

The Catholic Record.

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

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LENTEN 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, Religious Communities and Faithful of our Diocese Greeting and Benediction in the Lord.

DEARLY BELOVED BRETHREN.

At the approach of this holy season of Lent, we deem it our duty to address you some words of instruction and edification. Our Blessed Lord has laid on the bishop of his Church the burden of instructing the faithful committed to their charge in the great and saving truths of our holy religion. "Go teach all nations; teaching them to observe all things whatsoever I have commanded." St. Matthew xxviii, 19-20.

It is the duty and the happiness of these "sowers" of the Gospel, to cast the divine seed of God's Word into the soil of human hearts, in the hope that, falling upon good ground, it may spring up and yield fruit a hundredfold—the fruit of Christian virtue and holiness of life here, and the reward of eternal life hereafter.

Now there is no more fruitful source of instruction and edification than the study of the life and actions of our Lord and Saviour Jesus Christ. "He is the way, the truth and the life; they that follow him walk not in darkness." St. John xiv, 6. "He is the light of the world and the salt of the earth. There is no salvation in any other, for there is no other name under heaven given to men whereby we may be saved." Acts iv, 12. He is the model and pattern which we must imitate in our lives and actions if we would be saved, "for" in the language of St. Paul, "whom God foreknew he also predestinated to be made conformable to the image of his Son." Romans viii, 29. The knowledge of him is eternal life. He is our consolation, our hope, our happiness and our supreme good; "for what have we in heaven," said the Psalmist, "and besides him what can we desire upon earth; he is the God of our heart and the God that is our portion forever."

The study of the life of Jesus was the constant occupation of the saints; it formed their character and gave them the supernatural courage and strength by which they overcame the world, the devil and the flesh. St. Paul was so pre-occupied with it that he professed to know nothing else—"for I judged not myself to know anything among you but Jesus Christ and him crucified." 1st Corinthians ii, 2. And again, "Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord." Philippians iii, 8. It was the knowledge of our Blessed Saviour that inflamed the heart of the great apostle with divine love and with the fire of apostolic zeal. He burned to impart this saving knowledge to mankind, and on his bended knees besought the eternal Father that he would communicate it to a perishing world, in order to save and to sanctify it—"For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened by his spirit with might into the inward man; that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth all knowledge, that you may be filled with all the fullness of God." (Ephesians iii, 14-19.)

The more we study the character of our Saviour, the more brightly his divine beauty will shine out upon us, the more vividly the grand characteristics that stamped his mission as divine will present themselves to view. And it is well to study attentively this heavenly picture, it is profitable to look now on the face of our Christ, and, Veronica-like, to catch the divine image and stamp it on our hearts. We live at a time when a heartless and blasphemous philosophy is attempting to sap the foundations of Christian faith, and to rob the world of the blessings and consolations of the Christian religion. Hence, it is essential, in order to heal the bites of this fiery serpent of an anti-Christian philosophy and an anti-Christian spirit, or to save ourselves from their destructive influences, to look upon Him who was foreshadowed by the brazen serpent in the desert, even our Lord and Saviour Jesus Christ, who alone can save us from the spiritual dangers that surround us, and heal the wounds of the soul. But who can adequately describe the life and character of our Blessed Lord? or what pen can do them justice? It is said that a great painter once undertook to paint the likeness of our Saviour. He had made a long and patient and prayerful study of the subject, his heart and his mind were full of it, his soul was aglow with the fire of a holy inspiration and with the light of artistic genius, he seized at last his brush, with the purpose of transferring to canvas the divine lineaments of our Saviour's countenance; but, alas, his heart failed him, his hand trembled, and, casting down the brush in despair, he exclaimed that it was indeed impossible for mortal man to express on canvas the divine beauty, majesty, and sweetness of the face of Jesus. A kindred feeling may well lay hold of the writer who undertakes to describe the life of our Blessed Lord, and the characteristics that marked his mission on earth. However, as men, in order to see and admire the beauty and brilliancy of a diamond, will turn it now on one side, now on another, so by the aid of study and pious meditation, we may catch some glimpses of the heavenly perfection of our Lord's character, and may be able to convey some idea of the characteristics of His mission amongst mankind.

The constraining power that brought our Saviour down from heaven, was His infinite love for man. He had created man through love, He came to redeem him through love. When man fell by the original transgression he lost the justice and innocence in which he had been constituted, he lost the sonship of God and the heirship of heaven; he became an outcast from the face of his God, and the gates of heaven were closed against him; he became a ruin and a wreck, like some beautiful temple, overturned by a sudden earthquake; his mind was darkened, his heart corrupted, his inclinations tended to evil as streams tend to the ocean, and he was condemned to the death, not only of the body, but to the everlasting death of the soul. Who can heal this wounded, blighted creature—*Quis medebitur ejus*? Who can undo these appalling evils? What mighty and beneficent power can lift up fallen man and restore him to his lost privileges? Who can atone to the justice of God for the sins of men, and reconcile the guilty creature to the offended Creator? What mighty arm can unloose the gates of heaven, and open them once more for man's admission into eternal joys? We find the answer to these questions in the mystery of the Incarnation. Our Blessed Saviour came down from heaven and became man in order to redeem and save us. "He emptied Himself," says St. Paul, "and took upon Himself the form of a servant." He stooped into the abyss of our nothingness in order to lift us up, and to make us once more the children of God and heirs of the kingdom of heaven. The fact of

the Incarnation is a miracle of love far beyond the reach of human comprehension. The infinite condescension of God, implied in the Incarnation—the great and eternal God, infinitely perfect in all his attributes, all-powerful, all-holy, all-wise, and all just, stooping into the depths of our nothingness to save us; this is an abyss of mercy which the plummet-line of human reason can never fathom. Now we find that his whole life and conduct on earth were but the expression and manifestation of this infinite love and mercy as revealed to us in the fact of the Incarnation.

When St. John was in prison for having denounced the public sins of Herod, he heard of the works of our Saviour, who had just entered on his public life, and sending his disciples to Jesus, he said to Him: "Art thou he that was to come, or look we for another? And Jesus, making answer, said to them: "Go and tell John what you have seen and heard. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and the poor have the gospel preached unto them." (Matthew xi, 2-5.)

Our Blessed Saviour does not appeal in proof of his Messiahship to stupendous miracles that startle and terrify. He could have shown in a thousand ways the power that belonged to him in heaven and on earth; his voice could have controlled all the elements, arrested the motions of the heavenly bodies, and suspended all the laws of nature. He could in this way have amply proved his divinity, and that he was indeed the Messiah that was to come to save a lost world. But he appeals rather to his works of tender mercy and compassion; he appeals to his beneficent and gracious manifestation of Almighty power in healing the ills that afflict humanity, in relieving the wretched of the crushing burden of their sorrows, in comforting the afflicted, in healing the broken heart, and binding up their wounds. (Psalm cxlviii, 3.) "Go tell John what you have heard and seen—the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them."

His whole life was marked by the most profound and active sympathy for the poor, the sick, the afflicted, the sorrow-stricken, and the care and sin-burdened men. His whole Sacred Heart went out to them in tender pity, and in practical and efficacious benevolence. For the poor He had a special affection and tenderness. When our Saviour came on earth, he found the poor crushed, ostracised, despised, and abandoned. The civilization of the Pagan world was then at its highest; but it was a cold, heartless civilization; it was like a marble statue by Phidias, exquisitely beautiful and radiant with the halo of artistic genius, but yet hard, cold, unfeeling and pitiless. All its honour and favours were for the rich, the powerful, the learned and the brave. Honours were lavished on the poet, the orator, the sculptor, the successful statesman and the victorious general; but the poor, as we have said, were utterly despised and abandoned; they stood outside the sphere of charity and even of liberty. Our Blessed Lord, who was the way, the truth and the life, came to destroy error, to correct false notions, to teach men the true value of things and the true relationship of man to man, and to establish society on the basis of truth, justice and charity. He sympathized with the poor, and by practising and embracing poverty himself, he made it a sacred thing, and lifted it up in the estimation of mankind. When he condescended to come on earth for our salvation, he might have come clothed with great power and majesty and surrounded by his angels; he might have revealed his law amid the awful scenes that witnessed the revelation and promulgation of the decalogue; he might have spoken his heavenly doctrines in a voice of thunder, and bade the trembling nations to listen and obey. But far different was the plan adopted by our Saviour. He is born in the poverty of a stable, his cradle is a manger, his royal robes coarse swaddling clothes, his retinue an ox and an ass, his luxuries darkness and cold. He grows up in poverty and associates with the poor; he said that whilst the foxes had their holes, and the birds of the air their nests, the Son of Man had not whereon to lay his head. He made poverty one of the beatitudes, "blessed are the poor in spirit, for such is the kingdom of heaven." He thus gave poverty a character of sacredness, exalted it in human estimation, made it an occasion of merit in the eyes of God, and reconciled the poor to their hard lot by lifting up their thoughts towards God's eternal kingdom, which is the heritage of the poor, and in which they will be eternally rich. And last, in the lapse of ages, his blessed example and teaching on this point might be forgotten and abandoned, and the poor be once again treated with contempt, neglect and cruelty, our Lord identifies himself with the poor, makes their cause his own, and declares that on the great accounting day our eternal lot will be decided by the manner in which we shall have followed his example, and obeyed and practised his teachings in relation to the poor. "I was hungry, and ye gave me to eat; thirsty, and ye gave me to drink." And so, in every christian age, his true followers have esteemed poverty, have deemed it a holy thing, and have made it a duty and a happiness to be merciful and compassionate towards the poor, rendering their lot bearable and contributing towards their happiness. O! who can estimate the countless blessings bestowed on the poor, the lowly and the weak by this example and teaching of our Blessed Lord. The hungry have been fed, the naked clothed, the lonely and abandoned visited, the light of blessed hope has been made to shine in the darkness of the dungeon, the prison doors have opened to the captive, and the reign of blessed charity, with all its mercies and commiserations, has been inaugurated and perpetuated upon earth, making the "land that was desolate and impassable be glad, and the wilderness rejoice and flourish like a lily, making it bud forth and blossom, and rejoice with joy and praise." Isaiah lxxviii.

But our Blessed Lord not only practised poverty and rendered it sacred, but he also embraced labour and toil as the occupation of his private life, and gave them a dignity and a merit which they had never before enjoyed. At the time of the advent of our Saviour, labour had fallen into utter contempt, was a badge of degradation and considered as only fit for slaves. Working men were deprived of the rights of manhood, were robbed of their liberties and civil rights and were reduced to the position of slaves. Both in Greek and Roman civilization work had been made servile, and working men slaves. At the time of Augustus Caesar, there were upwards of sixty millions of slaves in the vast empire over which he ruled. And those slaves were not men on whose brows an Indian or an African sun had burnt the brand of slavery; they were in blood and race the equals of their masters. In Roman law, a slave was not a person, but a thing; he had, of course, no civil or political rights, he had no power to receive a legacy, no power of civil action, and was entirely beyond the pale and protection of law; he had not even religious duties or hopes. He was in everything absolutely subject to his master's will, who had the power of life and death over him. Such is the frightful condition to which millions of working men were reduced in ancient civilization, when they were described by Seneca as having "fettered feet, bound hands, and branded faces."

Our divine Saviour became a working man, was a carpenter and the reputed son of a carpenter, and for years laboured and toiled with St. Joseph for his daily bread. He thus made labour sacred, he exalted it in human estimation, and gave it a dignity in the eyes of men and a power of merit in the eyes of God. In the christian system,

labour having become ennobled by the action and example of Christ, the working man rose in the scale of human estimation, he ceased to be regarded as a thing, and was looked upon as a man possessing human rights and liberties and duties. Men, whether free or bond, were taught the doctrines of equality before God, who was their common father; they were taught the doctrine of human and christian brotherhood, that in the language of St. Paul—"in one spirit they were all baptized into one body, whether Jews or Gentiles, whether bond or free." 1 Corinthians xii, 13. "That they were all children of God by faith in Jesus Christ, that there was neither Jew nor Greek, neither bond nor free, but that they were all one in Christ Jesus." Galatians iii, 27-28. These blessed sounds broke through the power and magic of delightful music on the ears of the fettered slaves. Millions of human beings bowed down under the intolerable burdens and unspeaking sorrows of slavery, lifted up their heads, raised their eyes towards heaven, and began to hope. Gradually, under the blessed and fruitful influence of the example and teachings of our Saviour, the fetters began to fall from the festering limbs of the slaves, men learned their rights and dignity as well as their responsibilities, labour was ennobled and sanctified, and the curse of slavery has disappeared from all christian lands, never to return. Who can estimate the value of this mighty result, this great moral revolution! What blessings has it not conferred upon mankind! What fountains of tears has it not dried up! What broken hearts has it not healed! What unspeakable sorrows has it not banished! What burdens of grief has it not lifted up from the heart and soul of man! With what hope, what joy, what sunshine of liberty and gladness has it not flooded the world, transforming it from a pen of slaves into a home of christian freemen.

Another characteristic of our Lord's earthly mission was his care and tenderness for the sick. His delight was to bring hope to the bed of the sick, to cheer their drooping spirits, to relieve their sufferings and heal their diseases. He cleansed the lepers of their most loathsome disease, and by his healing touch restored their putrid flesh to its original freshness and purity. By his merciful power the blind saw, the lame walked and the deaf heard. Fever, the bloody flux, palsy and the dropsy, every manner of disease that racks the poor body with pain, fills the mind with sad forebodings of death, and finally dries up the very fountains of life, all fled at his omnipotent command, or disappeared at his healing touch. They saw in him the author of all life, and vanished in confusion from his Holy presence. "And all that were sick, he healed," said St. Matthew, viii, 16-17. "that it might be fulfilled which was spoken by Isaiah the prophet, saying:—*He took our infirmities and bore our diseases.*" How beautiful is this characteristic of our Redeemer, and how fruitful it has been in lasting benefits for the sick and the infirm in all the christian ages! Those who have been sick know how dependent the sick are on the kindly offices of others, how they crave for sympathy and yearn for one word of hope. The example of our Lord, and its blessed influences, have soothed the agonies of the sick bed and lavished sweetest sympathies on the sufferers, and have shed upon them the blessed sunshine of hope. Under the potent creative power of his divine example, men and women have, in every christian age, devoted themselves exclusively to the care of the sick, for Christ's dear sake, and hospitals have sprung up in every centre of population, like blessed Protobatics, for the care and comfort of the sick and suffering.

Then what shall we say of his profound sympathy for the sorrow-stricken and afflicted? He knew that sorrow and suffering would be the portion of the great masses of mankind that in this valley of tears man would have to drink the chalice of sufferings to the bitter dregs. He therefore became a man of sorrows himself, in order to sanctify sorrow, and to make it holy and even expiatory of sin and its consequences, and in order, also, by the magic power of his example, to teach the sorrow-stricken, in every age, how to carry the burden of their grief, and how to do so in a manner submissive to the will of God, and pleasing to him. "We have seen him," said the Prophet, "and there was no comeliness that we should be desirous of him; despised and the most abject of men, a man of sorrows and acquainted with infirmity, and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows; and we have thought him as a leper, and as one struck by God and afflicted; but he was wounded for our iniquities and bruised for our sins; the chastisement of our peace was upon him, and by his bruises we are healed." Isaiah liii. And, through the mouth of Jeremiah, he exclaims, "O! all you who pass by the way, come and see if there be any sorrow like to my sorrow." Lamentations i, 12. He drank the cup of suffering and sorrow to the bitter dregs, not only to expiate our sins, but also to sanctify our sorrows, and to teach us how to bear them.

Perhaps amid all the grand and beautiful characteristics of our Saviour's life, there is none more endearing to the human heart than his blessed compassion for the afflicted, the mourners and weepers. The instances of this trait in our Saviour's character, related in the gospel, speak to the heart with a sympathetic power which human language is impotent to command. We shall only refer to two of them. The first to which we wish to call your attention is the case of the widow of Naim. As our Redeemer, accompanied by his disciples, approached, on one occasion, this little town, he met the funeral of the only son of a widow, as it proceeded slowly and mournfully towards the cemetery. There were in that funeral procession the usual circumstances that mark such an occasion—the kind-hearted and sympathetic neighbours, the weeping relatives, the corpse stiff and cold in death, and there was the broken-hearted and widowed mother following the coffin in which her earthly joy and hope were enclosed. The sad spectacle was too much for the heart of Jesus; he was moved to deepest pity for this weeping, crushed and broken-hearted woman, and approaching her, he said, "O! woman, weep not." He then went to the bier and in a voice of command he said, "Young man, I say to thee arise." Death heard the voice of the author of life and obeyed; the young man awakened into life and went home with his mother, to be the comfort and the staff of her old age.

The second instance of our Saviour's touching sympathy for the bereaved and the sorrowing which we shall adduce, is that which relates to the raising of Lazarus from the tomb. A beloved brother, the guardian, prop and pride of two orphan sisters, is torn from the family circle by the cruel hand of death; he is taken away in the prime of manhood, in the midst of his usefulness, and at a time when his presence seemed essential to the well-being and comfort of his sisters, and he is now four days dead and buried away in the silent tomb. His place is vacant at the family hearth, there is a sad void in the household that cannot be filled up, there is a beloved presence wanting; and grief bitter and overpowering, and sorrow speechless and inexpressible, because too great for utterance have filled the souls of the bereaved and broken-hearted sisters. Our Lord came to console them in their heart-anguish and agony, and the sisters rushed out to meet him, and in an outburst of passionate grief, and in those piteous accents that smite the heart, exclaimed, "O Lord, if thou hadst been here our brother would not have died. But now we know that whatever thou shalt ask of God, he will give it to thee." To their

(Continued on 5th Page.)

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Have Hope.

The shadow of the mountain falls athwart the fowly plain. And the shadow of the cloudlet hangs above the mountain's head. And the highest peaks and lowest eave the shadow of some pain. And the smile has scarcely fitted ere the anguished look has fled.

MY CHRISTMAS AT BARNABERRY.

Need's prophecy regarding the fishing proved correct, and we trudged back to Barnaberry without having seen the fin of a fish. "I deeply regret, Dady, that you were not with me today; my decision in that matter was not based on your decision, Dady. Let me get into my dinner toger." "By the way, I've asked one of your cloth to take pot-lick, for it is sleeping in the temple for purposes. I told him you were here, and he rose at my offer like a trout at a fly."

ROME.

HOW SISTERS OF PROVIDENCE CONDUCT A PRISON FOR WOMEN.

It cannot be said that the female prison is one of the sights of Rome, first, because few strangers visit it, and secondly, because prisons, even for the indefatigable tourist, do not fall within the category of his "sights," and it is not a sight to be seen by the Government. Nevertheless, the Government of the Sisters of Providence, in the exclusive care of the Belgian Sisters of Providence, is a place to be visited.

TRACHEROUS CATHOLICS.

WHAT IS TO BE THOUGHT OF CATHOLICS WHO SUPPORT BAD NEWSPEPERS.

We reprint from the Civiltà Cattolica some just remarks which it made a few years ago at the opening of the last jubilee. "Since the days of Boniface VIII, history does not record a 'holy year' (jubilee) published in the midst of such religious calamity and civil distress as this present one inaugurated by our Holy Father Pope Pius IX. Wherever we look we see cause for sorrow. In almost every country of the world the Church is persecuted, either openly, in the style of Diocletian, or secretly, as was done by Julian the Apostate. Satan's great sect, 'Freemasonry,' directly or indirectly the mistress of almost every public power in Christendom, labors with a fury, inspired by its master, to destroy, so far as it can, the reign of Jesus Christ upon earth, and every species of order along with it."

DR. SMILES ON "DUTY."

Our English Catholic exchanges contain very complimentary notices of Dr. Smiles' new book, "Duty." "We are glad to see a Protestant author," says the Catholic Times, of Liverpool, "who is so widely read and admired, show as he does in this volume, a large acquaintance with Catholic men and motives. Dr. Smiles has known to what Church he might turn in search of splendid illustrations of his new theme; and among the heroic men and women who did their duty to God, to man and to beast, whom he sets forth as models, are to be found the names of the Reformers, the great Catholic saints and priests, and lay workers. Most especially admirable is Dr. Smiles' account of St. Charles Borromeo and of Savonarola. In speaking of the great Florentine monk, Dr. Smiles avoids the vulgar error of referring to him as a precursor of the Reformation. 'His aim,' says the author of 'Self-help,' 'was not to desert the Church, but to tighten the bonds of liberty and religion; it was for his intense love of liberty that he was put to death.' St. Augustine, St. Chrysostom and Peter the Hermit, Galileo and Columbus, Chateaubriand and Count de Maistre, Mrs. Chisholm and Miss Stanley—these are only a few of the Catholic names with which 'Duty' bristles, and which will win for it special favor among Catholic readers."

BETTER THOUGHTS.

Men who make money rarely stammer; men who save money rarely swagger. Getting up in the morning is like getting up in the world. You cannot do either without more or less of self-denial. Socrates said that there are two sciences which every man ought to learn—first, the science of speech, and second, the more difficult one of silence. If thou wouldst conquer thy weakness, thou must never gratify it. No man is happy until he has learned to be content with it. It is no sin to be tempted, but to be overcome.—William Penn.

A RELIC OF THE HOLY BLOOD.

St. Paul's Church, London, was at one time one of the venerable churches in existence. The cathedral known as "Old St. Paul's" dates from the time of Bishop Maurice, A. D. 1085. This wonderful edifice was nearly six hundred feet in length, and the summit of the spire rose to within a short distance of five hundred feet from the ground. It was made of wood covered with lead, and had relics placed in the ball beneath the cross. On the days of St. Jerome, we see realized around us now the complaint made by that illustrious saint. The barbarians are strong through our crimes: postea nostra barbari fortes sunt. The barbarians of the revolution are strong in Catholic countries, because a large number of Catholics, directly or indirectly, take the side of revolt and patronize it. We have often laid before our readers what a terrible plague revolutionary journalism is, which, wherever it penetrates, is not a sufficient excuse, but spreads, as much as it can, the social malady of our age, namely, perversion of mind and corruption of heart. This press is nothing else than falsehood and blasphemy crested into a system. Every Catholic who reads these papers, who subscribes to them, who pays them the tribute of their money, and what is still worse, to a certain degree, the tribute of their intellect. The pretext of arming oneself against the sophistry, impiety, and falsehood of the Order of Templars, thus refers to the "educated lazzarini." "I hear it, on the testimony of a public officer, that already in Victoria we are developing a new type of criminal. In the old country, he says, and in the early days of the colony, he had no difficulty in getting information about crimes. Now, however, the educated lazzarini is driving the police to their wits' end. This modern Victorian criminal is intelligent enough to know the advantage of concealment. He keeps his own counsel as to the details of his crime. No observer that of this class of crime (the most dangerous of all) there will be absolutely no records in the returns of our police courts and assesses. For the most part of it is committed with impunity. It goes to swell that enormous mass of sensual sin of crime that swarms in the shadows of which the law takes no notice, of which returns exhibit no trace, although they are so often fallaciously quoted as a reliable test of our moral condition. You know what ordinary criminals are. You have to learn what intelligent criminals can do—what a scourge to society, what a terrible peril to the commonwealth."

FLOWERS FROM THE "SEED PLOTS."

Bishop Moorehouse, in his inaugural address at the opening of the Church of England Assembly of Victoria, thus refers to the "educated lazzarini." "I hear it, on the testimony of a public officer, that already in Victoria we are developing a new type of criminal. In the old country, he says, and in the early days of the colony, he had no difficulty in getting information about crimes. Now, however, the educated lazzarini is driving the police to their wits' end. This modern Victorian criminal is intelligent enough to know the advantage of concealment. He keeps his own counsel as to the details of his crime. No observer that of this class of crime (the most dangerous of all) there will be absolutely no records in the returns of our police courts and assesses. For the most part of it is committed with impunity. It goes to swell that enormous mass of sensual sin of crime that swarms in the shadows of which the law takes no notice, of which returns exhibit no trace, although they are so often fallaciously quoted as a reliable test of our moral condition. You know what ordinary criminals are. You have to learn what intelligent criminals can do—what a scourge to society, what a terrible peril to the commonwealth."

SAINT IGNATIUS.

The saint spent his last night on earth alone, alone with God. He had no pain, no anxiety. Ease had come to his body, peace to his soul. When the sun rose on the world, and lighted up the hills of Rome, the last hour of the founder of the Society of Jesus had come. He lay quite straight in his narrow bed. His face was pale, but his eyes were bright. He was together and placed his hands on his breast like one in prayer. His loving sons, whooped things as he lay, and he joined his palms suddenly, stood round the bed; they watched him as he lay, listened to his quiet breathings, and wondered at his calm resignation. Gradually the pulse of life throbbled fainter and fainter. There was no death-struggle, it is recorded, no parting pang; but the flicker of a smile, like the passage of Heaven's own light, crossed his face, as he murmured, "Jesus." And the wings of the dove came, and God's last gift was death. The last, yes, and the tenderest gift of all! For it was to him what he had longed for with tears, and thought of with unexpressed emotions of desire—the entering into the joy of his Lord.

A LOFTY SOUL.

Judge Hillhouse, of Eureka, Nev., was a manly man to the last. On the 14th of last month he made his will bequeathing all his estate to his wife, and embodied in his will all these words: "My reason for this is, that all I am, or ever expect to have, and all I have or ever expect to have, I owe to the influence of my wife. Alas, that she may use and dispose of everything in such manner as she deems proper for the support of herself and our little children." The route of the "dark waters" was already beginning to flow in his ears and so memory wandered back along the past and he felt all that the true wife had been to him, since an almost uncounted day he began his battle with the world in Nevada. Men had failed him often

Written for the Record. In Memoriam.

Sister M. Delphine, who died at St. Joseph's Convent, Hamilton, Ont., Dec. 8th, 1881, in the 22nd year of her Holy Profession. From over the calm, still, sparkling sea. Whose silver-wing'd angels glide. Through the misty light from the valley. On the great Eternal side. A thy-graced bark is sailing. With a host of angels fair. Their mission is glad and holy. They a happy aspect bear. Enter they the haven of Jesus' Heart. With a shout of jubilee above. And with the best of peace. A spirit of God's own lease. A harvest rare of beautiful work. A sacrifice sublime. A noble life of brilliant acts. For never-ending time. The martyr's legion terrifies dark. That death's steel shaft imparts. Are not for thee, pure blooming flower. Thou art chosen the "better part." Thou'rt welcome, indeed, in the Spirit Land. Thy hands are laden well. And the seraphim of the angel-choir—Alone thy beauties tell. Yes, bright one, thy tranquil face. Could soothe the wildest heart. Thy magic power could lead the mind. And from sorrow's smart. We'll miss thee here from among our midst. We'll sigh for thy tender smile. Ah! we'll meet again on the Coral Stream In a short—passing while! Farewell, and sweetly sleep, dear Spouse. Of the bright, Supernatural One. In thy lonely hallowed bed. With beautiful work well done! May night birds chant thee happy songs. And green willows o'er thee weep. The silver stars from the arch'd dome. A glorious vigil keep. Hamilton, Ont. ANSELME, E. DE M.

EDITORIAL NOTES.

THE Coercion Bill has passed, as every one expected it would. Now for the Land Bill. The procedure seems to be to knock those Irishmen down first, and then give them a poor man's plaster. The chances are, however, that they will not get the plaster, or, if they do, it will be a very cheap one.

At a recent mass meeting in Philadelphia, held for the purpose of expressing sympathy with the Irish people, Rev. Ignatius F. Horstmann, D. D., said, in the course of his remarks: "The priests of the Catholic Church, and particularly in America, never intrude themselves into politics, but when the time comes for the Catholic clergy to advance, by their moral support, the cause of eternal right and justice, then they will be found to the fore. When the rights of man, his dignity, his moral elevation, are imperilled, then, I feel, I have, as a priest, something to do."

THE NEW ORLEANS Picayune has received a letter dated British Honduras, Feb. 9, from the Rev. Henry Gillet, S. J., in which he says he was intensely interested with the precise details of his arrest and terrible execution in Guatemala City, as described in the American papers of Jan. 24. Father Gillet further states that he was never in Guatemala, and knows nothing about the politics of that State. He requests the publication of this letter to relieve the anxiety of friends and satisfy the claims of truth.

HERE is one of the newest ideas. It is an American one. The Wiloughby Avenue Methodist Episcopal Church, New York, should apply for a patent: "The Reverend Miss Anna Oliver, the young lady pastor of the Wiloughby Avenue Methodist Episcopal Church, in Brooklyn, is thus described by an admiring writer in the N. Y. Sun: "Miss Oliver is about 26 or 27 years old, with coal-black eyes, brunette complexion, and raven black hair, which falls in glossy curls over her shoulders. She brushes her hair smooth back from her forehead and face, and in other respects her toilet is in contrast with the 'fashionable young lady of Madison square.' She dresses in black, usually in alpaca, cut to neatly fit her slender figure, and the sombre costume is relieved only by delicate bits of white ruche at the throat and sleeves."

IN THE course of one of his recent speeches in Parliament, Mr. Gladstone made a very graceful allusion to O'Connell. He said he thought he ought to say of O'Connell "upon every decision of his life-long agitation, so far as his intentions and best efforts were concerned, that he never set himself to what would tend to a breach of law or public order." Will Mr. Gladstone answer, then, why was it that an army of British soldiers, armed with cannon and steel, were sent out to suppress O'Connell's Clontarf meeting? But this it is always, O'Connell was as much abused by the English Government of his day as the leaders of the present agitation are to-day. To-day O'Connell, when he is in his grave, when his generation has passed away, while the rights that he strove for are still wanting to his country, is panegyrized by a British Minister. Let us hope that what the future will bring will not be a reproduction of this edifying spectacle.

GEORGE ELIOT, in one of her works thus remarks on "The Imitation": "The small, old-fashioned book for which you need only pay sixpence at a book-stall, works miracles to this day, turning bitter waters into sweetness; while expensive sermons

and treatises newly issued leave all things as they were before. It was written down by a hand that waited for the heart's prompting: it is the chronicle of a solitary, hidden anguish, struggle, trust, and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations; the voice of a brother who, ages ago, felt and suffered, and renounced—in the cloister, perhaps, with serge, gown, and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours—but under the same silent far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness.

CAN ANY reasonable man expect that the present government of England will bring in a Land Bill doing justice to the tenantry of Ireland. As well might we expect the distillers to present a petition for the suppression of the whiskey traffic or the brewers to ask parliament to shut up their breweries. Here we have a list of the noble lords and Honorable and Right Honorable gentlemen composing the present Cabinet. It is interesting to ponder over the condition of these good men. None of them appear to be very poor. Their little nests are all feathered most luxuriously. We do not begrudge them what they have. They have a perfect right to the enjoyment of it all if they came by it honestly. But in the management of these vast estates they must be made to act on the principle that other men are entitled to life, liberty, and the pursuit of happiness.

The Duke of Argyll owns 175,000 acres, rental over £50,000; Lord Hartington's father, 200,000 acres and £180,000 a year; Lord Spencer, 27,000 acres and £46,000; Lord Kimberley, 11,000 acres and £25,000; Lord Northbrook, 10,000 acres and £12,000; Mr. Dodson, 3,000 acres and £3,500; Lord Huntly, who has just enrolled himself in the ranks of the administration, is owner of 90,000 acres and £27,000 a year. There are others besides, but these are the largest. In the late cabinet the landed interest had an even more formidable representation, the Duke of Richmond having the largest number of acres—viz., 256,000—and the Duke of Northumberland the heaviest rental, £176,000. Then there were in the cabinet three heirs (apparent or presumptive) to large estates—Lord John Manners, Lord Sandon, and Col. Stanley. The three sprigs of nobility sat in the cabinet with 150,000 acres and £280,000 a year among them."

This is an age of progress—starting progress. Thousands of pious persons are bitterly grieved because of the spiritual destitution of the heathen and the "superstitions" and "idolatry" of the "Romainists," and their money bags are opened to the first enterprising "evangeliser" who comes around and promises to labor in these vineyards. But what a picture do we behold in the very centre of the bible and tract producing community. At the Annual Meeting of the Society for the Suppression of Vice, in New York, it was reported that during the past year £27,564 pounds weight of improper literature had been seized and destroyed by the society's agents. For selling obscene literature, 142 arrests had been made, 147 years imprisonment had been inflicted, and \$55,650 fines imposed; 14,495 pounds of plates, and 1,316,088 songs, etc., had been seized. Chicago had passed an ordinance forbidding the distribution of "naughty" notices on the streets, and other Western cities were taking steps to prevent the circulation of papers published in this city which were immoral in their tone, and Vanderbilt had said he would not allow them to be carried over his road. The good work did not meet with the support it merited, it was claimed, on account of the impossibility of giving publicity to the nature and widespread circulation of this pernicious matter. The circulators of the vile stuff stopped short of no means, however inhuman, to disseminate their abominable wares among the rising generation of the community. They even went so far as to throw specimens of their atrocious publications over the walls of seminaries devoted to the training and education of either sex." We feel assured that our Catholic parents are alive to the necessity of guarding their children against this abominable literature. But they should be very careful not to allow seemingly harmless papers into their households. Our advice is: When your son or your daughter brings home from the bookstore the American weekly story-paper, burn it, and forbid them purchasing it again. You may say that some of them are good. We hold they are not. Some of them are not positively bad, but none of them are good. In every case there is time lost that could be better employed. You will perhaps say: "The children must have something to read." This is very true,

and it is necessary they should. Then provide them with good Catholic books and papers. There are plenty of them to suit all tastes. If they want illustrated papers, get them the "Illustrated Catholic American" or "McGee's Weekly." These papers contain light reading which will prove profitable to your family. We say again: Burn the Yankee love-and-murder weeklies. If you do not, you will bitterly regret it when too late.

WILL SOMEBODY, to use a vulgar phrase, sit down upon the blood-and-thunder fire-eaters and Communists who go about speaking at Land League meetings shrieking out for military organizations and armed men to wipe the English out of Ireland, dynamite to blow up Gladstone and the Parliament House, a rope to hang the Queen, pay no rent to the landlords, and your sword and strike for Ireland, etc., etc. Such denagogues are either patriotic fools or knaves, and are intentionally or unintentionally doing the work of England. They are bringing the cause into disgust and contempt, and making sensible men feel that the days of the Moffat Mansion are revived. If they are honest they will follow the advice of Mr. Parnell and strive for the practicable. Extremists of this kind are beginning to stir up public opinion in America against us, and are driving some of our warmest clerical supporters in disgust from our ranks.—New York Tablet.

MR. GLADSTONE and Mr. Forster are getting on handsomely with their Irish necessities. They came into office "pledged to the eyes," as Mr. Chamberlain avowed, to do justice to Ireland. They are doing it—after a fashion. They acknowledge that Ireland needs justice; that affairs are in a very bad way there; that matters cannot go on at the present rate. So they call Parliament together and bring the cause into the limelight. They acknowledge that Ireland needs justice; that affairs are in a very bad way there; that matters cannot go on at the present rate. So they call Parliament together and bring the cause into the limelight. They acknowledge that Ireland needs justice; that affairs are in a very bad way there; that matters cannot go on at the present rate. So they call Parliament together and bring the cause into the limelight.

THE Boston Advertiser is troubled over Mr. Parnell's visit to America, and it reminds us of the people of Cork that they selected him to fight England in the House of Commons and directly, not in the United States and indirectly. "Oh, don't mind, perhaps he can fight more effectively here, friend. You see there are more than twice as many Irish people here as in Ireland; and these are very potent lever to move the moral force of nations against England's iniquitous course in Ireland.—Ibid.

THE CABLE BUDGET FROM IRELAND.

ALL OF WHICH MAY OR MAY NOT BE TRUE.

The standard of Wednesday asserts that a decision of great importance has been taken by the Cabinet, viz., to drop the Arms Bill and introduce the Land Bill without any delay. A large quantity of pistols and ammunition has been forwarded to Bolton, Lancashire, for the use of the police in the event of a Fenian outbreak. A small farmer was shot dead near Battersham, county Cork, on Tuesday, in consequence of a land dispute. The Home Rulers have determined to exhaust the sittings of Wednesday and Thursday with amendments to the Protection Bill.

Parnell embarked for France on Wednesday. Five thousand dollars were cabled on Wednesday by the Irish World to the Land League Secretary at Paris, making a Catholic priest was evicted on Wednesday from a farm near Parsontown. A meeting of the Land League was held at Dublin on Wednesday. Detectives outside took note of all who attended. A letter from Egan was read. He stated that the Paris press of all shades of opinion cordially approved of the League. Dillon read a telegram from Parnell, advising the League to postpone the meetings of the Cabinet, viz., to drop the Land Bill should be known before the meetings were held. Dillon denied that rents were being generally paid.

The small farmer reported shot near Battersham was only wounded. Two large farmers, members of the Land League, have been arrested. At Wednesday's Land League meeting at Dublin, Dillon remarked that there was a sensible falling off in the subscription from the home branches this week, but that from America there was an increase of membership are being issued every week. The amount received this week was £1,236, £300 being from Irish branches, the remainder from America. It is understood that Mr. Gladstone will not make public the details of the Land Bill until he introduces it in the House, with a reasonable prospect of having the Bill come to a vote at an early day, without being subjected to fruitless delays by obstruction.

A Dublin correspondent reports that the Emergency Committee is preparing to apply to the Lord's Chamberlain for tenants from Ulster, and if necessary, from England and Scotland, to occupy the farms from which the tenants can or may be evicted in the south and west of Ireland. Representatives of the committee continue to attend the land sales occasioned by the non-payment of rent. The police and soldiers are obliged to protect the committee. The Paris Intelligencer says that Parnell has come again to Paris for the purpose of extending his relations with that portion of the Republican press which upholds the cause of the Home Rulers. Parnell will return to London to take part in the discussion of the Land Bill. Bradlaugh, Burt, Labouchere, Thomson, McDonald and Cowen voted against the third reading of the Protection Bill. Parnell writes that it will take a week to finish his business. He will call on the Archbishop of Paris, and he introduced to the Archbishop a list of the names of the greatest interest in the Irish question.

The Irish demand for revolvers from Birmingham has completely subsided, probably owing to the Coercion Bill. The Archbishop of Paris has published a note warning Parnell that the Irish cause should not be mixed up with the revolutionists. It is thought that the Archbishop will not see Parnell.

THE IRISH LAND WAR.

DECLARATION OF THE IRISH BISHOPS.

On Jan. 25th, a meeting of the Irish Catholic Bishops was held in the College, Maynooth. The Most Rev. Dr. MacCabe, Archbishop of Dublin, presided.

It is stated that amongst the important matters which occupied the attention of the Hierarchy, a prominent place was given to the letter recently received by the Archbishop of Dublin from His Holiness the Pope upon the land question. The land question was also fully discussed, and the following resolution in favor of a final and satisfactory land bill as a settlement of the land question were unanimously adopted by the prelates present:—"That, inasmuch as we are charged by Almighty God, not only with the guardianship of the faith and morals of our flock, but also with the care of the poor and oppressed members of our fold, we feel constrained by a solemn sense of our obligations to declare once more that the present state of the Land Code in Ireland is intrinsically dangerous to the peace and happiness of our people; and that mutual confidence between the various orders of society can never be firmly established till our Land Code shall have undergone a searching and thorough reform."

"That, being thus convinced of the necessity of such reform we earnestly deprecate all filtering legislation on this vital question, and we hereby record our conviction that such legislation no matter how well intentioned, so far from allaying the universal discontent, will intensify existing evils and lead to a prolonged and anguished agitation."

"That, our confidence in the good sense and generous feelings of our flock being unshaken, we are persuaded that the immediate introduction into Parliament of a Land Bill, framed on principles of justice to all existing rights, would be the signal to call back peace and a sense of security to all classes; and that we cannot refrain from expressing to the Government our earnest desire that the Government should be content to resign by the power of coercion, the branch of the legislation which is regarded as unfavorable to popular rights, and which may either totally reject or substantially nullify any measure of practical utility submitted to it in consideration of a result which we cannot contemplate without serious alarm."

"Edward, Archbishop of Dublin, Chairman." "College, Maynooth, Jan. 25, 1881."

LOCAL NOTICES.

For the best photos made in the city go to EBY BROS., 280 Dundas street. Call and examine our stock of frames and photographic in the latest styles and finest assortment in the city. Children's pictures a specialty.

JUST RECEIVED.—New Valencia, Sultana and layer raisins, new currants and figs, this season's canned tomatoes and peaches, fine wines and liquors, Carling's and Lalatt's ale and porter, Guinness and Dublin stout, sugars of all grades very low, Alexander Wilson, successor to Wilson & Cruickshank, 353 Richmond street.

SPECIAL NOTICE.—J. McKenzie has removed to A. J. Webster's old stand. This is the Sewing Machine repair part and attachment emporium in the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

NEW BOOT AND SHOE STORE IN ST. THOMAS.—Podock Bros. have opened out a new boot and shoe store in St. Thomas. They intend to carry a large stock of any store in Ontario. This will enable all to get what they want, as every known style and variety will be kept on hand in large quantities, a new feature for St. Thomas. Prices will be very low to suit the present competition. Give them a call. Choice Florida oranges, Spanish onion bananas, Cape Cod Cranberries.—A. MCINTOSH, City Hall.

Rest and Comfort to the Suffering.—"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back, Head, Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain. It will not only soothe and relieve the Head and Head, as its acting power is wonderful. "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other remedy, it is a most valuable and safe in every family for use when wanted, as it really is the best remedy in the world for Croup, in the Stomach, and Pains and Aches of all kinds, and is for sale by all Druggists at 25 cents a bottle.

Mothers! Mothers!!! Mothers!!! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? Give me one and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately. It is the best remedy for cutting teeth, and it is not a mother on earth who has ever used it, who will not tell you at once what it will regulate the bowels, and give rest to the mother, and relief and health to the child. It is the best remedy in the world for all the ailments of children, and is for sale by all Druggists at 25 cents a bottle.

PROVERBS. For sinking spells, and for all kinds of ailments, rely on Hop Bitters. Hop Bitters builds up, strengthens and cures continually. Fair skin, rosy cheeks, and sweet breath in Hop Bitters. Hop Bitters cures all ailments of the stomach, and is cured by Hop Bitters. Sour stomach, sick headache and dizziness, Hop Bitters cures with a few doses. Take Hop Bitters three times a day and you will have no doctor bills to pay.

Hop Bitters Made by C. Rochester, New York and Toronto, Ontario. 25 Cents a Bottle. For sinking spells, and for all kinds of ailments, rely on Hop Bitters. Hop Bitters builds up, strengthens and cures continually. Fair skin, rosy cheeks, and sweet breath in Hop Bitters. Hop Bitters cures all ailments of the stomach, and is cured by Hop Bitters. Sour stomach, sick headache and dizziness, Hop Bitters cures with a few doses. Take Hop Bitters three times a day and you will have no doctor bills to pay.

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NEW SPRING TWEEDS!

NEW SPRING TWEEDS!!

NEW SPRING TWEEDS!!!

PETHICK & McDONALD First Door North of City Hall, RICHMOND STREET

THE LONDON MUTUAL Formerly Agricultural Mutual. HEAD OFFICE: Melton, Ontario, Ontario. Assets 1st January 1879, \$27,844,411, and constantly being added to.

CROWELL WILSON, President. D. BLAKE, Vice-President. W. E. TAYLOR, Treasurer. G. G. COLE, Inspector. The Fire Office, now in the 21st year of its existence, is doing a larger, safer and better business than ever, having in the month of June issued 1,800 policies and in July 2,000 policies—a number never before exceeded except by the Fire Office.

Intending Insurers Will Note. 1st. That the "London Mutual" was the pioneer of cheap farm insurance in Canada, and that its rates have always been placed as low as its commensurate with the hazard; that being "Purely Mutual," it has no stockholders, and all profits are added to its reserve fund to give better security to its members. 2nd. That it is the only Company that has always strictly adhered to one class of business, and now has more property at risk in the Province of Ontario than any other Company—stock or mutual—English, Canadian, or American, (vide Government Return on the subject of mutual Companies). 3rd. That it has paid nearly a million dollars in compensation for losses, having distributed the same in nearly every township in the Province. 4th. That its books and affairs are always open to the inspection of the members, and the Directors are desirous that the privilege should be exercised. FARMERS? Patronize your own old, sound, safe, economical Company, and be not led away by the delusions of new ventures and the theories of amateurs in the insurance business. For insurance apply to any of the agents, or to D. C. McDONALD, Manager.

CONSUMPTION CAN BE CURED! BE CURED! THE DETROIT THROAT & LUNG INSTITUTE. 253 WOODWARD AVENUE, DETROIT, MICH. M. HILTON WILLIAMS, M. D. (Graduate of Victoria College, Toronto, and of the College of Physicians and Surgeons of Ontario.) PROPRIETOR. Permanently established since 1870. Having devoted all his time, energy and skill for the past twelve years to the treatment of the various diseases of the HEAD, THROAT & CHEST. We are enabled to offer the afflicted the most perfect remedies and appliances for the immediate cure of all these troublesome affections. By the system of MEDICAL INHALATIONS Head, Throat and Lung affections have been cured in any case of disease that afflict humanity. The very best of references given from all parts of Canada from those already cured. Remedies sent to any part of Ontario, duties and freight paid. For particulars apply to the Institute, write for "List of Questions" and "Medical Treatise." Address: DETROIT THROAT & LUNG INSTITUTE, 253 Woodward Avenue, DETROIT, Mich.

NOTICE. Scaled Tenders addressed to the Superintendent General of Indian Affairs, and endorsed "Tender for Indian Supplies," will be received at this Office up to noon of Saturday, 26th February, 1881, for the delivery of the usual Indian supplies, duty paid, at different points in Manitoba and the North West Territories for the year 1881-82—consisting of Flour, Bacon, Groceries, Ammunition, Twine, Oxen, Cows, Bulls, Agricultural Implements, Tools, Harness, &c. Forms of Tender and full particulars relative to the supplies required, can be had by applying to the undersigned or to the Indian Superintendent, Winnipeg. The lowest and any tender not necessarily accepted.

[No Newspaper to insert without special authority from this Department through the Queen's Printer.] L. VAN KROGHNET, Deputy of the Superintendent of Indian Affairs, Department of Indian Affairs, Ottawa, 17th Jan., 1881. 126-5v

The time for receiving tenders for Indian Supplies is hereby extended to noon of Saturday, the 26th March, 1881. L. VAN KROGHNET, Deputy of the Superintendent of Indian Affairs, Department of Indian Affairs, Ottawa, 14th February, 1881. 123-2w

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Meetings. CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, A. Bion Block, Richmond. Members are requested to attend punctually. ALEX. WILSON, Secy.

Professional. DR. W. J. McGUIHAN, GRADUATE of McGill University, Member of the College of Physicians and Surgeons. Physician, Surgeon and Accoucheur. Night calls to be left at the office. Office—Nisbet's Block, 272 Dundas street. 2-ly

L. McDONALD, SURGEON DENTIST. Office—Dundas street, 5 doors east of Richmond street, London, Ont. 4-ly

DR. WOODRUFF OFFICE—Queen's Avenue, a few doors east of Post Office. Office—No. 81 Dundas street, London. 2-ly

MARLBOROUGH HOUSE—Corner Front and Simcoe streets, Toronto. Fitted up with all modern improvements. In close proximity to railways. Every convenience and comfort guaranteed at reasonable charges. M. A. THAYER & SON, Proprietors. 2-ly

A. K. THOMPSON'S LIVERY, SADDLERY, AND SHOE MANUFACTORY. First-class rigs at moderate rates. 28-ly

OCCIDENTAL HOTEL.—P. K. FINN, Proprietor. Rates \$1.00 per day. Entire satisfaction given. Opposite A. & M. Depot, Grand Rapids, Mich. 2-ly

E. HARGREAVES, DEALER in Choice Lumber, Shingles, etc. Georgetown, N. York City. 1-ly

DRY GOODS. SPRING, 1881. J. J. GIBBONS Would respectfully inform his customers and the public that he is receiving his new Stock of SPRING DRY GOODS!

Which in a few days will be complete in every department. A large stock of BLACK CASHMERE excellent value, from 25 cents to One Dollar per yard. A CALL SOLICITED.

REMEMBER —THAT— POWELL'S IS THE ONLY HOUSE WHERE A GREAT DRY GOODS! SALE IS GOING ON.

The Sale will be continued during the present month.

A. B. POWELL & CO. KID GLOVE HOUSE. EATON'S PALACE HOUSE!

The Big Importing House of the City.

Our Annual Stock Taking SALE now going on, being A GENUINE one attracts the purchasing public, who know that EATON means Bargains all through when he advertises a Sale.

BARGAINS in Flannels. BARGAINS in Underclothing. BARGAINS in Blankets. BARGAINS in Clothing. BARGAINS in Mantles. Remember! Cheap and Reliable.

JAS. EATON & CO.,

MAIL CONTRACT. TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, 25th March, 1881 for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Delaware and London from the 1st July next. Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Office of London, Lambeth and Delaware. W. PARKER, Post Office Inspector's Office, London E.C. 11th, 1881. 123-2w

The Catholic Record
Published every Friday morning at 428 Richmond Street.

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ADVERTISING RATES.

TO CORRESPONDENTS.
All matter intended for publication must have the name of the writer attached.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
London, Ont., May 22, 1878.
DEAR MR. COFFEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I desire to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

Catholic Record.

LONDON, FRIDAY, MAR. 4, 1881.

LENTEN REGULATIONS FOR THE DIOCESE OF LONDON FOR 1881.

- 1st. All the week days of Lent, from Ash Wednesday till Easter Sunday, are fast days of precept on one meal, with the allowance of a moderate collation in the evening.
2nd. General usage has made it lawful to take in the morning some tea or coffee, with a morsel of bread.

THE BISHOP'S PASTORAL

We beg to call the attention of our readers to the Lenten pastoral of his Lordship the Bishop of London, which will be found on 1st and 5th pages of this issue.

DEATH OF A DISTINGUISHED PRIEST.

It is with the most unfeigned and heartfelt sorrow—a sorrow which we are certain will be joined in by all our readers, without distinction of creed, class or nationality—that we announce the death of the good, the kind-hearted Right Rev. Charles Felix Cazeau, Domestic Prelate to His Holiness the Pope, Honorary Canon of the diocese of Aquino, in Italy, and Vicar General of the Quebec and Toronto Archdioceses.

DEATH OF FATHER BELANGER.

We have received a telegram from Quebec announcing the death of Rev. Ferdinand Belanger, formerly Vicar of St. Patrick's, at the age of fifty-seven. The sad event occurred on Sunday. The funeral took place on Thursday.

itself will live forever in their memory. Monsignor Cazeau had attained the seventy-third year of his age last 24th December—fifty-one of which he had passed in the priesthood.

NO MUSIC.

Your thorough-going disciple of John Knox abhors music in church. In the conventicles set up by men of this stamp, musical instruments were till lately entirely unknown. Woe betide that man indeed, who dared some time ago suggest such an innovation. But times have changed as well with the followers of Knox as with others.

TEMPEST IN A TEAPOT.

The city of Ottawa boasts of a suburb called Hull. Hull is a quiet, orderly, unpretentious little city, and thoroughly Catholic. For some time the attention of certain zealous secessaries has been directed to the "evangelization" of Hull. Their purses have been loosened in that regard, to the extent of stationing and supporting a "missionary" there.

THE BISHOP OF KINGSTON.

His Lordship Rt. Rev. Dr. Cleary, Bishop of Kingston, left Queenstown last Sunday week, and was expected to arrive in New York about Ash Wednesday. He will spend a few days in that city, afterwards visiting Toronto, and staying a short time with His Grace Archbishop Lynch.

CONTINUED INJUSTICE.

The British Government seems incapable of dealing justly with Ireland. British statesmen have frequently propounded views, which, if reduced to practice, would alleviate much of the misery and remove much of the discord from which Ireland so severely and so constantly suffers.

A correspondent calls our attention to the striking similarity between the Irish Land policies of Pitt, Castlereagh, and Clare, eighty years ago, and that of Gladstone, Bright, and Forster now.

EDITORIAL NOTES.

The March number of The Catholic World is an excellent one, full of choice matter for Catholic families.

DONOHUE'S MAGAZINE FOR MARCH

has surpassed itself, and even promises still greater attractions. The table of contents will make it very welcome this month into many an Irish home.

A FRIEND HAS SENT US A COPY OF A

nam sake from the Antipodes—the Bathurst, New South Wales, Record. It is a neat little 24 page Catholic paper.

THE FENIAN FRIGHT IN LONDON

caused all the Guardsmen in that city to spend the night of February 3rd in barracks, officers and men sleeping in their clothes. When day dawned, they found that all was quiet on the Thames, and London had not been captured.

cord of civil war, the memory of which should long since have been obliterated from the Irish mind, being the consequence of English legislation, in regard of Ireland, it is no matter of surprise that the latter country derives no benefit from union with Great Britain.

A FRUITLESS ADMINISTRATION.

President Hayes will, in a few days, say farewell to the White House. His administration—if we except certain financial successes of Secretary Sherman—has been a notable failure. He began to deal with the South in a spirit of apparent justice.

REGULATIONS FOR LENT.

The following are the Regulations for Lent for the Diocese of Hamilton, as published by His Lordship the bishop.

REGULATIONS FOR LENT.

1st.—Those who have not attained their 21st year, though persons who have not attained that age are exhorted to mortify themselves and subdue their passions by fasting and prayer.

RELIGIOUS RECEPTION.

On the 23rd instant Miss Sarah Jane Coveny (in religion Sister Mary St. Paul) daughter of Matthew Coveny, Esq. of Dover East, took the white veil and the religious habit, at the Ursuline Convent, Chatham, Ontario.

THE HAMILTON LETTER.

A TERRIBLE fire took place at the Catholic Orphanage, Hyde Park, Scranton, Pa., on last Sunday night, whereby fifteen of the little boys were suffocated. The building was occupied by the Sisters of Charity. It appears about half-past eight one of the Sisters put the children in their different rooms—the boys on one floor and the girls on the other.

raise blisters on the men at the head of affairs, and they must turn their attention to some expedient to change the current of public opinion. We would not be astonished were barrels of gunpowder placed under the House of Commons, and dynamite under the noble Lords, and the New York Herald man sent for just after the discovery were made.

OUR EXCELLENT COTEMPORARY,

the Boston Pilot, seems to think that, as the Irish question is a purely political one, Mr. Parnell is not to be blamed for associating with Frenchmen whose reputations are not, from a Christian point of view, to be envied.

There was a higher influence at work—an influence which edifies and policemen, wrapt in their own conceit, often forget, and which has always proved more successful than either. To conclude: When in 1879, the Mail cast some invidious reflections on the inhabitants of "Corktown" and "the Bay," the Times manfully opposed its contentions.

CERICAL CHANGE—FROM DUNDAS TO BRANTFORD—LENTEN REGULATIONS—SUDDEN DEATH—MISSION IN WALKERTON—AN ANCIENT SUPERSTITION EXPLODED—COTTON FACTORY—CURRENT ITEMS.

CERICAL CHANGE.—FROM DUNDAS TO BRANTFORD.—The church, Dundas, at High Mass, on Sunday last, it was officially announced that the Rev. P. Lennon, of that parish, was about to be transferred to the city of Brantford, by the authority of His Lordship, Bishop Grinnon.

MISSION IN WALKERTON.

A branch of the well-known Mutual Benevolent Association has been organized in Dundas with ecclesiastical sanction.

THE CONGREGATION ASSISTING AT FIRST MASS

in St. Patrick's last Sunday was completely astonished by the sudden death in their midst of one of their number, Peter Keene. The deceased had entered the church and knelt in his pew in apparent good health, but almost immediately became ill. He was carried to the morning chapel in a coffin, but before the arrival of the latter, death, caused by heart disease, and ensued. In the meantime he had received the spiritual attendance of Rev. Father Keogh. Requiescat in pace.

A COTTON BATTING WORKS HAS BEEN STARTED

by Mrs. C. B. Snow in the building used by Beckett & Bro., engineers. As present it has a capacity for turning out 1000 lbs. a day, but this will soon be largely increased. This enterprise is included in the larger cotton interest, which is located in the same premises, and will give employment to about 350 hands.

WHEN THE TIMES EDITOR SAID: "IN 1870

he was a brave man who would saunter about the corner of Catharine and Cherry streets after dark." The reputation of the Times editor for that very Wednesday and Friday evening commencing at half-past seven.

AN EXPLODED SUPERSTITION.

The Hamilton Evening Times can point to a record of liberality and fair-dealing considerably above the average. Yet the Times is no exception to the rule of human liability to error. On Saturday night it undertook to criticize the new chief of police, and in doing so met with general favor. However, the editor preface his remarks with some insinuations which were not necessary to the demonstration of his argument, and which were not strictly in accordance with accuracy.

NOTHING SO HINDERS A SOUL FROM COMING

to Christ as a vain love of the world; and till a soul is freed from it, it can never have true love for God.

PASTORAL LETTER OF HIS LORDSHIP BISHOP WALSH.

(Continued from 1st Page.)

earnest pleading, to supplications, aided by the silent but irresistible eloquence of tears, our Lord replied in words of tenderest sympathy and hopefulness that can never be forgotten, and that have shone ever since like a rainbow of promise over christian tombs:—"Your brother shall rise again. I am the resurrection and the life; everyone that believeth in me, though he be dead, shall live, and everyone that liveth and believeth in me shall not taste death for ever."

There is another class for which our Lord entertained a special compassion and mercy, namely, sinners. In a spiritual sense they are blind and deaf, and lame, and sick, and leprous. In the language of inspiration, they may consider themselves rich and made wealthy, and as having need of nothing; but they are wretched and miserable, and poor, and blind, and naked. (Apocalypse iii. 17.)

They are poor for they have lost their eternal inheritance. They are slaves for they have lost the liberty of the children of God, and are bound by the servitude of Satan. "Amen, I say to you," said Christ, "that whosoever committeth sin is the slave of sin." (John viii. 34.) They are spiritually dead, for they have lost the life of their souls. O! more wretched and more pitiable far than the blind, the lame and the deaf, are sinners who have lost the treasures of God's friendship, have forfeited their rights to heaven, and have wrecked their innocence and destroyed the very life of their souls.

It would be too tedious to dwell on other instances of our Saviour's mercy to sinners as related in the Gospel, such as the forgiveness of Magdalen and of the woman taken in adultery. We may well say with St. John, that if all that our Lord said and did and suffered for the salvation of sinners were written, the world itself

would not be able to contain the books that should be written. (John xxi. 25.) We shall only call attention to the last dread scene on Calvary. We know that our Saviour is there offered up as a victim for our sins. The Lord, said the prophet, hath laid upon him the iniquity of us all. He was wounded for our iniquities and bruised for our sins; the chastisement of our peace was upon him and by his bruises we have been healed. Let us now ascend in spirit to the hill of Calvary to witness the scene that is there transpiring, to assist at the bloody but all-atoning sacrifice of Jesus on the Cross. He has already hung nearly three long hours on the ignominious gibbet, a spectacle to angels and to men. His life-blood is ebbing fast through the five wounds until the fountains of the heart are well nigh exhausted. An awful darkness is stealing over Calvary's hill and wrapping it in its pitchy folds; the graves are being stirred with a strange life, for the dead are awaking from their sleep of ages, startled into life by the divine tragedy, and are about to walk through the streets of the holy city. At this awful moment the Jews cease not to mock and deride our dying Saviour and to scoff at his untold sorrows and abandonment. One would expect that our Lord in his justice would summon his angels to destroy those guilty wretches and rid the world of deceivers, no longer worthy to live. But no; our blessed Saviour, summoning his remaining energies, and turning up towards heaven his eyes that were swimming in tears of agony and dim with the shadows of approaching death, made a last appeal for mercy, saying: "O Father, forgive them, for they know not what they do." And bowing his head he expired. His last prayer offered up with his dying breath upon the cross was for pardon and forgiveness for the greatest sinners, the most guilty criminals that ever profaned God's creation.

One drop of the precious blood of Jesus shed upon the cross would have been sufficient to redeem a thousand guilty worlds, and yet he poured it all out to the very last drop to prove to us the infinitude of his love. His precious blood atoned fully to the justice of God for the sins of mankind, it blotted out the handwriting of death that was against us and purchased us with a great price. His blood was shed for all the children of men from fallen Adam down to the last that will be born of woman. It ascended in its redeeming effects up through the centuries to the beginning of time, and will descend in a tide of mercies to the consummation of the world. The victim, it is true, was offered only on Calvary, but the blood of that victim bathed the world in its saving tide, and washed the shores of all the ages. It gave infinite honor and glory to God, made full atonement to the Divine justice, lifted up a fallen world and placed it once more on the plane of its immortal destinies; it redeemed mankind from the curse of the fall, liberated them from the bondage of Satan and restored them to the glorious freedom of the sons of God and to the heirship of the kingdom of heaven. We may, therefore, truly and in deepest gratitude say with the Church: "O certe necessarium ad peccatum quod Christi morte deletum est." "O truly necessary sin of Adam which the death of Christ has blotted out." "O happy fault that merited such and so great a Redeemer."

Were we to speak with the tongues of men and of angels we could not convey an adequate idea of all the graces, mercies, and blessings conferred upon mankind by our Blessed Redeemer. We can only say with the Psalmist, that since His advent "the earth is filled with the mercy of the Lord." Jesus is indeed our God and our all, the life of our life and the treasure of our hearts; the Sovereign truth and the Supreme good. He is the author and finisher of our faith, the immovable anchor of our hope, the divine object of our charity; He is our life, our sweetness, and our hope here, and will, we humbly trust, be our exceeding great reward hereafter. He is everything to us, "for it would have profited us nothing," says the Church, "to be born if we had not been redeemed." O let us give him the whole homage and service of our being; let us love him with our whole heart and soul, and mind, and strength. He is our God, let us adore and worship him in spirit and in truth; he is our Redeemer; let us never cease to thank and praise him, "for the Lamb that was slain is worthy to receive power and divinity, and strength, and honor, and glory, and benediction." (Apoc. v. 11); he is our Father, let us give him the obedience of dutiful children. Let us give ourselves entirely to him as he has given himself entirely for us. Let us often say to him in all sincerity with St. Augustine, "O beauty ever ancient and always new, too late have I known thee, too late have I loved thee"; and with St. Paul, "who shall separate us from the love of Christ? shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword? . . . I am sure that neither death nor life, . . . nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 35-39.) There is but one thing, dearly beloved brethren, that can separate us from the love of Christ, and that is sin. This is the supreme evil, as God is the Supreme good. Between God and sin there is an infinite distance, an inviolable contradiction, an absolute opposition. Sin is the great enemy of God and man, it has filled heaven with mourning, hell with wallings and lamentations, and the earth with untold miseries and calamities. It has brought pestilence, famine, sorrow and death into the world. It has caused all the afflictions that have fallen on mankind, all the sighs that have ever been heaved from the human bosom, all the tears that have ever fallen from the eyes of men, it has wrung tears even from the sacred eyes of Jesus himself, for if he wept over the grave of Lazarus and over the city of Jerusalem, it was because they symbolized souls ruined and lost by sin. It was sin which nailed Jesus to the cross and put him to an ignominious death. And so enormous is sin in its intrinsic malice, and so injurious to God, that St. Paul does not hesitate to say that they who commit it "crucify again the Son of God and make a mockery of him." (Hebrews, vi. 6.) Since, therefore, sin is the supreme evil, since it alone can separate us from Christ, and render all that he has done and suffered for us vain and fruitless, we should detest it with our whole heart and soul, we should sincerely repent of having ever committed it, and during our whole lives, but especially during the holy season of Lent we should do our utmost by sincere repentance and penitential works, and the worthy reception of the Sacrament of Penance, to repair the injury done to God by our sins, to obtain forgiveness of them, and to obtain the grace of serving our Lord and Master in holiness and justice all our days.

5th. We should detest and abhor sin with all the energy of our being, as it is the supreme evil, the great enemy of God and man, the cause of all the calamities that have scourged the earth, the fountain of all the bitter tears that have fallen drop by drop from the eyes of man, and the crucifier of the Son of God himself. We should heartily repent of our past sins and firmly resolve, with the assistance of God's grace, never again to fall into this dreadful evil. And in order to avoid this evil of sin and to be able to do the good and to practise the virtues that God requires of us, we should make use of the means of grace that Christ in his mercy has instituted for this purpose, viz: fervent and constant prayer, the frequent and worthy reception of the Sacraments, and pious and regular attendance at the holy sacrifice of the Mass. We should also avoid the occasions of sin, for they who love danger shall perish in it.

Let us, therefore, spend this holy and penitential season of Lent in accordance with the spirit and requirements of the Church. Let all perform their Easter duty by worthily receiving the Sacraments of Penance and the Blessed Eucharist, as we are commanded to do by the Church, under the gravest penalties. Let us sincerely repent of our sins, bewailing them in the bitterness of our souls; let our cry ascend daily to God for mercy and forgiveness, beseeching him to look upon the face of his Christ, and for the sake of his bitter passion and death to have compassion on us whom he has redeemed in his precious blood. Let family prayers and the Rosary be punctually said in every household; let the passion and death of Christ be the subject of frequent thought and reflection; and in this way we shall spend Lent in a manner pleasing to God, and fruitful in blessings to ourselves; and we shall emerge from the gloom of Lent into Easter joys, happy in the consciousness of having honestly endeavored to promote God's glory, and the salvation of our souls.

We request the Revd. Clergy to visit their flocks during this holy season, especially the lukewarm and the sinful, with the view of inducing them to give up the evil of their ways and return to God and the observance of their religious duties. We also request the Revd. pastors to hold public devotions in their churches at least twice a week, said devotions to consist of the recitation of the Rosary, or the performance of the Way of the Cross, an appropriate instruction, and the Benediction of the Blessed Sacrament, which we authorize to be given on those occasions.

The Grace of our Lord Jesus Christ and the charity of God, and the communication of the Holy Ghost be with you all. (11 Cor., xiii. 13.) This pastoral shall be read in all the churches of the Diocese at the earliest convenience of the clergy. Given at St. Peter's Palace, London, on this the Feast of St. Matthias, Apostle, 24th February, A.D., 1881. JOHN WALSH, Bishop of London.

By order of His Lordship, WILLIAM O'MARONY, Secretary.

SOUTH AFRICA.
Terrible Slaughter of British Troops.
Mount Prospect, Natal, Feb. 27.—Gen. Colley, with six companies, took possession of Spitzkop, a position to the left of Langeneck. Firing has been heard all morning.
Newcastle, Natal, Feb. 27.—A severe engagement took place today between the Boers and Colley's forces. The latter was driven from his position at Spitzkop. There were many British officers killed and wounded. A later telegram from Colley's camp says all the wounded are in good health, and that Colley has been killed, and that only one hundred of the British escaped. The Boers charged up the hill four times, and were about to retreat, when the British were forced to retire because the reserve ammunition had not been taken to the extreme summit.
Durban, Feb. 27.—Two companies of the Highlanders remained on the summit of Spitzkop after the retreat and began throwing stones down on the advancing Boers, and subsequently received them with the bayonet. The guns from Mount Prospect greatly checked pursuit of the British.
Mount Prospect, Feb. 27.—It has been ascertained that the enemy has been largely reinforced by Boers from the Orange Free State.
London, Feb. 27.—Another account of the fight at Spitzkop says that when the ammunition failed the slaughter was fearful, and the British made a desperate but unsuccessful rush. The Sixteenth Foot fought their way back to the camp. It is stated that only seven men of the 25th survive. The camp is being fortified at every point.
London, midnight, Feb. 27.—Colley in a despatch sent previous to the engagement to-day says:—"We occupied Magela Mountain Saturday night. The Boers overtook the Boers' position. The Boers are fighting us from below."
The War Office has received the following from Col. Boul, commanding at Mount Prospect:—"Gen. Colley, with 22 officers and 627 men, consisting of infan-

NEWS FROM IRELAND.

DUBLIN.

On Jan. 31st, Mr. Patrick Egan, Treasurer of the Land League, returned to Dublin from Paris, where, in accordance with recent resolution of the League, he had been to invest a considerable sum of money for the association.

On Jan. 29th, the Recorder opened the Commission for the county of the city of Galway, and addressing the Grand Jury said the duties they had to discharge were light in the extreme.

On Feb. 24, laborers armed with revolvers were engaged in carting hay from the farm of Captain Boycott at Lough Mask. Three armed policemen were present, but did not escort them.

On Jan. 29th, a land meeting was held in the picturesque village of Adare. The gathering was made the occasion of a magnificent display in favor of the present great National movement on the Irish land question.

On January 28th, a detachment of twenty-five men and two officers, arrived at Ennis and took up their quarters for the night in the Militia barracks.

On Feb. 24 at Milltown-Mallory much excitement was occasioned by the fact that a number of prominent Land Leaguers were to be prosecuted by direction of the Government, at petty sessions, for having held what is described as "a Land League Court."

On Jan. 31st, 23 persons were summoned from the Odenstele (county Meath) Sessions on charges arising out of the meetings in that town at the result of the State prosecutions.

On Jan. 31st, three members of the Land League were committed for trial for taking part in the Boycotting of a trader and farmer who refused to join the League.

At Millstreet Petty Sessions, on Jan. 31st, three members of the Land League were committed for trial for taking part in the Boycotting of a trader and farmer who refused to join the League.

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summoned to appear at the Petty Sessions to answer to a charge of intimidation.

At a meeting of the Limerick Town Council, held on February 2nd, a resolution was unanimously adopted strongly protesting against the Coercion Bill of the Government as unnecessary, vexatious and oppressive.

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a carman named Olivell, who assisted in covering an iron hut to the county Leitrim for the police.

On January 29th, a tenant farmer who was evicted was again reinstated in his house, near Ardahan, by a party of men. He was ordered to keep a "firm grip."

On Jan. 29th, the Recorder opened the Commission for the county of the city of Galway, and addressing the Grand Jury said the duties they had to discharge were light in the extreme.

On Feb. 24, laborers armed with revolvers were engaged in carting hay from the farm of Captain Boycott at Lough Mask.

The Mayo Examiner of January 29th thus speaks of the peaceful state of Mayo: "We have never known a period to equal the past fortnight for an almost total cessation of crime."

Colonel King-Harman, at Boyle Borough Court, on Jan. 31st, fined two farmers £1 each for cheering in the street, and announced that others brought up for the same offence would get seven days' imprisonment without the option of a fine.

The greatest popularity of Dr. Fowler's Extract of Wild Strawberry is where it has been longest known.

Through the soil of Virginia grows the best tobacco leaf in the world, it does not all grow equal qualities.

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EDUCATIONAL.

YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

Locality unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. All breeding, water pure and food wholesome.

ACADEMY OF THE SACRED HEART, SAULT-AU-RECOLLET, NEAR MONTREAL.

THIS Institution is situated on a tributary of the Ottawa, about six miles from Montreal. It has in addition to beautiful scenery extensive playgrounds and river-bathing, large and well-ventilated apartments, fitted up with steam, gas and everything conducive to the health and comfort of the pupils.

ST MARY'S ACADEMY, WINDSOR, ONTARIO.

THIS Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the routine, as well as the higher English branches.

URUSLINE ACADEMY, CHATELAIN, ONT.

Under the care of the Ursuline Ladies, this Institution is pleasantly situated on the Great Western Railway, 20 miles from Detroit.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The studies embraced the Classical and Modern Languages, French, English, Latin, German, Italian, Spanish, and Portuguese, including all ordinary expenses.

DRUGS & CHEMICALS.

'Gothic Hall' ESTABLISHED 1848.

MITCHELL & PLATT, Successors to R. A. Mitchell & Son, 114 Dundas St., London, Ont., June 18/2.

DRUG STORE.

W. H. ROBINSON, Opposite City Hall, KEEPS A STOCK OF PURE DRUGS AND CHEMICALS.

J. W. ASHBURY, CHEMIST AND DRUGGIST.

All the leading Patent Medicines of the day kept in stock at the lowest prices.

CARRIAGES.

LONDON CARRIAGE FACTORY J. CAMPBELL, PROP.

All kinds of Coaches, Carriages, Buggies, Sleighs and Cutters manufactured, wholesale and retail.

CARRIAGES.

W. J. THOMPSON, King Street, Opposite Revere House, KEEPS A STOCK OF THE MOST IMPROVED CARRIAGES & BUGGIES.

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BUCKEYE BELL FOUNDRY.

Belts of Pure Copper and Tin for the Electric Bell, Graduates of the Electrographic College, Philadelphia, and of the Hygienic College, Florence, New Jersey.

UNDERTAKERS.

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

The only house in the city having a Children's Mourning Carriage.

KILGOUR & SON, FURNITURE DEALERS.

UNDERTAKERS HAVE REMOVED TO THE CRONYN BLOCK Dundas st., and Market Square.

MISCELLANEOUS.

PLAYING CARDS!

LARGE ASSORTMENT. GOOD VALUE. Prices Range from 10c to \$1.25 per pack.

ANDERSON'S

175 Dundas Street, OPPOSITE STRONG'S HOTEL.

HAYARDS PECTORAL BALSAM.

Has no equal in the treatment of Coughs, Colds, Sore Throat, Asthma, Whooping Cough, Bronchitis, and all Lung Diseases.

CANADA STAINED GLASS WORKS.

Designs and Estimates submitted. J. McCALLIST, Toronto.

VICTORIA-BUCHU & URSI

THE GREAT SPECIFIC DISEASES OF THE KIDNEY'S URINARY ORGANS.

BENNET SCHOOL FURNITURE CO.

Manufacturers of School, Church and Office FURNITURE LONDON, ONT.

CALL & SEE ME.

A LARGE QUANTITY OF THE BEST SCRANTON AND BRIARHILL COAL

A. DENHOLM, JR.

GAS FITTINGS. STEVENS, TURNER & BURNS, 78 KING STREET WEST.

BRASS FOUNDERS & FINISHERS, MACHINISTS, ETC.

AGYARD'S YELLOW OIL.

National Pills, superior to all other purgatives in strength and virtue, in safety and mildness of action.

NOTICE--REMOVAL.

THE ELECTROPATHIC REMEDIAL INSTITUTION has been REMOVED from 24 Queen's Avenue, to 221 Dundas St., in the house formerly occupied by Dr. Gould.

S. R. WARREN & SON

CHURCH ORGAN BUILDERS WAREHOUSES, Builders of all the largest organs in the Dominion.

MISCELLANEOUS.



Ayer's Cathartic Pills

Combine the choicest cathartic principles in medicine, in proportions accurately adjusted to secure activity, certainty, and uniformity of effect.

As a Diaper Pill they have no equal. While a Diaper Pill they have no equal. While a Diaper Pill they have no equal.

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

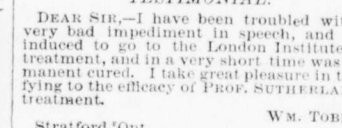
STAMMERING

THE LONDON STAMMERING INSTITUTE No. 131 MAPLE STREET LONDON, - - - ONT.

TESTIMONIAL.

DEAR SIR--I have been troubled with very bad impediment in speech, and was induced to go to the London Institute for treatment.

W. M. TOBIN, Stratford, Ont.



English Extract of Buchu.

Is a specific in the removal of all diseases of the Kidney, Bladder, and Urinary Organs.

ORGANS.

ESTABLISHED 1839.



S. R. WARREN & SON

CHURCH ORGAN BUILDERS WAREHOUSES, Builders of all the largest organs in the Dominion.

CHURCH, Montreal, 65 steps, 3 manuals; St. Patrick's Church, 75 steps, 3 manuals; St. Paul's Church, 75 steps, 3 manuals; St. James' Church, Stratford, 65 steps, 2 manuals; St. John's Church, Toronto, 45 steps, 3 manuals.

With every possible facility at their command they are able to warrant the very highest order of merit in their instruments, with the most favorable terms. Correspondence solicited. On hand--1 two manual organ \$200; 1 one manual organ \$200.

73-1/2

THE NUN OF KENMARE ON THE IRISH QUESTION.

WHY IRELAND IS DISCONTENTED.

I have long been convinced that if the American people were fully informed as to the true state of Ireland they would join us in our determined efforts to obtain the freedom which they so value for themselves...

Once a people have secured their own position and established themselves as a great nation, the wings of the eagle of freedom which they have sent to soar aloft droop and fall if they cease to keep other men to the attainment of what they have themselves obtained...

Such an hour has fallen upon us in Ireland; we stretch out our hands to the great American nation, till they may come over and help us. You came, ladies, with your gifts when we cried out to you as we lay perishing with famine...

But the American people will ask, what do the Irish want? Some turn from the subject with contempt, some blame our religion, some our race, some, many, let us hope, ask what it all means...

1. Inadequacy of the seasons and consequent failure of the potato crop. 2. Foreign competition. 3. An undue inflation of credit, partly produced by the security afforded by the Land Act of 1870...

4. Excessive competition, owing mainly to the fact that apart from the land, there are few if any other means of subsistence for the population and it has led to serious abuses...

5. Unreasonable payments for tenant rights. 6. Arbitrary increase of rents. 7. Overcrowding of the population in certain districts. 8. Minute subdivisions of farms...

Further, these gentlemen say:—The employment of capital and labour upon the development of the country by the arterial drainage, the construction of railways and other public works and the encouragement of fisheries...

First, I propose to show that Englishmen have themselves stated that English Ireland is not the fault of the Irish people. Next, I propose to show from English evidence that it is the fault of the English; and lastly, I propose to show that while English gentlemen admit that the fault is not in us, but in themselves, the only remedy they offer us is coercion.

Report is published—it is placed on the table in the Houses of Parliament for the use of honourable members. It is quoted freely in the Times. It is discussed in the House, and we ungrateful people are not yet satisfied.

But I do not wish to be unjust to England. The fact is that more than half the nation are under the impression that government has done what it talks of doing. They are sick of hearing of Ireland, what they say, you are always complaining. We are weary of debates on Ireland. Well, so are we.

But one ounce of fact is worth a pound of argument. Let me give you facts. Amongst the Commissioners with which Ireland has been favoured we have had an Agricultural Commission. We are, in fact, the best informed about people on the globe.

This Commission is known also as the Duke of Richmond's Commission, and that gentleman himself has the honor of presiding over it. The Commissioners sent in their Report to Her Majesty on the 14th of January, 1881.

—May it please Your Majesty—We, the commissioners appointed by Your Majesty on the 14th August, 1879, "to inquire into the depressed state of the agricultural interest, and the causes to which it is owing, whether these causes are of permanent character, and how far they have been created or can be remedied by legislation, etc."

With regard to the very small holders in the western district of Ireland, we are satisfied that with the slightest failure in their crops they would be unable to exist upon their farms, even if they paid no rent.

Many of them plant their potatoes, cut their turf and go to Great Britain to earn money, return home to dig their roots and to stock their fuel and pass the winter, often without occupation, in most miserable hovels.

With reference to the general condition of the country, as well as in the defects in the land laws, and they may be briefly stated as follows:— 1. Inadequacy of the seasons and consequent failure of the potato crop.

2. Foreign competition. 3. An undue inflation of credit, partly produced by the security afforded by the Land Act of 1870, and partly by a series of prosperous seasons.

4. Excessive competition, owing mainly to the fact that apart from the land, there are few if any other means of subsistence for the population and it has led to serious abuses, which have come before your Commission in the evidence they have taken, such as— (a) Unreasonable payments for tenant rights.

(b) Arbitrary increase of rents. (c) Overcrowding of the population in certain districts. (d) Minute subdivisions of farms.

Great stress has been laid upon the want of security felt by an improving tenant, which it is alleged limits not only the number of persons employed in agriculture, but also the quantity of food produced for the general community.

Bearing in mind the system by which the improvements and equipments of a farm are very generally the work of the tenant, and the fact that a yearly tenant is at any time liable to have his rent raised in consequence of the increase in value that has been given his holding by the expenditure of his own capital and labour, the desire for legislative interference to protect him from an arbitrary increase of rent does not seem unnatural, and we are inclined to think that by the majority of land owners legislation properly framed to accomplish this end would not be objected to.

LOCAL NEWS.

BROKE HER ARM.—Mrs. A. C. Stone slipped and fell the other day as she was going into Kingsmill's store, and broke her right arm.

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A GOOD OFFICER.—Of Detective Heenan of London Township, about six months ago he fell from his horse and injured his knee. After suffering untold agonies Drs. Going, Arnott and Boyce attempted the limb above the knee, when it was found that a small piece of iron had been driven into the knee.

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there an assortment of books that have been carefully selected and well suited to the name and objects of the society. At the last regular meeting the following officers were elected for this year:—Chaplain, Rev. Father O'Mahony; President, Chris. Hevey; 1st Vice-President, R. Coleman; 2nd Vice-President, E. Dibs; Secretary, Thomas Gould; Fin. Sec., Joseph Cook; Treasurer, Arch. McNeil; Marshal, J. Curtin; Librarian, J. Rauhman; Trustees, M. Mulroney, A. McDonald and M. Gray; Tyler, Thos. Fitzgibbon. The society meets every Wednesday evening at eight o'clock in the Albion Block.

A VERY BAD MOVE.—It is proposed to abolish the teaching of music in the public schools. The children, it appears, from statements made by competent judges, have been making extraordinary progress under the tuition of Mr. St. John. He has worked energetically to attain this end. The public has just begun to feel a pride in the musical culture of the children, and have in various ways testified their admiration of the hard work and successful result attained by the accomplished gentleman mentioned. London has fewer good vocalists than any other place of its size in the Dominion. A couple of years more, and we will be able to claim that this is no longer the case, if we but keep on in the same course we have been pursuing of late. For this reason, we hope the motion before the Board will be voted down.

Information has been received of the accidental death, in the woods of Michigan, of Mr. Owen Walsh, son of the Deputy Chief of the city of Quebec Police. Alfred Duhamel, sentenced two years ago to St. Vincent de Paul Penitentiary for four years for aggravated assault, has been pardoned by the Governor-General. An old woman named Griffin, living on the Bond Head street, Kingston, was found in a wretched condition on Wednesday. She had not tasted food for two days, and there was no fire in the house.

A report comes from Winnipeg that Mr. James Galliford, eldest son of the late John Galliford, of this town, was frozen to death some time ago, while out with a gang of men some two hundred miles north of Winnipeg getting out ties for the railroad. Mrs. Lamson, residing on Scott street, St. Thomas, while carrying a tin pail of water, on Feb. 20th, slipped and fell, the windpipe striking the edge of the pail, from the effects of which inflammation and frequent spasms of the parts affected ensued.

Montreal, Feb. 23.—The sentence on the Narbonne family has been commuted by the Governor-General to imprisonment for life. The grounds alleged for the act of clemency are the advanced age of the elder prisoners, and the fact that the actual murderer is of weak intellect. Detective Sheehan has arrested a clerk in the accounts office at Osgood Hall, Toronto, named R. M. Ross, for larceny. He is suspected of being the party who has committed the numerous thefts around the Hall lately.

A destructive fire took place at Cobourg on Sunday morning, in Smith's Block. The building was completely destroyed, together with several others. The loss will be in the neighborhood of \$50,000, which is partly covered by insurance. Dr. McIlhenny, who some time ago left Lucan to take up his residence in Stratford, has returned to Lucan again, and intends to take up his residence there. The people of Stratford express their sorrow at losing one of their best physicians and enterprising citizens.

Mr. Dowries, a farmer in Huntingdon county, Que., left his son-law's residence to pay a visit to a neighbor on Friday, and on the way committed suicide by cutting his throat with a pen-knife and then suspended himself to a tree. No cause is assigned for the act.

A promising young medical student of Toronto, named John Perral, was crossing Queen street east, on Wednesday evening, the 23rd, just after leaving his wife and two children at home, when he was struck by a runaway cab, knocked down, and killed by the animal as it passed over him. He was killed on the spot.

The building occupied by Mr. Murphy as a grocery store, at the Toronto, Grey & Bruce Station, Orangeville, was completely destroyed by fire about three o'clock Thursday morning, Feb. 24. There was nothing saved from the building, as the fire was too far advanced before discovered. It is not known how the fire originated. There was very little insurance.

An awfully sudden death occurred in the township of Morris on Monday night last. Mr. W. Gallagher, an old settler, was in Wingham on Monday, went home, had his supper, and retired to bed at the usual time. He made no complaint of feeling unwell, and appeared in good health the morning his wife, who was sleeping beside him, discovered he was dead.

The Irish lady was a great success at the Windsor Hotel, Montreal, on Wednesday, Feb. 23rd, over 300 ladies and gentlemen being present. Lieutenant-Governor and Mrs. Kobitz were specially from Quebec to attend, and were very warmly received by the company, which was composed of people of all parties and denominations.

The old people deny having instigated the murder, and say that it took place through a quarrel between the two brothers. The young murderer adheres to his story that he was urged by his father and mother. He is evidently of weak intellect, but the old couple seem to be shrewd and sensible enough. They were all three in joy at escaping the gallows, and feel satisfied to remain in jail.

At 5 o'clock on Thursday morning, Feb. 24, a fire was discovered in a dwelling house in St. Catharines occupied by a woman and her daughter named Holland.

The place is supposed to have been fired by an incendiary, as the fire broke out under the front door step. The house and contents were destroyed, the women escaping in their night clothes. The building is said to be insured.

About 4 o'clock last Friday morning a fire broke out in Jas. Smith's block, Clinton, destroying the whole thereof, consisting of four two story buildings. Insured in the Gore for \$800 and in the Canada Fire and Marine for \$600. Two were occupied by Peter Robb as grocery and provision stores and dwelling. The stock was partly saved. Insure and clothing not insured—all lost. He with his wife and four small children escaped only partly clothed. The next store was occupied by John Mackid as drug and book store. Stock all lost, also the furniture in the rooms over the shop, where John and Percy Mackid were sleeping. They were aroused by the fire around them, and chopped a hole through the partition and woke Mr. Robb and then escaped from the window by the aid of a rope, the stairway being burnt.

THE SEASON OF LENT. The solemn, sombre season of penance began last Wednesday, the Day of Ashes. The palms, that on the day commemorating our Saviour's triumphant entrance into Jerusalem, was carried aloft, with joyous acclaim amid the shouts of "Hosanna to the Son David," are on this day reduced to ashes, and these are sprinkled on the forehead in the penitential and solemn injunction: "Remember man thou art but dust and to dust thou shalt return." This is worldly glory brought to heavenly humility, teaching us that all must sooner or later end, where our bodies originated. The church on this day urges her ministers in His fast and days of Lent, and by the children, bearing the signs of mortification, to come with her into the desert away from the world, and there contemplate and imitate as far as weak human nature will allow, the Lord, our Saviour, his Judge, in His fast and days of Lent, and by the spirit of the forty days of Lent, and by entering properly into it, the Christian soul can realize the truths of eternity, the falsehoods of time. The worldly days grow more material and the spiritual man outside the church would be an oddity. The age looks for some happy and availing in this life and constantly compares itself with what may be man's needs on earth or what may satisfy his passions. In the Church, too, there is danger of our becoming heedless of the true object of existence. We step along, perhaps unconsciously, looking where we may venture to taste the sweets of the world, but in imminent danger of taking the poison berries or suffering the fearful attacks of voracious animals. We may think to compromise the spirit of the Lent, but we must know that trial will always be the church asks us to go away from the world, and to gain strength to overcome the antagonizing spirit, by placing a restriction upon sensual desires and satisfying the soul with prayer.—Catholic Encyclopedia.

We call attention to the advertisement of the Detroit Machine and Marquett, R. R. Co., relating to lands in Michigan. The company are offering lands at low prices to attract settlers. In this connection we cannot do better than quote the following from the Toronto Weekly Globe, February 15th:—"Our advice to Canadians is to stay at home, but if they will go to the United States, they had better go to Northern Michigan, where they will find flourishing Canadian settlements, good markets, good soil, abundance of wood, well paid work and a climate to which they are accustomed. They will not run the risk of freezing in winter, nor want of fuel, nor of having their crops destroyed in summer by drought or insects, as is likely to be the case in Kansas and Dakota. And then it does not cost much to go to Michigan, and if they do not like it they can return home. The Detroit, Mackinac and Marquette R. R. is a link of the Great Northern Pacific, and on its completion, which is promised this year, the lands will be rapidly settled and their value greatly enhanced."

ECCLIASTICAL CALENDAR.

MARCH, 1881. Sunday, 6—Quadragesima. 1st. Semi-Double. Monday, 7—Quadragesima. 2nd. Simple. Tuesday, 8—St. John of God, Confessor. Double. Wednesday, 9—Quat. Temp. St. Francis. Thursday, 10—St. Joseph, 3rd. Double. Friday, 11—St. Joseph, 4th. Double. Saturday, 12—Quat. Temp. St. Gregory I., Pope, Confessor and Doctor. Double.

OUR STOCK IS MOST COMPLETE.

We have a splendid line of White and Colored Shirts! Anyone requiring any of the above should give us a call.

We make the best clothing in the city at close figures.

N. WILSON & CO. LONDON WATERWORKS.

SEALED TENDERS will be received at the office of the undersigned on the Tuesday, 8th day of March, 1881, for the construction and erection of a STEAM PUMPING MACHINERY of a capacity of 2,000,000 Gallons per 24 hours, at the London Waterworks.

General conditions may be obtained at the office of the City Engineer, 25-26, Cannon Street, LONDON. BANKS, Secretary.

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