you is my flesh for the life of the world. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up on the last day." St. John vi. Now the Church is the treasure-house of this divine and life-giving bread—it is the paradise in which grows this tree of life whose leaves are for the healing of the nations; it is the earthly house of our Lord and Saviour Jesus Christ, whose delight is to be with the children of men.

When Solomon had dedicated the great temple which he had built to the honour of the true God, the Lord said to him, "I have sanctified this house which thou hast built to put my name there for ever, and my eyes and my heart shall be there always." 3 Kings, iv. But our Blessed Redeemer dwells corporally in our churches. Not only His blessed name, but He Himself is always there, and His eyes and His adorable and loving heart are there day and night to see the wants and miseries of His people, and to grant them mercy, grace and pardon.

The temple in the olden dispensation was a place of sacrifice. On its altars was offered up the blood of animals to acknowledge God's supreme dominion over us, to propitiate His justice and to deprecate His wrath. On Calvary's hill, Jesus Christ offered himself, once for all, in a bloody manner, to satisfy the justice of God for our sins; to redeem mankind from the curse and the guilt of the Fall, and restore them their lost spiritual privileges. But the merits of the atonement of Calvary must be applied to our individual souls; and so Jesus instituted the Sacrifice of the Mass—the sacrifice of His body and blood to continue and represent the sacrifice of the Cross; to give God infinite honour and glory, and to apply to our souls the saving merits of His sufferings and death. On every Catholic altar Jesus Christ offers Himself daily by the hands of His priests, in a mystic manner. In this sacrifice He offers to His eternal Father, in our behalf, His body and blood, soul and divinity, in an unbloody manner, and thus gives infinite honour and glory to God. In this sacrifice the blood of Jesus is offered up for the remission of our sins; it is offered up as a thanksgiving for mercies and graces received; it is offered up to plead the divine mercy for all the graces and blessings which we need; it is offered up to apply to our souls the merits of that great atonement which blotted out the hand-writing of death that was against us, and purchased us with a great price.

The holy Mass is most certainly the most dread and august mystery in our holy religion. The sacrifices of the old law were but figures and shadows of the good things to come; the Holy Sacrifice of the Mass is a most blessed and merciful reality. When we consider the infinite value of the victim offered, the unapproachable and essential holiness of Jesus Christ the high priest who offers it; the infinite honour and glory it gives to God, the untold and inestimable blessings it communicates to man; the peace, and light and refreshment

it brings to the souls in Purgatory, we can only bow down in humble adoration before God, and earnestly thank Him for His infinite goodness for having given His church this great and sublime sacrifice, and exclaim in a transport of love and wonder with St. Paul, "O the depths of the riches of the wisdom and of the knowledge of God. How incomprehensible are His judgments and unsearchable His ways." Romans xi, 33. Now the Catholic temple is the proper place for the oblation of this saving and tremendous sacrifice, and it is for this purpose that it is primarily intended and built. Everything in a Catholic Church has reference to the Sanctuary, the Sanctuary has reference to the altar, and the altar to the august sacrifice that is offered upon it; so that it is it, and it alone, that gives a meaning and a value to the style and beauty and all the glory of Catholic ecclesiastical architecture and ceremonial.

The Catholic Church is for us the house of God and the gate of heaven, because it is there, principally and usually, the great ordinances instituted by Christ, for our salvation and sanctification, are carried out. Christ perpetually lives and works in the Catholic temple for our salvation. In the sermons preached therein He is the abiding teacher; in the sacraments administered therein He constantly exercises the office of our Redeemer. In baptism He receives children into His holy communion, and incorporates them into His mystic body. In confirmation He strengthens and equips them for the christian conflict. In penance He pardons the repentant sinner and receives the prodigal son back again into his father's house. In the Eucharist He feeds the weary pilgrims of the world, the travellers through the desert of life, with the bread of heaven, and gives them strength to reach the promised land. In matrimony He blesses and sanctifies the nuptial union, and consecrates the human family as the foundation of christian society. In holy orders He ordains priests, blesses and sanctifies them and appoints them His ambassadors and the dispensers of His mysteries of grace. Into the church the poor dead body is brought by loving hands, and the holy sacrifice is offered up for the repose of the soul that is gone, and the *Requiem* and the *Liberia* ascend in plaintive accents before God, pleading for pity and pardon, and the last offices of religious respect and of christian charity are performed for it ere it is committed to the keeping of the grave.

Thus in all the relations of our spiritual life, in all the great events that make epochs in our history, in our joys and in our sorrows, the Catholic Church is for us the house of God, the gate of heaven and the soul's earthly Paradise.

Now it is the conviction that the Catholic temple is the house of God and the gate of heaven, that it is the home of the Blessed Sacrament, the place where the great saving ordinances of the christian religion are administered, the holy place whence those fountains of the Saviour, the holy Sacraments, send abroad the waters of life for the spiritual regeneration and salvation of man, and that it contains the altar on which the august sacrifice of the Mass is offered up for the living and dead, this is the conviction, we repeat, that in every age has induced Catholics to make the greatest sacrifices in building and beautifying churches, and in showing their love for the beauty of God's house and the place where His glory dwelleth.

It was this belief that laid the foundations and raised the superstructures of the immortal old cathedrals of Europe, that have been well defined as "frozen music." It was it that inspired all the arts that have adorned those glorious and imperishable creations of Catholic faith and Catholic genius. Architecture unapproachable in beauty and perfection; stained glass windows that like the heavens announced the glory of God, and in all the varied colours of the rainbow, emblazoned the images of Christ and His saints; sacred music that seemed but the echo of the heavenly strains which rejoice the blest, that swept all the cords of human feeling and emotion, now melting the soul into sorrow and compunction, now subduing it as if with the dread presence of the divine majesty it invoked, and anon lifting it up on the wings of hope and in transports of joy to heaven; painting that made the canvass breathe and live; sculpture that took the rough stones of the quarry and chiseled them into life; engraving, embroidery, the arts of the gold and silversmith and of the lapidary—all the gifts of human genius inspired by faith were employed by our Catholic ancestors to adorn the house of God, to embellish the sanctuary and the altar, to dignify Catholic worship and express their profound adoration and their ardent love of their crucified Lord, offered up in a mystic manner in the august sacrifice of the new law.

But not only did our Catholic forefathers—the men of the ages of faith—offer their gifts and lavish their means in the construction and adornment of the house of God, but they gave their time and, as it were, expended their lives in the great and holy work. Old and young, gentle and simple, the monk and the layman, the prince and the labourer, the baron and his retainer, the high-born dame and the peasant woman, all worked gratuitously for years in the construction of their churches. It was to them a labour of faith and love undertaken for Christ's dear sake, for the love of His Blessed Mother, and for the salvation of their souls. Hear a bishop of the Middle Ages on this subject. Hugues, the Bishop of Rouen, writing to Thierry, Bishop of Amiens, goes on to say—

"The inhabitants of Chartres have generously agreed to concur in the construction of their Cathedral, by transporting the building materials. Our Lord recompensed their humble zeal by miracles which prompted the Normans to imitate the piety of their compatriots."

"Our Diocesans, having received the episcopal sanction and benediction, repaired without delay, to Chartres for the accomplishment of their vow."

"Since that date the faithful of our Diocese, and neighbouring parishes, have organized associations for the same purpose. Admission is only accorded to those persons who have had recourse to the holy tribunal of Penance, renounced all animosity and revenge, and become reconciled with their enemies."

"That accomplished, they proceed to elect a chief, under whose direction they convey their loaded vehicles in silence and humility."

"The conditions requisite for obtaining admittance into these associations are particularly remarkable in powerfully contributing to certain amicable relations at a period when every province and district evinced hostile views towards each other. When notified that a church was to be built, the zealous members flocked from all the neighboring provinces, after receiving the blessing of their bishop, and went to work with incredible alacrity."

"However, these individuals who voluntarily engaged to labor in the construction of churches, had no knowledge of architecture; they evidently followed the guidance of the various architects who must have been very numerous at the time when christians vied with one another in erecting sacred edifices, namely, in the twelfth and thirteenth centuries."

"Every association had a superintendent, who employed each member according to his strength and ability. Some were hewers of stone and sculptors of columns and statues, others cutters and fashioners of timber, makers of cement and trowel-carriers, were engaged in transporting building materials and provisions."

"It was an astonishing spectacle to behold military officers, the noble, the wealthy, the devotee of pleasure, assist in drawing and loading the wagons, and in a spirit of penance, assuming the garb and accomplishing the work of ordinary menials. What was still more surprising, was the harmony, submission and religious silence that prevailed in these extensive factories, where so many persons were congregated, far more fitted to command than to obey."

"Ecclesiastics set the example, by delivering pious exhortations calculated to encourage the associates to penance, and to labor more effectually for the glory of God."

"These salutary instructions were diversified by the singing of hymns in honor of the Blessed Virgin and of the Saints. It was a veritable prodigy, said Haimon, to see gentlemen of rank and talent, accustomed to a soft and luxurious life, transporting stone, lime and every other requisite for the construction of the House of God. Sometimes a thousand persons, men and women, aid in drawing one wagon, so considerable is the weight, and yet silence reigns so perfectly that not a murmur is audible. When a halt occurs on the road, edifying conversations are held, during which the priests deem it a duty to treat of the pardon of injuries. Should anyone be found to disregard their injunctions, he is immediately dismissed from membership."

"During the night lighted tapers are burned on the conveyances, while sacred canticles are sung to while away the hours of the holy vigil."

"Such was the faith, such the motives that wrought those miracles in stone—the churches and cathedrals of the middle ages."

And indeed, dearly beloved brethren, have we not witnessed the operation of a like faith and kindred motives on this continent in modern times, and the marvels which they have wrought? In this country we had no royal convert like a Constantine, or a Clovis, to build our churches; no government reached out its arm to help in this great work. To the hard-worked sons of toil, the glory and the merit of raising temples to the God of their fathers have been reserved. The poor labouring men who dug our canals and built our railroads, and hewed down our forests, laid also the foundations of our dioceses and of our churches. The alms of the poor, the wages of the mechanic, the scanty earnings of the servant maids, the tardy gains of the farmer and of the shopkeeper, these were the means that built our churches in our cities, towns and villages, in the prairies of the west, amid the half-felled forests, and along the shores of our great lakes and rivers. And as long as these churches shall stand, as long as their open doors will invite the weary and heavy-laden to seek refreshment of soul within their precincts, as long as the cross shall gleam from their steeples, an emblem of the everlasting covenant of divine mercy and pardon between the Redeemer and the redeemed, so long shall they be enduring monuments of the faith, and hope and charity of the apostolic people who planted the mustard seed of the Catholic faith in this country, and watered it with their sweat and tears until it has grown up into a mighty tree overshadowing the whole land.

Now, dearly beloved brethren, we earnestly invite you to share in this great and meritorious work, by helping to build our projected Cathedral. Its construction is an urgent necessity, and could not, with due regard to the honour of our religion and of the diocese, be postponed any longer, else it would not be undertaken now. The people of London will make the greatest sacrifices in order to push forward the good work, but they are neither wealthy nor numerous, and of themselves would be quite incapable to carry it out to completion. We know your work and the sacrifices you have made to build up churches and schools in the various missions of the diocese; but we are convinced that you can greatly help us without in the least interfering with local calls or wants. A small sum given each year by every family in the diocese, would certainly not be oppressive, whilst, in the aggregate, it would amount to a considerable sum, and would be of the greatest possible assistance to us. Besides, the Cathedral has claims on every Catholic within our jurisdiction. It is the mother church of the diocese, the centre whence radiates ecclesiastical jurisdiction throughout its whole extent. It is the seat of the Bishop, who is appointed by the Holy Ghost to rule the church of God within prescribed limits; the church in which the holy oils are consecrated and in which priests are ordained, and whence they are commissioned to preach the word of God, and to exercise their sublime functions as ambassadors of Christ and dispensers of His mysteries.

Hence, in every country where there exists no legal connection between church and state, the diocesan Cathedral is invariably built by the united efforts of the diocese. We do not know a single exception to this rule. Even in wealthy New York, every mission in the diocese had to contribute for years a fixed annual sum towards the erection of St. Patrick's Cathedral. Hence, in asking our diocesans to contribute unitedly and generously towards the construction of our Cathedral, we are asking nothing which the bishops of the christian world have not asked and obtained under similar circumstances. We therefore confidently appeal to our beloved clergy, and the faithful and ever-generous laity of the diocese, to come unanimously to our help in our great and arduous undertaking. You have never yet failed us in any call we felt obliged to make upon you in the interests of religion, and we feel confident you will not fail us now. The Cathedral is a necessity, it is the work of God; it is undertaken solely for the glory of the adorable Trinity, for the interest of our holy religion, for the honour of the diocese, and for the salvation of souls. Let not selfishness, narrow-mindedness, avidity, or any other unworthy motive, prevent any from helping in this diocesan work. These things have never yet raised a monument to God, or achieved anything great or noble in the world: they are only powerful for mischief and for retarding or preventing the success of a good cause. But rather let generosity, nobility of soul, the love of God and of our holy religion, be the motives that will animate you and guide your conduct in relation to this great undertaking.

Let us, therefore, in God's holy name, go to work. Let us build this much-needed Cathedral for the honour of God and His Blessed Mother, and as a monument of our holy faith. We shall have a share in the merit of every act of religion performed in it. Every stone and brick built into its walls will be a prayer for us to God. Every holy Mass offered therein will plead with the irresistible voice of the precious blood, before the divine mercy seat, for pardon of our sins. Jesus in the Blessed Sacrament will abundantly bless and reward all who will have helped to raise this temple to His Eucharistic Presence, during the long years that He will condescend to abide therein. Every Sacrament administered within its walls will contain blessings for us. Every sigh that will escape from the contrite, broken heart bowed down before its altars, will pierce the clouds, and will be heard in our behalf by Him who despises not the humble and contrite heart. Every poor erring child of God, won back from his evil ways and reconciled to his Heavenly Father within this church, will be an irresistible plea for our eternal salvation, for he who helps "to convert a sinner from the error of his ways will save his own soul from death,

Continued on 5th Page.

LOCAL NOTICES.

best photos made in the city go nos., 230 Dundas street. Call our stock of frames and is, the latest styles and finest in the city. Children's pictures RECEIVED.—New Valencia, Sultana raisins, new cuttings and figs, canned tomatoes and peaches and liquors, Carling's and ales and porter, Guinness and cigars of all grades very low. Wilson, successor to Wilson & Co., 353 Richmond street. NOTICE.—J. McKenzie has re- A. J. Webster's old stand. This Machine repair part and at-emporium of the city. Meter for repairing and cheaper rates Raymond's celebrated ma-

OOT AND SHOE STORE IN ST. -Pocock Bros. have opened out at and shoe store in St. Thomas, and to carry as large a stock as in Ontario. This will enable all as they want, as every shown variety will be kept on hand in quantities, a new feature for St. Prices will be very low to suit competition. Give them a call. Florida oranges, Spanish onions Cape Cod Cranberries.—A. City Hall.

d Comfort to the Suffering. S HOUSEHOLD PANACEA has no relieving pain, both inward and it cures Pain in the side, back, Sore Throat, Rheumatism, Lumbago and any kind of pain. It will most surely quicken the Head, as its acting power is won- "Brown's Household Panacea" is acknowledged as the great Pain Re- of double the strength of any or Liniment in the world, should y family handy for use when it really is the best remedy in Cramps in the Stomach, and Aches of all kinds, and is for sale agents at 25 cents a bottle.

Mothers!!! Mothers!!! disturbed at night and broken of a sick child suffering and crying with excruciating pain of cutting teeth, once and get a bottle of "MRS. S. S. SOOTHING SYRUP." It will soothe and relieve the child immediately—on it; there is no mistake about it. It is a mother on earth who has it, who will not tell you at once regulate the bowels and give rest her, so relief and health to the suffering like magic. It is perfectly in all cases, and pleasant to the as the prescription of one of the best female physicians and nurses of the States. Sold everywhere at 25 cents a bottle.

Complimentary. Glencoe, Mar. 7, 1881. Enclosed you will find two dol- renewed subscription for CATH- for this year for \$1.00. I wish the at success which it so entitles you I remain, JOHN J. McRAE.

ave in press and will publish, March 10th. BRITISH LAND QUESTION. involves, and how should it can be an appeal to the Land League, the author of "Progress and Pov- ty, paper, 25 cents. D. Apple- 1, 3, & 5 Bond Street, New York.

E MEDAL SEEDS! BROOM & WOODWARD, size Medal Seedsmen! LONDON, CANADA. ally intimate farming, that they have the largest and best stock of SEEDS IN THE CITY.

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The Legend of the Bells of Limerick.

BY PATRICK BARDAN. 'Mid the orange groves of Italy, long centuries ago...

The Nun of Kenmare on the Irish Question.

COERCION WHO IS COERCED—AND WHY? (CONTINUED.) Written for the CATHOLIC RECORD.

SAINT THOMAS AQUINAS.

The monks surrounded the bed, and filled the cell; then, with slow and silent step, the Abbot came, bearing the bright chalice...

LOCAL NOTICES.

For the best photos made in the city go to EBY BROS., 280 Dundas Street.

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On account of not having sufficient accommodation in our two large Carpet Warehouses for our immense Spring importations of CARPETS...

PETLEY & COMPANY

WHOLESALE & RETAIL CARPET DEALERS. GOLDEN GRIFFIN, 128, 130 & 132 KING ST. EAST, TORONTO.

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A Legend of St. Patrick

BY T. D. MOORE. Seven weary years in bondage the Patrick passed...

FATHER BURKE

GREAT SERMON AND IN LIVERPOOL.

Father Thomas Burke O.S.A. on Sunday morning at St. Charles, Liverpool...

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MONEY TO LOAN at lowest rates of interest.

THE LONDON MUTUAL

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BACK TO LONDON.

W. D. McGLAGHON, Jeweller, etc., has recently returned to London...

JOHN COOPER

THE OLDEST PHOTOGRAPHER. In the city, doing an immense business...

THE NUN OF KENMARE

ON THE IRISH QUESTION.

COERCION WHO IS COERCED—AND WHY?

(CONTINUED.)

Written for the CATHOLIC RECORD.

I suppose you are pretty well tired of Coercion.

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185 FIRE PROOF CHAMPION FARM ENGINES.

PROVERBS.

For sinking, spitting, dizziness, palpitation and low spirits...

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IN THE CITY.

A SYRIAN LEGEND.

There is a beautiful legend among the Greek Christians of Syria...

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A Legend of St. Patrick.

Seven weary years in bondage the young St. Patrick passed. Till the sudden hope came to him to break his bonds at last; On the evening of his repose, with the north star overhead, As the gray dawn was disclosing, "I trust in God," he said.

FATHER BURKE.

GREAT SERMON AND SPEECH IN LIVERPOOL.

Father Thomas Burke O. P., preached on Sunday morning at St. Anthony's Church, Liverpool, on behalf of the schools, and in the afternoon was presented with an address by the clergy and people of the mission.

operation of this kind, which was necessary in order to make an act of faith in the existence of God, demanded an exercise of the intellect so great that the greatest philosopher of ancient times was unable to accomplish it, for THE GREATEST MINDS THAT GOD EVER CREATED

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of the utterly uneducated man, overcome by his passions, recognizing no law—for what he wields has he of law—turning upon the society that neglected him, and repaying it by his criminal acts, and, continuing, that our Divine Lord commanded His apostles to go and teach the world, to give men knowledge, and also to take the very first steps towards the superior light of Divine faith!

Amongst those present at the presentation of the address to Father Burke, were Dr. A. M. Blyth, who was moved to the chair, the Very Rev. Canon Clifford, the Rev. P. Murphy, &c.

We feel proud of you as our many friends, who belong to the distinguished Order which has the honor to have bestowed upon you a real, cordial and noble faith.

THE LIGHT OF THE WORLD. —Ora et labora. And in this Almighty God descended to meet the wants and the natural requirements of man.

THE NATIONAL IDOL. The old system of apprenticeship has been much abused by progressive people. The apprentice of a past time is invariably represented as a white slave.

never shall (loud applause). Its first link was wrought on the day the Arch-Bishop of Tara put his hand into the hand of Patrick, and that hand shall remain till the last Irishman bends his knee to receive a blessing for the last time on the soil of his native land.

THE END OF TRAVELLERS FROM DOMINICK. Then came a change, and for 300 years St. Dominick had to bleed in his Irish children, under the last of the persecutors.

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pay for thorough and solid, practical work, and that the failure which they lack so piteously is due rather to their lack of thoroughness than to any lapse on the part of their employers. An advertisement will bring an hour's notice, a hundred careless and unintelligent compositors, as many half-trained mechanics, and myriads of young men who can do "anything," who have worked "everywhere," and who now feel that their constitutions and mental faculties require something "light and genial."

THE WHITE SHIRT. The white shirt has done more harm than the bloody shirt; it is the emblem of gentility which has come to be regarded as the bright light of the American citizen.

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A Good Housewife. The good housewife, when she is giving her house its spring renovating, should bear in mind that the dear inmates of her house are more precious than many houses, and that their systems need cleansing by purifying the blood, regulating the stomach, and bringing from spring malaria and diseases arising from spring colds, and she must know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of medicines.—Concord, N. H., Patriot.

AN ASTONISHING MIRACLE.

A WOMAN SAID TO HAVE BEEN RAISED FROM DEATH BY A PRIEST.

We publish below, says the Erie, Pa., Dispatch, one of the most extraordinary statements that ever came to this office. A letter requesting the publication of the alleged miracle, says:

The undersigned being cognizant of the facts, respectfully solicit you to find space in the columns of the Dispatch for the information of your reader for the following statement made by us, and to which we cordially invite you or any of your readers to investigate. We were eye-witnesses of the whole of this marvellous and stupendous miracle, and we can substantiate the same by affidavit if required: SUMMIT, Feb. 7, 1881.

On Sunday morning, January 9th, 1881, Miss Ellen McQuillan, a young woman twenty years of age, and of fine qualities, was taken ill, and died in her parents' and seven brothers and four sisters instantly became very ill. Next morning her father, thinking that she was on the verge of death, went to Father Maloney, and entreated him to come to the house and prepare his daughter for death.

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The following names are given as belonging to persons who were present and cognizant of Miss McQuillan's condition: Rev. Father Hesse of Green, Dr. Barton of Waterford, Mr. and Mrs. John Murphy, Mr. and Mrs. Cunniff, Mrs. Meagher, Mrs. Lynch, Miss Murphy, Mrs. James Cunniff, Mr. and Mrs. Moore, Mary McQuillan, and 30 others.

The Night Before the Mowing.

All shimmering in the morning shine And diamonded with dew. And quivering in the scented wind...

the ministry in their pleasure would bestow on her. It was this disastrous error on the part of the Government that roused him to opposition.

AN ENGLISH BISHOP ON IRELAND

Brave Words from Bishop Bagshawe. GROWING SENTIMENT IN ENGLAND IN FAVOR OF IRELAND'S CAUSE.

A lecture on "Ireland, Society and Politically," was recently delivered in the Albert Hall, Nottingham, by the Hon. member for Mayo.

The Chairman said he had very great pleasure in introducing to the meeting the guest of the evening—a gentleman who had distinguished himself both by his eloquence and by his services to his country.

Mr. A. M. Sullivan said that the Government had been continually shifting their ground to find an excuse for this Coercion Bill.

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URSULINE ACADEMY, CHATELAIN, ONT. Under the care of the Ursuline Ladies.

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DR. W. J. McGUIGAN, GRADUATE of McGill University, Member of the College of Physicians and Surgeons.

DR. WOODRUFF, OFFICE—Queen's Avenue, a few doors east of Post Office.

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Agents Wanted. Big Pay. Light Work. No Capital Required.

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TESTIMONIAL. DEAR SIR—I have been troubled with a very bad impediment in speech.

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BEST IN USE! THE COOK'S FRIEND BAKING POWDER.

W. D. McLEARN, 55 College Street, Montreal.

MISCELLANEOUS.

A VERY CHARMING PICTURE OF OF LIFE IN A SUNNERY.

Readers of the Union will be interested in the following beautiful tract furnished by Miss Katherine Conway.

The town of Gouadon, at the foot of the lake, about an hour's drive from Ville.

We left the Villa about three o'clock. It was a golden September day.

The convent is situated upon the high ground near the old church of the nuns.

The Madruska settlement in Ontario is one of the most beautiful in the Dominion.

There are no seats in it, a raised platform about two feet broad runs the length of the room.

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AUSTRIAN CARMELITES.

A VERY CHARMING PICTURE OF LIFE IN A SUNNERY.

[Readers of the Union will, were sure, be interested in the following beautiful extracts furnished us by Miss Katherine E. Conway, from a letter received from the Hon. Alice Seymour, late English instructor in the imperial family of Austria, and now the guest of the Sisters of St. Joseph, Nazareth Convent, Rochester.

The second lady is an American, by birth and education. She is known in the world of letters as "Octavia Hensel," and is a valued correspondent out of the New York Home Journal and the San Francisco Chronicle.—Ed. C. U.]

The town of Grunnden, at the foot of the lake, about an hour's drive from the Villa, the church and hall along the shores of the beautiful Traunsee, a perfect paradise of loveliness; every moment is filled with scenes worthy app each to the gates of heaven, and from the delight manifested by the imperial children when a visit to the Carmelite convent is before us, one would imagine that we were going to the region of the blest. This morning after lunch, the little princess bounded into my room exclaiming "Mama, quid placent?"—"Come, lady, we are going to spend the afternoon at the convent!"

"The Carmelites?" I asked, hardly daring to hope such a visit was mine. How often have I read of these little saints—their utter self-renunciation—their sufferings and Christ-like patience and pity for those who sin—the perfect seclusion of their lives—their privations—their unceasing prayers for the world's people.

"Yes—the Carmelites," it was her Imperial Highness the Archduchess who replied to my question. "We have the special dispensation and are allowed the privilege of visiting the Sisters," she continued, "and you lady shall accompany Madame."

This is the title by which the young Princesses are designated. We left the Villa about three o'clock. It was a golden September day, the blue waters of the Traunsee seemed transformed by the breeze into a floor of rippling diamonds, and the glorious mountain of the Sleeping Turk rose in giant masses of gray rock far above the massive foliage of beech and pine trees at its base. Many were the superb views we passed, for this portion of the Salzammergut is the favorite resort of the Imperial families of Austria.

The convent is situated upon the rising ground near the old church of the Capuchins, and fronts the village street just beyond the bridge over the river Traunsee. It seems a very unpretending two-story wall built of stone, but covered with cement colored with a pale yellow wash. The entrance door is a three stone steps above the pavement.

The nuns had been notified of our visit, so when the footman rang at the bell, the door was instantly opened and we entered a dim cloister-like vestibule paved with brick, with white-washed walls on two sides, but before us was an immense garden. The portress, a woman about sixty years of age, never have I seen such a face on any human being. If ever the dawn of Anugodhad is witnessed on earth, it is seen Carmelite's veil. This dear old lady knelt before the Archduchess and raised her hand to her eyes, but my young Princess, hastily withdrew her hand, and bent her head as if in reverence before one who she acknowledged her superior.

We went at once to the chapel, a small stone cell-like apartment in the second story. There are no seats in it, a raised platform about two feet broad runs around the room, and upon this fifteen or twenty nuns were kneeling at prayer. Not to disturb them, we knelt behind the altar from whence this is uttered. While my little princess and the young archduchess were sitting in the East, I could not help raising my eyes to the immovable kneeling figures about the room. They were clad in habits of a coarse brown serge, so wiry and rough that it scratched the eyes even to look at it.

THE EXILES FROM ACADIA.

The Madawaska settlement in Maine comprises a strip of country lying along the St. John river, beginning at Hamlin, a half dozen miles from Grand Falls, N. B., and extending in a northwesterly direction fifty miles to the river. There are eleven towns or organized plantations with an aggregate population of something like 7,500, of which three quarters or more is of French descent. The exiles from Acadia, immortalized in "Evangeline," were the first settlers in this valley, though, it is a long time since they have been oppressed by long and severe winters, of which some wonderful stories are told, is one of the most fertile and beautiful in New England. The original settlers and the Canadians who have joined them occupy a wide strip of intervals land along the bank of the St. John.

Travelers have often described the manners of this simple people. They are as unlike the Yankees fifty miles to the south of them as can well be imagined. They have no genius for accumulation, no desire for improvement. They were born without ambition, and enjoy life correspondingly. They are a happy well enough before we were born," they say, "and he will after we are gone." A New England man would call them shiftless. Their farming is of the most primitive order. There has been no change in the style of their buildings for a century, and many of them have none.

Yet they are industrious in their own way. Their wants are few and easily supplied. A few months work at lumbering in winter provides what ready money they need during the year. The traders handle less money than any one else in the country. Barter is the rule not the exception. They are a happy people and the strains of a fiddle, such as can be frequently heard by the traveller, will at any time keep a dozen of them in contented idleness for a half a day.

They are religious. All are ardent Catholics, and the churches which they have erected are in striking contrast to the prevailing architecture. A convent and school on the New Brunswick side of the river are noted throughout the whole

section, and the latter is well patronized by parents all the way from Grand Falls to Quebec. It is a sight to see the throngs making their way towards church on Sunday morning. Some on foot, some in carriages which are carried in the rudest home manufacture, some in gigs of a dozen in a wagon, there a larger party in a hay rack. They will start, many of them three or four hours before Mass, and drive all distances, from one to a dozen miles. The feast days of the New England, celebrated as nowhere else in New England. After Mass the priest gives notice of any coming occasion likely to be of interest to his flock, such as the fact that a trader will be at a designated place on a given day to buy cattle, for the people, it should be remembered, have no newspapers.—Boston Herald.

THE HOME OF ST. COLUMBA.

FRASER'S MAGAZINE. At the western extremity of the Gravelock group there is a small island separated from its larger neighbor by a narrow strait. Its cliffs are lower, more broken and rugged; and far down over their beetling brows appear patches of grass and wild flowers, which give them a softer appearance. Fronting the mainland, the island rises abruptly in a well-like face, but at the back it slopes gradually down to the level of the sea. In some places its trapdikes have been isolated by the action of the tides, and project from the rocks like Cyclopean walls; while at the south end there are deep, deep, and with a huge arch like the fantastic rock scenery of Carisga, on the opposite shore of Mull. A fringe of rugged rocks, with sharp teeth-like projections, standing out in the water, guards on the western side; with tortuous channels, running in among them to the shore like reefs around a coral island. By the natives of this district this island is called "Eilean na Naomh," or the "Isle of Saints." It has been identified almost beyond a doubt as the "Insula Hiuia," or "Hibinia," to which Adamnan refers in his "Life of St. Columba," as one of the islands on which the great Celtic saint had founded his earliest monasteries. From time immemorial it has enjoyed a sacred reputation, a "religio loci." Before the time of St. Columba it was probably, like Iona, the seat of so-called Druidic worship, or whatever kind of nature cult the primitive inhabitants had favored. St. Brendan, whose name is still commemorated in that of the neighboring parish of Kilbannan, had placed upon it a Christian establishment, supposed to have been a college for training preachers of the gospel, previous to its occupation by the monastery of St. Columba; and this establishment was in all likelihood swept away in the severe struggle between the Picts and the Dalriadic Scots in the year 560, which ended in the defeat of the latter. The old Gaelic word for college, viz., "Aileach," is still preserved in the name of Eileach, by which the island is best known in our guide-book. Between it and Oransay is still commemorated an ecclesiastical connection; its parsonage and vicarage tends having, previous to 1630, belonged to the celebrated prior of that island, which in its turn was an appendage of Holyrood abbey, near Edinburgh. Latterly it has been included in the parish of Jura. For many centuries it has been uninhabited, and with the exception of shepherds who pay an occasional visit to it to look after their sheep, and a few zealous antiquaries who land on its shores at long intervals—its stern silence is never disturbed by the presence of man.

There are no seats in it, a raised platform about two feet broad runs around the room, and upon this fifteen or twenty nuns were kneeling at prayer. Not to disturb them, we knelt behind the altar from whence this is uttered. While my little princess and the young archduchess were sitting in the East, I could not help raising my eyes to the immovable kneeling figures about the room. They were clad in habits of a coarse brown serge, so wiry and rough that it scratched the eyes even to look at it.

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BEAUTIFUL IRELAND.

The country itself is charmingly picturesque, nor is the character of the Irish Highland people less interesting. The average face, the typical Irish peasant face, is a sad face. The physiognomist has but to look on the dark brow, the deep set eye, the compressed lips, the long oval face, in order to conjecture the character of the people. The poetry of the land, like its music, breathes but one voice, and that is a voice of sorrow and wailing. The laughing Irishman is a fiction of the stage. The wit, the repartee which so essentially belongs to the people, is engendered by quick fancy out of suffering. It is impossible to mix with these people without feeling that the word "Grief" is applied with strict propriety to the Irish, who derive their earliest customs, if not their origin, from the far East. Some of their ways of speech indicate this. "God save you," "God save all here," "God be with you," these are all identical with the phrases of salutation and benediction used to this hour in the East, which in free hospitality, even to enemies, suggests the beautiful Hindoo proverb—"The tree does not withdraw its shade even from the wood-cutter"—are all thoroughly Irish. Vallenty traces hundreds of phrases, idioms, and technical terms in common use in Ireland to the Egyptian, Greek, and Sanscrit. None but the most diligent would call a copy of the book of the son of the book. We have heard an Irish Highlander call an echo "the daughter of the voice," which is good Hebrew as it is Irish. Many of their festivals are also of eastern birth. That of All Hallows eve was anciently dedicated to the sun, and on it offerings were made of fruit, corn and cakes of fine flour, spotted with caraway seeds and stained with saffron. Hence the cake, peculiar to Ireland, and especially to the Highlands—the Barinbreec, from *barin*, a cake, and *breec*, speckled. It is customary for bakers to serve cakes as presents to their friends.—Haverly.

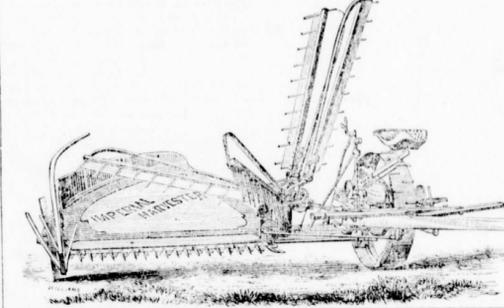
One of the greatest punishments which God can inflict upon a soul is to take from it "the means of doing good." This punishment God inflicts "temporarily" on those from whom He expects much and who are not faithful. To-day, for example, you have not encountered a single destitute one in your path. It was God who withdrew them.—Golden Sands.

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THE ONTARIO Loan & Debenture Co., DUNDAS ST., LONDON. WORKING CAPITAL, \$3,000,000. CHEAP MONEY Farmers, Mechanics and others, desiring to purchase land, build, make improvements, or pay off incumbrances, have now an opportunity to borrow at rates of interest lower than ever heretofore offered. The large amount of capital drawn by this Company monthly from England, enables us to offer this great loan. Apply to W. F. BULLEN, Manager, London, Ont., Jan. 15, 1881.

THE ONTARIO INVESTMENT ASSOCIATION. CAPITAL - - - \$1,000,000 RESERVE FUND - 100,000 Loans Money on Real Estate; Buys Mortgages and Debentures; Loans Money on very favorable terms on Building Society Stocks; Buys and Sells the same at very close rates. FULL PARTICULARS TO BE HAD BY APPLYING TO SAMUEL PETERS, Esq., PRESIDENT OF HENRY TAYLOR, Esq., MANAGING DIRECTOR OFFICES—OPPOSITE CITY HALL RICHMOND ST., LONDON, ONTARIO. London, Ont., 29th Jan, 1881.

THE HOME SAVINGS AND LOAN COMPANY (LIMITED). Authorized Capital, \$2,000,000. BOARD OF DIRECTORS. HON. FRANK SMITH, Senator, Pres. EUGENE O'KEEFE, Esq., Vice-Pres. PATRICK HUGHES, Esq. W. T. KELLY, Esq. JOHN FAY, Esq. JAMES MASON, MANAGER. Money loaned on Mortgages at lowest rates of interest, and on most favorable terms of repayment. Liberal advances on stocks of Banks and Loan Companies at lowest rates of interest, for long or short periods without commission or expense. Money to Loan as low as 5 per cent. on Bank and Loan Company Stocks, and on Bonds and Debentures, without commission or expense. Applications for Loans to be made to EDW. E. HARGREAVES York Street, London. July 2, 1880.

AGRICULTURAL SAVINGS & LOAN CO AGRICULTURAL BUILDINGS, COR. DUNDAS & TALBOT STS Capital, - - \$1,000,000. Subscribed, - - \$600,000. Paid Up, - - \$500,000. Reserve Fund, - - \$38,000. Total Assets, - - \$720,000. Money loaned on Real Estate at low rates of interest. Mortgages and Municip Debentures purchased. Apply personally at Company's Offices for Loans and save time and expense. SAVINGS BANK BRANCH. Money received on deposit and interest allowed at highest current rates. JOHN A. ROE, Manager, London, Nov. 29, 1879.

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