

The Old Canoe.

Long before the war the appended simple but charming verses appeared in a short-lived paper at Little Rock, Ark., without signature or address. As they have a tone and sentiment in keeping with the last of the summer months, their present revival is at least seasonable. It is possible that their restoration to current print may elicit some tardy sighs from the unknown who need never have felt ashamed to own himself a singer.

THE MARTYR CHILD.

BY C. M. BRAME.

CHAPTER I.

You all know that many years ago there reigned in England a king called Henry VIII. When he was young he was good and handsome, and all the people loved him very much. He married a princess called Katharine of Aragon. But when he grew older he became very wicked; he sent his kind and gentle queen away. There was a new religion man had just invented, which would allow him to do as he pleased. He gave up by degrees all the doctrines of the Catholic faith, and not only became a Protestant himself, but tried to make all his people do the same. I could never tell you all the sorrow and wrong he caused when he found that the people would not give up their faith to please him. One of his cruel soldiers, who unjust things this king did was to destroy all the convents and monasteries. He spent a great deal of money and found he must have a great deal more. When he thought any convent or monastery was rich, and had many of the best vessels, he would send a band of rough soldiers, who took possession of all the valuables in the convent to satisfy the covetous king. They were hard, bitter times, and no one was happy.

life, his estates were forfeited, and King Henry took all his money and lands, while his poor wife and child were left without a shilling.

Little they thought, on the bright morning they left their beautiful home, that none of them would ever see it again. The sun shone, the birds sang, the trees and flowers gave forth a thousand perfume. There was no shadow of the dark prison or the red scaffold; but both were to come. Lady de Vere went daily to see her dear husband while he lay in that gloomy tower. Katharine went with her mother; she was too young to know why her poor father lived in that dark narrow room, and would not come back to Vere Court. "I am sure the chestnuts are all in bloom, papa," she would say, "when shall we go home?" She would clasp her arms round his neck, little thinking, poor child, that her father would never see chestnuts bloom or sunrise again.

CHAPTER II.

A New life began for little Katharine.

The memory of her beautiful, gentle mother, and her dear father, never left her; but she gradually forgot Vere Court and the golden hours she had spent there. She was the only little one in the convent. The Sisters thought it better to keep her name a secret until she was old enough to hear all the sad story; so she was known by the name of "the Convent Child." She had a little room to herself and one of the Sisters had the charge of her. She was very happy after a time, and was much loved by the good nuns. Father Cuthbert, too, went over once or twice in the year to see her. As Katharine became older, she was remarkable for her great love and devotion to our Lord in the blessed Sacrament. It seemed to her so wonderful a mystery, she could think of nothing else. She liked to hear about the crib at Bethlehem; that however was past many years ago, but Jesus was with us still upon the altar. No grown-up Saint thought more of this sweet Mystery than did little Katharine. She would wonder that with such a great miracle daily an hour going on, men and women could be so indifferent.

"I hope not, my child; we are so far away, they may not think of Hilgate."

"But if he does send, what shall we do?" "Trust in God, Katharine, we have no hope." "But I would run to the chapel if I came near," said Katharine, kindling up, "and would let them kill me a thousand times over, sooner than they should touch any holy thing." Her mother smiled as she pressed the little hand and kissed the eager little face. "My dear child," she said, "they would not care much for such a little girl as you."

CHAPTER III.

It was just the end of Benediction; Vespers and Compline had been sung.

The fragrance of the incense filled the little chapel, the tapers gleamed like stars upon the altar, the priest had pronounced the blessing, when all at once a violent tumult was heard outside the convent. A terrified Sister rushed into the chapel, and, running to the Superior, cried, "They are come, Rev. Mother; the soldiers are here." A cry of dismay rang through the place. The Rev. Mother with a pale face, and her hands ready to fly, "Delay opening the outer gates as long as you can." She went quickly to the altar, and by the aid of the Sisters and the priest, the sacred vessels were nearly all deposited in their hiding place before she was summoned to the commanding officer's presence. Sister Francis disappeared down the dark vault with the last part of her precious burden as the heavy clanging steps of the soldiers were heard coming towards the altar. The Rev. Mother had time only to whisper to her, "Do not fail to let me know when all is finished, and send me the key," when she went to confront the men who were thirsting for plunder.

Sister Francis took the trembling child in her arms. She thought it possible they might escape together.

"Sister," whispered Katharine, "tell me what key this is?" "It is the key of the hiding-place where we have put all the sacred vessels and holy things. Dear child, you had better perhaps return it to me." "Please, dear Sister, let me keep it; they will not think of searching me." The soldiers returned, resolved to pull the whole place down in order to find their booty. With many dreadful oaths and curses, they assailed the Sister and child, who answered not a word. "The child!" she cried, "give me the child. Then, for the first time, they noticed the little one." "Hail!" said one, "we may discover something new," and he raised the child in his rough arms. "I say, my little one," he began, "do you know where they have hidden all those precious things?" "Put her down," said another, "what should a child like that know?" "Let me tell you, comrades, children often know a great deal; little eyes are very sharp."

CHAPTER IV.

It would be difficult for us now to form anything like a correct notion of what joy it brought to the millions of poor down-trodden slaves throughout the world.

WHEN THE CHEERING WORDS OF CHRISTIANITY FIRST BROKE UPON THEIR ASTONISHED HEARING, when they heard it said that the founder of Christianity, a religion that from its commencement made its mighty influence felt, would have all men address God in Heaven as "Our Father"—when they heard that God being our common Father, we were brothers, that all humanity was ennobled by God's Son becoming the Brother of all. The oracles of paganism forged stronger fetters for the poor slave, the oracles of Christianity would raise his hopes, would give him means of consolation, a spiritual treasure that would enable him to find in his lowly state true happiness and peace of soul, that would enable him to bear his chains with joy and guarantee him just treatment from his master. St. Paul, the great instructor of the Gentiles, develops the teaching contained in the sublime prayer taught us by Jesus Christ. If Christ would have us address our Father, the great apostle, BURNING WITH LOVE FOR ALL, WHETHER BLACK OR WHITE, BOND OR FREE, would ceaselessly inculcate the consequences deductible therefrom. In one spirit he would declare all are baptized, for all are children of God, all baptized have put on Christ. There must no longer be any difference, he repeats, between Jew or Greek, there is no longer bond or free, for all are in Christ Jesus.

SLAVERY. With God All Men are Free and Equal.

On last Sunday evening Rev. James G. Walsh, S. J., delivered the fourth lecture of the course of Sunday evening lectures on "The Church and Civilization," at the old cathedral, corner of Jefferson avenue and St. Antoine street. The Rev. lecturer confined his remarks exclusively to the subject of slavery, and showed how the Church had, from the dawn of Christianity, exerted herself to improve the condition of the slave, and how after years of continuous struggle she succeeded in gradually lifting him up from the degraded state in which he was placed and protected him from the merciless cruelties of his pagan task-master. We stopped last evening, said the lecturer in commencing his discourse, by saying that the action of the Church in dealing with slavery was worthy of one who was influenced in what she did by the spirit of God. Had she been a fanatic, were not her prudence as great as her sanctity, were not her zeal for the good of those confined to her care tempered by moderation and a sense of the strictest justice, incalculable misfortunes would have come upon the world, one evil would have replaced another, the abolitionists of paganism would have been succeeded by social-anarchy. The Church was too wise to pursue a course of such consequences. No one detected human slavery more than she did. She desired most earnestly to eradicate it, but she would proceed in a way as to make emancipation when it did come all the more effectual.

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THE FIRST STEP TOWARDS COMPLETE EMANCIPATION WAS TAKEN BY THE CHURCH.

Bloodlessly the slave's condition was alleviated; he was no longer treated with the merciless severity of paganism, but with the considerate mildness of the gospel. The ideas regarding slavery existing amongst such numbers as made up the Christian community, reacted even upon the pagans; they could not help being influenced by what they heard on all sides of them, by the sentiment so constantly given utterance to, and thus gradually a most wonderful social revolution was accomplished. But whilst the Church was thus laboring earnestly to better the condition of the slave, most prudent was she in the efforts she employed. She preached not wholesale emancipation, she was very careful not to wound susceptibilities, or to do anything that would prejudice the world against her. Whilst she taught the master the slave was his brother, and that as such he should treat him, she told the slave at the same time that he was bound to obey his master not through fear or punishment, but for conscience's sake. There is in the human breast, as the speaker, a feeling of independence which makes it difficult for man to bow to the will of another; this feeling exists in the heart of the bondman, as in that of the freeman. Previous to Christianity there were no motives for such submission except the lash, except that a domineering master sustained by cruel laws obliged him to it. Hence the various outbreaks that so frequently burst forth; human endurance goes not beyond a certain point, and the slaves driven to desperation often and often revenged in the blood of those that ground them down the injuries they had received; the reason why the slave had to obey under paganism made his obedience all the more trying. CHRISTIANITY SHED A NEW LIGHT UPON THE whole sort of the matter. The doctors of paganism blamed not to teach that NATURE PRODUCED TWO KINDS OF MEN, one born for slavery, the other for freedom. The ideas of men were formed from such teaching; the bondman was looked upon as a degraded, inferior being, as such he was treated, he was regarded as having been born only to minister to the gratification of his master. The first thing, therefore, the Church had to do was to give a correct idea of the nature of the slavery, to teach people that the doctrines of antiquity were lies, that nature formed not two classes of human beings, that all men without any single exception came from a common father, that all were equally children of God, brothers of God's only Son, co-heirs of Jesus Christ.

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An Irish Summer.

Wandering steps have brought me thither from my Ireland to the shamrocks. To this latest home of freedom, where the sun shines on the land; But thoughts of wander ever back Where the Fergus looks on Smiling valleys with green glades, flowers and emerald strand; Shapes of beauty robed in virgin and laurel wreath demand; Hill and vineyard, grove delirious, their income on my song, all there are visions whose seraph splendour I share those bright Irish treasures Irish hill and vale and knoll, blushing like a maiden.

A GREAT PRELATE.

The Successor of Cardinal Wiseman.

By J. M. C. in the Ave Maria. "Who is to succeed?" was the question which when, on February 18th, Cardinal Wiseman passed away, was an important one; archbishops of Westminster, created and under Cardinal Wiseman, had one of the leading seats of the world's man's greatest wisdom, his wisdom, his housekeeper informed him that the doctor was absent, but would return at a certain hour. The sharper then said: "Oh, I will just step up to Father So-and-so's room, and await his arrival." In a short time he returned, saying he had just retired for a while, and on his return, was told that Father So-and-so had called to see him, but the priest could remember no such acquaintance. On going to his room he found that the bureau drawers had been ransacked, and a small sum of money was missing. The sharper next visited a chamber in the Eastern part of the city, and played the same game there. He was caught by another priest rummaging in a room, and on being asked what he wanted, he answered: "I am Father So-and-so's friend, and while waiting for him, I thought best to read my office." Thereupon he took a breviary, and began to read. He was told to wait in the parlor for his friend. He left suddenly, and after he had gone several articles of value were missing.—New York Star.

An Irish Summer.

(Written in France.) BY GUGANE BARBA.

Wandering steps have brought me thither, from my Ireland of the shamrocks, To this larger home of freedom, where her sun shines on the hills and valleys...

'Tis summer in old Ireland, blushing tender like a maiden. When love first opens her heart in the morning of her youth...

Blue Mount Callin, in her vestments, looking up with hands extended. 'Neath the star-embellished footstool of the God she worships...

But we've hope in God's ordainings for the righteous and the Holy. And the summer sun and Erin shadows forth our faith and love...

Oh, beautiful, holy Ireland! land of song and battle glory. What vistas of rare beauty in the summer days of thy year...

O my Ireland of the shamrocks, kneeling fair as vestal virgin. At the shrine of Nature, with the summer in thy brow...

A GREAT PRELATE.

The Successor of Cardinal Wiseman.

(By J. M.C. in the Ave Maria.)

"Who is to succeed?" was the question on every tongue when, on February 15, 1882, Cardinal Wiseman passed away. The question was an important one...

The England that then hated him with an insane hatred came to love and esteem the man whose name had been burned throughout the country only fifteen years before...

It was natural that men—Protestants no less than Catholics—should eagerly speculate about the probable successor to such a see. Several names were canvassed abroad...

Manning at this time was not what in general phrase would be called a "popular candidate." He was thought to be too severe and austere a man to follow after the warm and genial presence of Cardinal Wiseman...

He had taken for his model St. Charles Borromeo, that great reformer of the sixteenth century, had himself become an Oblate of St. Charles, and himself established his parish a community of Oblates of which he was the head...

These are but a few side lights on the life of a man of the century, whose life is a great example, and whose incessant work is all for the glory of God and the benefit of his fellows...

But—FATHER, there is just this thing I want explained; and there was a repetition of the old story. Father Manning, after listening, pondered a moment, doubtless seeking inspiration from God...

Were women allowed to vote, every one in the land who has used Dr. Pierce's "Favorite Prescription" would vote it to be an unfailing remedy for the diseases peculiar to her sex.

IMPRESSIVE SPEECH OF POPE LEO XIII.

Rome, Sept. 14.—The Italian pilgrimage organized by the Catholic Italian Young Men's Society was received to-day by His Holiness at the Vatican.

At 11 o'clock they all gathered in the Sala Ducale. They were soon joined by many families of Rome and foreigners so that by the time of the arrival of the Pope some 1,200 people crowded the place.

When the Pope arrived, surrounded by his prelates and his court ladies, he was heard. His Holiness was a little pale, as he generally is before a large crowd.

It is the Catholic Italian Young Men's Society which brings this year, for the eighth time, before the Roman Pontiff those Catholics of Italy who long to revive and strengthen once in a while their faith by the word and the blessing of the Vicar of Christ.

We must praise you, dear children, for the zeal with which you continue these religious manifestations, always so dear to our heart. We must approve highly this open profession of your absolute devotion to the Church...

When we lately received a deputation of our children from Rome, who came to offer volumes full of signatures, animated by the desire of showing their constant fidelity and attachment to the Holy See...

There is little that is icy about him; he is really one of the most genial of men; always eager for information, and himself a capital raconteur. Always at his best, he is especially so among the young.

Some one mentioned the name of Spurgeon, wondering at the hold a preacher of such common and coarse methods of speech should have on the people.

Whenever the preacher appeared, the farmer would disappear. Wesley was determined to capture him, but could never meet his man. Each knew the other well by sight, by this time.

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THE GUARDIAN ANGELS.

Why We Should be Devout to These Pure Spirits.

October is the month of the angels—the month, that is, which Catholic piety calls the month of the angels more business-like than paying them some passing attention...

1. There is nothing more remarkable in Holy Scripture, whether we consider the Old Testament or the New, than the prominence given to the angels as GOD'S MESSENGERS AND MINISTERS TO MEN.

What says Tradition, again, living for us in the perpetual voice of the Church? That our mother, the Church, venerates the angels and invokes their protection and intercession.

It is abundantly clear not only from the festivals she has instituted in their honor, but still more from her constant practice and example.

2. Now for the good that will follow from a right devotion to the angels. The best angels—the fallen "principalities and powers," the "spiritual wickednesses in high places," with which we have to "wrestle" (as St. Paul says)—are

PLAYING A DOUBLE GAME now in the world; apparently, but not really, one hand against the other. With one hand (so to speak) they play the game of materialism—and believe in nothing but matter.

Now, devotion to the angels will keep us far removed from tendencies which lead to materialism, and which infect the moral atmosphere we are all compelled to breathe in non-Catholic countries.

So, again, with regard to other prevalent tendencies in the direction of diabolism—a term very properly used to include as well superstition of all kinds as false mysticism or "spiritism."

People have recourse to superstitious practices, and consult fortune-tellers, or preternatural help. Now, Catholics know that whenever they do get any superhuman aid by such means.

IT MUST COME FROM THE EVIL SPIRITS, and not from God. Then, if these fallen and malignant spirits are able to assist their clients, must not the good angels have fully as much power or rather more?

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SAINT TERESA.

The Baltimore Mirror of last week contains an illustrated eight page supplement devoted to remarkable incidents in the life of St. Teresa.

It is certainly very remarkable that the last, and in some sense, the crowning grace vouchsafed by our Lord to St. Teresa, in this preparation of her soul for the great work which He was about to commit to her, should have been what it was.

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An English Estimate of Cardinals Newman and Manning.

A correspondent writes:—"Kosmos"—otherwise Mr. Escott, a well-known English writer, in continuation of his "Letters to Eminent Persons," addresses Cardinal Manning in to-day's World.

"YOUR EMINENCE—It was said of Cardinal Newman, an accomplished writer who is an apostate from the faith of his birth, that there is no one in the working of whose mind a greater interest is taken by the majority of educated Englishmen.

The statement would require a liberal paraphrase to be applicable to you. In your case it is not the perfection and subtlety of the intellectual instrument, any more than the varied notes of an eloquence which runs the entire gamut of melodious rhetoric, that attracts your countrymen.

You are not a master of English prose, of scholastic and patriotic erudition, of dialectical fence of logic and philosophy like the great Oratorian. You have written nothing so full of pathos and beauty, so strongly appealing to the heart and the head of all readers as the "Apologia."

You have composed hymns, but you have never touched the high level of poetic excellence exhibited in every page of the "Dream of Gerontius." The figure of John Henry Newman is suffused with an atmosphere of severe romance, to which you are a stranger, and is surrounded by an accretion of traditions and fancies that cause him even in his lifetime to "have won his way to the region of fable."

Everyone whose spiritual being has been the scene of some invisible tragedy has turned to the writings of Newman much as lovers seek a bygone generation sought a gloomy solace in the strains of Byron. While he is sympathetic, tender, autobiographical, you are hortatory and dogmatic.

A Paganini among the Papiistical hierarchy, you only play upon a single theological string. Those who have heard or read one of your sermons have to all intents and purposes read or heard all. Nevertheless you are a distinguished, a respected, and to some extent an interesting personality in our public economy.

The article then proceeds to discuss the general tendency and influence of the Cardinal's ecclesiastical policy in connection with the English people.

What Physicians Say.

San Leandro, Cal.

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I have employed your "Pleasant Purgative Pellets" in my practice for the last four years. I now use no other alterative or cathartic medicines in all chronic derangements of the stomach, liver, and bowels. I know of nothing that equals them.

Mrs. Wm. Allan, of Acton, says she has never been without a bottle of Hagar's Yellow Oil in the house for the last twenty years, and would not be for ten times the cost; adding that she has never known it fail for Colds and Croup, Sore Throat, Stiff Neck, Burns, Scalds, etc. She concludes by saying, "if any one doubts its efficacy, refer them to me."

How it Works.

Malarial Diseases, so prevalent in the Spring and Fall, such as Ague, Chills, Bilious Fever, &c., depend upon an inactive state of the liver, bowels, skin, kidneys, etc., for did these outlets of morbid humors, no sickness would result. Burdock Bitters effectually regulates these organs and corrects the absorbent and secretory system as well.

Dr. W. Armstrong, Toronto, writes: "I have been using Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for Chronic Bronchitis with the best results. I believe it is the best Emulsion in the market. Having tested the different kinds, I unhesitatingly give it the preference when prescribing for my consumptive patients, or for Throat and Lung affections."

Defenses that is caused by colds, inflammation of the membrane of the ear, and Earache, is often cured by Hagar's Yellow Oil, the great external and internal remedy for all Pain, Soreness, and Inflammation, Rheumatism, Burns, Scalds, Frost Bites, Sore Throat, Croup, Contracted Muscles, etc. Never be without it.

Mr. J. R. Seymour, Druggist, St. Catharines, writes that he finds an ever-increasing sale for Burdock Blood Bitters, and that he can, without hesitation, recommend it. Burdock Blood Bitters is the grand specific for all diseases of the Blood, Liver and Kidneys.

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

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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
 DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.
 Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

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

FROM HIS GRACE ARCHBISHOP HANNAN.
 St. Mary's, Halifax, Nov. 7, 1881.
 I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.
 + MICHAEL HANNAN,
 Archbishop of Halifax.

LETTER FROM MGR. POWER.

The following letter was given to our agent in Halifax by Mr. Power, administrator of the Archdiocese of Halifax.
 St. Mary's, Halifax, N. S., June 20, 1882.
 DEAR MR. WALSH.—It is with pleasure that I give my approval to the work in which you are engaged, as I have always considered the "Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.
 From my long personal knowledge of your high character for integrity, I can cheerfully recommend you to those on whom you may call, in the course of business, as a person in every respect worthy of confidence.
 Hoping you may obtain a long list of subscribers, and wishing a blessing on your good work,
 I am, sincerely yours,
 PATRICK MGR. POWER,
 Administrator.

Catholic Record.

LONDON, FRIDAY, OCT. 27, 1882.
BISHOP JAMOT ON MARMION.

On Sunday last, His Lordship Bishop Jamot of Peterboro, speaking in his cathedral church of the Marmion controversy, condemned the work as unfit reading for young persons, and discountenanced the reading of it in his diocese. His Lordship informed his people that Archbishop Lynch spoke on behalf of all the bishops when he declared the work immoral and insulting to Catholics.

IRISH NATIONALISTS.

A usually judicious and observant American writer, speaking of the late Dublin conference, thinks that "the most notable thing about it and the new League it proposed to organize, is the return to the platform laid down by Mr. Butt for the Home Rule party. Agitation is to be confined within limits strictly constitutional. Attention is to be paid to the promotion of manufactures, to the condition of the laborers, and to the creation ultimately of a peasant proprietorship. But the final aim is to secure the legislative separation of Ireland from England, not by force of arms, but by the evidence that this arrangement will be best for both countries. The "No Rent" proclamation is definitely withdrawn, and no proposals for immediate legislation on the land question are entertained. All this involves," he thinks, "the possibility of a fresh alliance between the moderates, like Mr. Grey, and the obstructionists, like Mr. Parnell. But it also involves the certainty that the nationalist party will sunder itself from Mr. Parnell and his friends, and will seek their ends in their own way. For some years past, this powerful and secret organization has effaced itself, in the belief that the Land League agitation would effect more for Irish independence than could be obtained by direct measures. Now that Mr. Parnell has returned to the Home Rule platform, the Nationalists must shift for themselves."
 We are surprised that a well-informed publicist could commit himself to the statement that there is at present any widespread secret nationalist organization, properly speaking, in existence in Ireland. There is none such. There may be local organizations here and there through the country, with secret aims, purposes and methods. But they are few and far between. The platform adopted by the Conference will, we think, commend itself to all right-minded men. A return to the principles of Mr. Butt is not the worst thing the Irish people could do. Ireland can never be satisfied without some measure of home government. We doubt very much if any considerable body of true Irishmen, whether calling themselves nationalists or otherwise, will offer Mr.

Parnell's new scheme any serious opposition. The demand for Home Rule will be opposed in the future, as it has been in the past, mainly by the anti-Irish elements of the population of Ireland—Orangemen, landowners and title-hunters.

CANADIAN RAILWAYS.

The following table, giving a list of Canadian railways, their present mileage and location, will prove of great interest to our readers, especially in view of the many combinations now spoken of as likely to take place at an early date:

Railways.	Mileage.	Provinces.
Canada Pacific	1,629	Ont. & Manitoba.
Canada Southern	533	Ontario.
Credit Valley	183	Ontario.
Grand Trunk	2,200	Ontario & Quebec.
Intercolonial	87	Q., N. B. & N. S.
Midland	450	Ontario.
Northern & North	378	Ontario.
Western	203	Ontario.
New Brunswick and Canada	129	New Brunswick.
New Brunswick	129	New Brunswick.
North Shore	185	Quebec.
Prince Edward Island	196	P. E. Island.
Quebec Central	144	Quebec.
Toronto, Grey & Bruce	165	Ontario.
Windsor & Annapolis	116	Nova Scotia.

The Canada Pacific and Grand Trunk are, as shown by the table, the most powerful railways in Canada. The Canada Southern is to all intents and purposes an American railway, while the Intercolonial and Prince Edward Island roads are government property. When the Canada Pacific road shall have been completed to the Pacific, and its branch lines built, its mileage will be very great. The Grand Trunk Company has, however, certain schemes of amalgamation in view that will make it a formidable rival for the Pacific. Already it has acquired controlling interest in the new Canada Atlantic bridge which will span the St. Lawrence between Valleyfield and Coteau, and, it is said, will purchase the Canada Atlantic railroad itself running from Ottawa to Coteau. Ramor also connects the Grand Trunk with negotiations for the purchase of the North Shore and Credit Valley roads, as well with the acquisition of certain charters in the North West. Everything points to an early struggle for predominance between the Canada Pacific and Grand Trunk lines.

LAND LEAGUE FUNDS.

In reference to the charges recently made in some quarters with such a flourish of trumpets, against Mr. Parnell in his relations with and disposal of the Land League funds, it may be well to notice the statements of Justin McCarthy and Michael Davitt concerning the disposal of these funds. The charges were made by an anonymous writer in the Irish Times, and have, we think, received much more notice than they deserved. Against the accusations of an anonymous writer we have the express declarations of men of such high public standing as Messrs. Justin McCarthy and Michael Davitt, trustees of the Land League fund, and Mr. McCarthy, Jr., his father's secretary, who have been just interviewed regarding the alleged misappropriation of the fund. They declare from personal knowledge that the allegations are utterly unfounded, and a rebash of the charges which have been circulating among the landlord party ever since the Land League was organized. All three point to the fact that the *nom de plume* "One Who Knows," by which the communication making the allegations is signed, is one used by Arnold Forster in a pamphlet attack on the League, which like this was first sent to organs in Ireland favorable to landlordism. Davitt scouts the charges as false, and says that Egan did not receive anything from the Ladies' League. Every sixpence collected by the ladies was expended by them, and they moreover since March drew on Egan for £50,000. The Ladies' League are now preparing a balance sheet entirely independent of Egan which will demonstrate these facts. With reference to the drafts of the Ladies' League on Egan, Davitt states that when Parnell met him on his liberation they had a conversation, in which Parnell spoke of the Ladies' League as being somewhat profuse in expenditure. Relative to the charge in the letter that Parnell stated at a meeting that the expenses of the organization never exceeded £150 weekly, neither McCarthy nor Davitt remember such utterance by Parnell. Davitt declares that on account of the great

activity of the League the expenses must have been frequently doubled at all points.

THE ANCIENT CAPITAL.

The City of Quebec boasts of an able, active and far-seeing Mayor. From the day Mr. Langelier was first elected to hold the responsible position of chief executive officer of the historic capital of his native Province, new hope and courage seem to have taken the hearts of its good people. For many years Quebec has been at a comparatively standstill in the growth of its population, and retrograded in wealth and commercial importance. While the population of Toronto has more than trebled since 1851, Quebec's has not even doubled. Since 1861 Toronto has doubled its population, while Quebec has made but a slight increase. In 1851 the population of Quebec was 42,052, in 1871 it fell to 59,699, and the last census places it at 62,446. Various causes have been assigned for the failure of Quebec to grow with the rest of the Dominion, but whatever the real causes, the fact exists that Quebec has not only not grown, but in many respects retrograded. Mayor Langelier has ever been a firm believer in the destiny of Quebec and since his assumption of office has done much to bring the advantages of that city before the public at large. The editor of our sprightly contemporary, *L'Electeur*, recently waited on the Mayor to obtain his views on the future commercial position of Quebec. His Worship, in the course of his interview, stated that the North Shore railroad would soon pass into the hands of either the Pacific or Grand Trunk companies. By getting command of it the Grand Trunk, he thought, could prevent the Pacific from reaching the Atlantic by a line of its own. He held that Montreal would not be the meeting point for oceanic navigation and the western railway lines. "It is Quebec," he said, "which is destined to be the great Canadian port for the exportation of western products, while Montreal will be the point of distribution for imports from Europe. The European imports which are destined for the West are of comparatively moderate weight and volume. Consequently, vessels of modern tonnage will suffice for them, and such vessels can go to Montreal. It is different with the grain and live stock, which the West will export to Europe. Their weight and volume requires vessels of large tonnage. Vessels of 10,000 tons and drawing 30 feet of water will," the Mayor maintained, "be quite safe in our harbor, while only those drawing 21 feet can go to Montreal, and even those not without danger. The channel is very narrow, and a vessel becoming stiff in the helm in the shallow part, incurs the risk of running aground, notwithstanding the utmost precautions."

ARCHBISHOP CROKE AND THE LABORERS.

Archbishop Croke, on the occasion of a recent visit to Clerihan, in his own diocese, was waited upon by a deputation of agricultural laborers, who presented him with an address. In this address they expressed deep feelings of veneration and reverence for the Archbishop on account of his personal worth, unostentatious piety, varied learning, and ardent zeal for the promotion of their spiritual and temporal interests. They declared themselves mindful of his grace's opposition to lawless tyranny and his fearless exposition of their injustice. These and other public services, they held, entitled the Archbishop to the lasting gratitude of the Irish people. They now, however, expected that the cause of the laborers would be taken into consideration and afforded his powerful assistance. They also hoped the farmers would comply with their reasonable demands by reducing the rents of their various tenements, and giving them each a little plot of land to contribute to the support of their families. Dr. Croke, in reply, expressed his great pleasure at receiving such an address from a representative body of agricultural laborers. He declared that his sympathies were universal, and not confined to any particular class of the community—he loved all classes of his countrymen, from the highest to the lowest, but as they descended in the social scale his sympathies were more intense, and his feelings stronger than for those in higher positions. As he had labored with the farmers of Ireland for the attainment of their improved position, with respect to their holdings and their relations with their landlords, which recent legislation had partially given them, and, as his sympathies were with every section of the people seeking for an advancement they were justly entitled to, so he would be found with the laboring classes, and endeavor to get for them, as far as his influence would go, that practical consideration to which he believed they were justly entitled. There was one thing, he thought, very clear—that as the farmer had got a reduction in rent through the operation of the recent Land Act, they ought to consider the reasonable demands of the agricultural laborers, who had done so much for the improvement of the land. But for those improvements the land would have been as idle and almost as unproductive as the flag he was standing on. It had been rendered productive and profitable by intelligent and arduous labor. Therefore, the laborers of the country had his sympathies, and, perhaps, more than any other class. He would strongly urge on the laborers and farmers that their interests were identical, and should not be allowed to be separated by any agitation of one against the other. If they entered into any such antagonistic agitation, if they competed, one class with the other, they would be injuring the people of Ireland; and the farmers particularly should remember how well the laborers had worked for them in the past, and enabled them to get the good results which were at present forthcoming. He thought it was reasonable to allow the laborers the small boon they required, namely—a decent house and a small plot of land to help them to maintain themselves and their families. He wished to see the farmers treat the laborers thus, but he would also say he did not like to see the laboring class rise up against the farmers. The common enemies of the country were looking closely at them, and would be glad to see the farmers and laborers clashing; would be delighted that there would be a division and disunion, and that those who had won advantages under the Land Act would be fighting among themselves. He would say to them, "don't do anything like that at all, but act together as friends with common interests should do." If they were united and acted cordially together

laying out his money to advantage. Having spoken to some merchants of St. John's suburbs as to his purpose, "Beware," they exclaimed in chorus, "beware of investing any of your money in Quebec property. The corporation devours us. The rents do not suffice to pay the taxes." Next morning, of course, the American had taken himself and his capital to some more promising locality. If the citizens of Quebec only gave up this habit of under-estimating themselves, property, the Mayor thinks, would rise 25 per cent. in six months. "We act," he said, "like the man who, having land to sell, declared that the taxes on it were so heavy that the rent was not sufficient to pay them."

Many of our readers may not be able to take the sanguine view of Quebec's future entertained by Mayor Langelier but all would gladly hail such an impetus in the trade and commerce of the ancient city and would tend to preserve its importance, now fast on the wane amongst the great towns of Canada.

THE SITUATION IN SPAIN.

The Spanish Cortes are to meet in December, and the session is looked to with lively interest, not only in Spain, but elsewhere. The reappearance of Marshal Serrano on the public arena has not tended to quiet the belief that Ministers may meet with defeat before the Chambers rise. We learn from a Protestant secular journalist that Spain is suffering from the effects of a bad harvest. The Sagasta Ministry, too, which has now been in power for some two years, is, we are told, if not in a critical situation, at least in a situation which will soon try its strength. Before the Cortes reassemble in December, it is hoped an heir to the throne will have been born; but meanwhile the opponents of the Ministry are not allowing it to rest undisturbed. Some weeks ago a great sensation was caused by the appearance in a Madrid paper of a long letter on the political situation signed with the name of Marshal Serrano, and as the Marshal has never disowned it, we may assume that he accepts the responsibility for the letter, and that he is willing, if the chance is offered him, to come out from the retirement in which he has lived since the accession of Alfonso XII., and accept office. The old Marshal, the writer referred to believes, is undoubtedly the most distinguished of living Spaniards; and during his long life of 72 years he has filled all political roles, from that of prisoner of State to that of regent of the kingdom. Whether his name is still of sufficient power to impress the King and the country is an open question; but his design is plain. Professing the greatest personal regard for Senor Sagasta, he finds fault with him as a Liberal Minister, and declares that in two years of office, hampered by what might be called the Whig element in his Cabinet, he has hardly succeeded in carrying any of his promised reforms. The time has come, he thinks, when a new head should be found to unite all the democratic and advanced liberal groups, and either to form a new government or to modify the present one as to make the passing of liberal reforms a possibility. The new party is to be called the *Dynastic Left*; it is to contain all the present liberal majority, excluding the too moderate followers of Gen. Martinez Campos, the present War Minister; and while frankly accepting the monarchy it is to revive the constitution of 1809 in the place of the actual constitution of 1877. When it is remembered that the former of these is the very liberal constitution drawn up after the expulsion of Queen Isabella, and that the latter is the same constitution as it appeared after passing through the modifying and clerical hands of Senor Canovas del Castillo, it will be seen that what Marshal Serrano's friends propose is a change of some magnitude. The one, for example, includes universal suffrage, liberty of the press, trial by jury, and religious liberty. The other limits the suffrage, controls the press, and substitutes trial by jury trial by judge, and for religious liberty toleration of individual dissidents, without permitting "public manifestations or ceremonies" on the part of any but the Catholic Church. The ministerialists, we are informed on the same authority, view the proposed combination with tolerable equanimity. They are perfectly aware of the pitfalls surrounding them. They appreciate the advice of the Conservatives and are fully alive both to the logic of the situation and, what is much more important, the practical aims of each of the parties concerned. To a foreign observer, at least, it does seem that the answer which Senor Sagasta's friends put into his mouth is conclusive. Why, he asks, should Spain be forced once more into the difficulties, the anxieties, the heartburnings of a constituent period? There is no need to raise the question of one constitution against another; of 1809 against 1877; of the revolution against the restoration. If the country demands it, all that the earlier constitution contained can be replaced in the latter by simple act of Parliament. The constitution of 1876 is but a law, capable of being amended like other laws, whether the amendment touch the suffrage, or the mode of trial, or the relation between church and State.

RELIGIOUS.

The Rev. A. A. Blais, D. C. L., has been named by His Grace the Archbishop of Quebec to replace the late Monsignor Dezail as assessor of the "Metropolitan Officiality" or Ecclesiastical Court, lately established. Rev. Messrs. Marois and Gagnon have also been named Chancellor and vice-Chancellor, respectively. The Very Rev. Father Paré, cure of St. Anne de la Pointe, Quebec, has presented an organ which cost \$2,000 to the college of St. Anne.
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all classes of the people would be happy. We sincerely hope that both farmers and laborers will take to heart the sound advice thus given them by the illustrious Archbishop of Cashel. The Irish people look in a large measure to him for guidance in the difficulties of their political struggles. In the past they have not looked to him in vain, and if the two great classes of Ireland's agricultural population act on the words of good counsel spoken by His Grace of Cashel at Clerihan, there can be little doubt that the agitation of laborer against farmer so often predicted when the latter class was seeking for modifications in the tenure system will not take place. Any such agitation would result to the disadvantage of both and seriously retard the acquirement of other political reforms upon which Irishmen have justly and determinedly set their hearts.

A LAST WORD.

At nine o'clock mass on Sunday last, in St. Michael's Cathedral, Toronto, His Grace Archbishop Lynch said he wished to say a last word on the Marmion controversy. He had received, on his return from Rome, many letters concerning the use of Marmion as a text book in high and public schools. Knowing that two-thirds of the Catholic children of Ontario attended these schools, he deemed it his duty to reiterate with the Minister of Education on the use of such of this book. The sequel is known to all, and the vile abuse the Minister and himself had received from the Mail newspaper. It was in his quality of Archbishop, in conjunction with the bishops, priests, and Catholic people of the Province, that he condemned the book as an improper class book in the hands of Catholic teachers and pupils. On questions of faith and morals Catholics must be one. His Grace added that many Protestants of talent, distinction and high morality, thought that Catholics should not be forced to use Marmion as a text book in schools. Notwithstanding the threats and vile language made use of by the *Mail*, Catholics would vote in such a way as to protect their rights as Catholics in the educational system of the country for which they are taxed as all other citizens. Catholics are not commanded to vote for this or that party; but will use their franchise to protect their rights and liberties.

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EDITORIAL NOTE.

In reference to the Marmion controversy, of which we have previously mentioned, one is by this time heartily tired of the list of names of the students of Victoria University assailing their literary parliament, leader of the government given due notice thereof, adoption of the following, that this house opinion that Scott's 'Marmion' be removed from the list of prescribed High Schools and Colleges. After a protracted and exciting discussion, the House of Commons passed by a substantial majority. The Department will doubtless attach due importance to this expression of opinion, and more interested in the subject than any one else.

There is still evidently Egyptian question was of a protracted and anxious. The Government deepest perplexity over Arabi on Monday. Riaz informed by the Khedive sel must be admitted for whereupon, with the app Khedive and the concurrent entire Ministry, he made tender to Sir Edward Mal person, foregoing all right him, and handing him a English to do as they please. This proposition to ment energetically declined. He insisted that the trial should with the English counsel the Egyptian Government assume all responsibility consequences in Egypt of affairs are very detrimental people believe Arabi to be protection of the Sultan. ride the Government for and assert that it dare hair on Arabi's head, all natural enough, for never the history of Egypt was hesitation shown in den notorious a rebel as Arabi. his life was spared for a to the sympathy of a Englishmen in London humanitarian and persons, stoutly asserted, arouse public opinion the aspect of Arabi from pernicious, plundering, throat-cutting rebel to a and lofty patriot. This misplaced or not, is wimmable mischief in Egypt there is a great deal of but no sentiment would seem as though thing the Egyptian con would be to find Arabi the charges and sentence ishment for life to Engl

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On the authority of W. Secretary of the United

EDITORIAL NOTES.

In reference to the Marmion discussion, of which we presume every one is by this time heartily sick, it may be well to draw attention to the action of the students of Victoria University on the matter, as reported in a late despatch from that place. On Friday evening last the students of Victoria University assembled in their literary parlour, when the leader of the government, having given due notice thereof, moved the adoption of the following:—"Resolved, That this house is of the opinion that Scott's 'Marmion' should be removed from the list of compulsory text-books prescribed for use in High Schools and Collegiate Institutes."

There is still evidently trouble in Egypt over Arabi Bey. The Khedive appears to desire his execution. But as the people sympathize with him and there is no certainty that he was a rebel against the Sultan, who is after all his lawful sovereign, the British government is inclined to clemency in his regard. A London cable to the Sunday Sun says:—"There was a meeting of the Cabinet on Saturday morning, at which the Egyptian question was the subject of a protracted and anxious discussion. The Government is in the deepest perplexity over the trial of Arabi on Monday. Riaz Pasha was informed by the Khedive that counsel must be admitted for the defence, whereupon, with the approval of the Khedive and the concurrence of the entire Ministry, he made a formal tender to Sir Edward Malet of Arabi's person, foregoing all right of trying him, and handing him over to the English to do as they pleased with him. This proposition the Government energetically declined, and insisted that the trial should proceed with the English counsel, and that the Egyptian Government should assume all responsibility for it. The consequences in Egypt of this state of affairs are very detrimental. The people believe Arabi to be under the protection of the Sultan. They deride the Government for its timidity and assert that it dare not touch a hair on Arabi's head, all of which is natural enough, for never before in the history of Egypt was a moment's hesitation shown in dealing with so notorious a rebel as Arabi. That his life was spared for a day was due to the sympathy of a handful of Englishmen in London, whose humanitarian and personal convictions, stoutly asserted, sufficed to arouse public opinion and change the aspect of Arabi from that of a pernicious, plundering, burning, and throat-cutting rebel to a pure-minded and lofty patriot. This sympathy, misplaced or not, is working interminable mischief in Egypt, where there is a great deal of fanaticism, but no sentiment whatever. It would seem as though the wisest thing the Egyptian court could do would be to find Arabi guilty on all the charges and sentence him to banishment for life to England."

Late news conveys the information that the thirty new Liberal seats in the Diet were gained from the Free Conservatives and Nationalists, not from the Conservatives, as has been stated. The Conservatives, together with the Centre, retain their position intact, and that in the new Prussian Parliament the various parties will be represented as follows:—Conservatives, 150; Catholics, 100; Poles, 20; National Liberals, 60; Progressists, 40; Secessionists, 30. The repeal of the laws against German Socialists is expected shortly after the meeting of Parliament. With the Catholic party may be very properly counted the Poles, giving a total of 120 in the Diet. The Liberals, Progressists and Secessionists making in all 130, will generally act together. Without the support of the Catholics it will therefore be impossible for the government to control the Diet.

On the authority of Wickham Hoffman, Secretary of the United States Legation,

we see it stated, that as far as his observation extended he was inclined to believe the Czar had at last succeeded in stamping out Nihilism, as the principal leaders and movers of the organization have been captured and executed or exiled. The people, he says, are at heart opposed to revolution. Hoffman describes the Czar as a kind-hearted, indulgent man, whose sole aim is for the welfare of his country and his subjects. Of late whenever he appeared in public he was alone or accompanied only by an aide-de-camp, and displayed no fear of violence. Soboleff's death was a great blow to the young Russian party. The prejudice against the Israelites, he states, is still great in many parts of the Empire, and has been a source of much annoyance to the Government, but the measures to suppress the outrages will probably prevent a recurrence of popular uprising. The disastrous competition of America in the grain trade attracts general attention throughout Russia, and many theories are advanced to counteract it. Hoffman says the Russian Government opposed England securing a controlling interest in the Suez Canal, as it would interfere with Russia's commercial interests in the Pacific and the East.

The following, it is said, will form the main ground of the indictment against Arabi Bey:—1st. That in violation of the right of nations he hoisted a white flag in Alexandria, and under cover thereof retired with his troops and gave up the city to fire and pillage. 2nd. That he excited the Egyptians to arms against the Khedive. 3rd. That he continued war despite the news of peace. 4th. That he excited civil war, devastation, massacre, and pillage in Egyptian territory. The Government gave permission to Bradley and Napier, Arabi's counsel, to visit their client. The method of procedure at the trial will be subject to a written agreement. Ninth, the Swiss, says the war was occasioned by the bombardment of Alexandria, and that he possesses documents proving that the Khedive and Ministry ordered the evacuation of Alexandria as a measure for the defence of the country.

In the bye elections for the Legislative Assembly of Ontario held on Wednesday the 18th of October, the results were as follows:

Table with 4 columns: Name, Party, 1879, 1882. Lists names like Renfrew, N. R., Bruce, S. R., etc.

CARDINAL MANNING AS A SOCIAL REFORMER.

Newcastle (England) Daily Chronicle. Those who listened to Cardinal Manning in St. Mary's Cathedral, while recognizing the dogmatic character of his teaching, could not fail to be deeply impressed with its profoundly ethical tone. His Eminence never loses sight of the connection between culture and life. It is his supreme anxiety to mould the one that renders him so anxious to control the other. No one, among all the ecclesiastics of the day, has given himself with more devotion to total abstinence than Cardinal Manning. It is not merely that his tongue and pen are at its service, or that from pulpit and platform he inculcates its necessity; the Cardinal's superb capacity for organization has been given to the movement. In this way within his own communion he has been able to approach a class it was impossible for almost any other agency to reach. Intemperance, though like slavery, an ancient vice, is not therefore the less odious. The prophets of Israel depicted the "glorious beauty" of the "drunkard of Ephraim" as "a fading flower," and no emblem of fragility or decay could more aptly exhibit the individual demoralization which intemperance involves. The extent to which northern nations have in all ages been addicted to this vice, is matter of history. Law has from age to age endeavored to circumscribe its ravages, though only in comparatively recent times has the world seen a systematic agitation on the subject. It is to abstinence, unconditional and absolute, that Cardinal Manning has given himself. An ecclesiastic on whom the snows of more than seventy winters have descended, might in the gloaming of life have been excused from taking any prominent part in this agitation. But his Eminence never permits personal convenience to set aside the claims of duty. The time was when the liquor commonly in use in social circles were esteemed health-giving and nutritious. But when 2,000 medical men, embracing the very flower of the profession, declared that "total abstinence would greatly conduce to the health, the prosperity, the morality, and the happiness of the human race," this idea received its sanction. When the United Kingdom Alliance was formed, Father Mathew sent a letter to its secretary rejoicing in the fact that it was about to enter upon a task in which "he had sacrificed health and property." With equal zeal and still greater discretion Cardinal Manning has given himself to this work of faith and labor of love.

OUR NORTH WEST.

Few indeed in old Canada or elsewhere have any idea of the apostolic spirit of self-sacrifice displayed in the North West by the missionaries of the congregation of the Oblates of Mary Immaculate. It is but thirty-seven years since Father Aubert and a youthful novice, who has by right of merit ascended the ladder of ecclesiastical preferment till to-day he holds the exalted position of Metropolitan of the great North West of Canada, entered that country yet in that brief space they have carried the light of the gospel from the shores of the Arctic, like the apostle of old, though "journeying often, in perils of land, in perils of waters, in perils of robbers, in perils from their own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren, in labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness." A friend some time ago placed at my disposal some few old numbers of the annals of the propagation of the faith, from which I was enabled to learn many interesting details concerning the zeal, the sufferings and the self-denial of those modern apostles. After reading these details of apostolic devotedness, I could not help feeling that if any other proof were wanting of the divinity of the Catholic Church it is to be had in the evidently providential continuance of that Christ-like thirst for souls yet animating its missionaries whether they wander as fishers of men amid the frozen waters of the North or the sandy solitudes of the South. It is but a few years since a trip to the Red River was, even in Canada, contemplated with awe, and we all remember the time when a man who had succeeded in visiting the territories watered by the Saskatchewan, Arthabaska or Peace rivers was looked upon as a veritable prodigy. Even now, when railway enterprise has opened to easy communication the vast prairie wilds of the Fertile Belt and made a voyage to the Far West a comparatively brief and pleasant affair it is looked on with more or less dread. How times have changed! Even as late as twelve or fourteen years ago, when St. Paul was the Ultima Thule of the railroad system, a voyage to the Red River was accompanied by so much hardship and delay that few were eager to undertake it. And if travelling to the Red River involved much hardship and fatigue, what shall we say of voyaging to the most distant posts on the Saskatchewan, and the remote regions drained by the Mackenzie and its tributaries? Yet difficult as was the voyage (it is to this day difficult), the missionaries, nobly sustained by the energy and hope of Apostolic love, went forth overcoming every barrier of nature to bring good tidings to the lowliest of mankind, the wronged and neglected redmen of North America.

Good soldiers and great victors—a noble army. They use no earthly weapon, they know not the spear or sword. Yet right and true and valiant is the army of the Lord. In vain do earth and hell unite their power and skill to try. They fight better for their wounds, and they conquer when they die. The soul of every sinner is the victory they would gain. They would bind each rebel heart in their Master's golden chain; Faith is the shield they carry, and the two-edged sword they bear. Is God's strongest, mightiest weapon, and they call it Love and Prayer.

Every mission established in the North West has had its trials, its struggles and triumphs. That of Isle-a-la-Crosse, where Mgr. Tache for many years lived, not only forms no exception to this rule, but has a history full of the liveliest interest. Besides being the residence of Bishop Tache, it was also for a long time the residence of Mgr. Grandin, the first Vicar Apostolic of the Saskatchewan, who, as I have mentioned, was given upon its erection, the See of St. Albert. Till his removal to the latter place a few miles to the north of Edmonton, the supposed capital of a Province yet in nubibus, Isle-a-la-Crosse was the most important missionary station west of St. Boniface. This mission is situated more than nine hundred miles north west of Winnipeg. It was visited in 1845 by the Rev. Mr. Thebaud, who gave the sacred rite of baptism to three hundred persons. The first resident missionary was Father (now Archbishop) Tache, who was sent there immediately after his ordination. When he finally left Isle-a-la-Crosse in 1856, to reside at St. Boniface, the mission was in a flourishing condition. The residence of the Fathers was the finest house till

then seen in that country. It was large and commodious, two stories in height and had some spacious rooms, in one of which there was a well-selected library, wherein the good missionaries loved to spend the few moments they could snatch from the pressing duties of their lives. In close proximity to the mission house there was erected for the sisters an establishment wherein they taught school to the children and attended to the old and infirm of the aboriginal population. On the evening of the 18th of March, 1867, while the bishop and fathers were at supper in the convent, an alarm of fire was raised and the mission house was found to be in flames. In a very short time that blessed abode, together with the convent, was reduced to ashes. The church of the mission alone was saved. The bishop himself, in a letter sent to France some time after gave a really touching narrative of this untoward event.

"We made," he says, "the best of our way from the scene of the disaster. The Sisters, the children, the neighbors, all of us, stood upon the frozen lake, condemned to see the fruit of our labors, the object of our hopes, perish before our eyes."

"At nine o'clock in the evening all was over: that is to say, all was destroyed. I was without a home, with a Priest seriously ill, three Lay-Brothers, one of whom also was sick, three servants, and nineteen children. We had no covering to protect us from a degree of cold from five degrees to fifteen degrees below zero. The fire had melted the snow, our feet were wet, and we had no change of shoes.

"The next morning I had neither breviary nor ritual; we had, in fact, nothing, not even a handkerchief to wipe away our tears. How could I get to Saint Boniface to procure necessities? The trader in a neighboring station, Protestant though he was, gave me some blankets, and when I started for Saint Boniface, fifteen days afterwards, he put his own clothes on me, and carried his generosity so far as to place a hundred dollar note in my hand.

"I travelled three hundred leagues on snow and ice, drawn by dogs, when I could not walk. At Saint Boniface, Mgr. Tache and his Priests made the greatest sacrifices to assist us. But it was not till the beginning of July that the succors, which had been forwarded with all speed, reached our poor companions of the Isle a la Crosse. Late, one of them wrote to me, 'It is only now that we understand the extent of our loss. We have no tools, no servants; those whom we had engaged to labor for us, seeing that we had no money to pay them, have abandoned us.'"

"The pecuniary loss sustained by the missionaries was about \$12,000, an enormous sum at that time, and in a place so far removed from assistance of any kind. It was long before the mission of Isle a la Crosse recovered from the blow it received on that bleak March night of 1867. The zeal of Mgr. Grandin, however, suffered no pause, till Isle a la Crosse became once more a flourishing centre of evangelization.

I cannot dismiss this worthy prelate from mention without speaking of a visit made by him in the winter of 1867 to the mission at Lake Caribou, nearly six hundred miles north east of Isle a la Crosse. The mission was begun in 1847 by Father Tache and definitely founded in 1862. In his visit to the fathers stationed there in 1867, Mgr. Grandin had to walk, going and coming, nearly twelve hundred miles. For a day and a night, he had to tread his weary way with scarcely anything to eat; and for another day and night not a morsel passed his lips. When he had reached Lake Caribou, he was dying from hunger, his nose and chin frozen, and his legs swollen and disabled. The fathers were sheltered in miserable cabins, and the church was little if anything better.

"During my stay with them," says Mgr. Grandin, "they were anxious to treat me well. They brought me chocolate. I asked where they got it; they replied that they got a few pounds from Europe, which they used only on festival days. I complained of this luxury, and I said aloud I could not permit such things. And yet one of the Fathers is sick, and in that Mission they cannot procure a potato. After having travelled for many months, with snow-shoes on my feet, having lain in the snow exposed to a cold from twelve to twenty-five degrees below zero, I had to content myself with fish and dried meat, only too happy when these could be procured."

Shortly after the fire, Mgr. Grandin visited Europe, and did not reach St. Albert, where he had decided to take up his residence, till the autumn of 1868. At the crossing of the Saskatchewan on his way homeward, a most unfortunate accident occurred. One of the oxen, laden with the bishop's luggage, became unruly, and rushed into the river with its burden, which happened to be most precious.

"By this accident," says the bishop himself, "I lost everything I had for my own private use, that is to say, my linen, several sacerdotal and pontifical vestments, a magnificent chalice, and a ciborium which I owed to the generosity of our well-beloved Pontiff, Pius IX. All that was dearest and most precious to me is now at the bottom of the river. Two of our Lay Brothers lost their wardrobe at the same time. Our loss is between nine and ten thousand francs. I had left my vicariate after having lost all I possessed by fire. On re-entering it I am reduced to poverty by water. Transinus per ignem et aquam. But in this and in all, may the holy will of God be done!"

Everyone who knows anything of the North West, has heard of Father Lacombe, one of the most celebrated missionaries of modern times. What a life of exalted piety and Christ-like love for souls has his been? I can only give one incident in that life of heroic sanctity, and self-abnegation. But I give it with pleasure. In 1865, he founded the mission of St. Paul of the Cross. He himself, in a letter addressed to the Very Rev. the Superior General of the Oblates, tells the story of his arrival and stay amongst the Crees. Anything more touching in pious simplicity and pathetic in its unaffected sincerity, it has never been my lot to read.

"After thirty days' travelling," says the worthy Father, "we arrived at the camp of the Crees. They had there one hundred huts which formed a flying village. Our tent was pitched in the middle, as was fitting for the house of prayer, and we set about preparing the savages for the festival of Christmas. We said Mass daily. Our tent was capable of containing one hundred persons; it was full several times in the day, and, notwithstanding the severity of the weather, we did not feel cold in it. At last, Christmas night arrived. Immense excitement in the camp. Not one would remain sleeping, for all wished to pay homage to the Infant Jesus at midnight.

"Quit Paris for a moment, don your winter garb, and come to visit our camp. How clear and brilliant is the night! but how intensely cold! Look at those cones of snow, disposed in regular order, each at a small distance from the other, and each one crowned with a plume of smoke: it is the village that your children are evangelizing. In the centre, you remark a tent larger and more elevated: it is the church, or rather the stable of Bethlehem transported to the middle of the prairies. A certain tumult, but both joyous and peaceful, reigns in the camp, and makes a singular impression on your soul in the midst of this vast solitude, rendered still deeper by the shades of night. Silence! the mystery is about being accomplished; all are kneeling in adoration of the Son of God become the Son of man. The chiefs and communicants are to hear the first Mass; the others will have their turn at one of the six Masses that will be celebrated before noon. I will ask you now to enter our improvised basilica. There is our little altar, here, the crib, in which the King of glory was made man: Verbum caro factum est. To us, Missionaries, bearers of the glad tidings, is given the office of the blessed spirits: Gloria in altissimis Deo, et in terra pax hominibus bone voluntatis. . . . Evangelizo vobis gaudium magnum. All the instructions of this night and the following day will be a commentary on this text. How lovely is our Bethlehem of the prairies! How beautiful are our shepherds enveloped in their furry coverings! How I love to see these keepers of vast troops of buffaloes prostrated before the spotless Lamb who takes away the sins of the world!

"We are satisfied, Reverend Father, we thank you for your visit. Return to your own beautiful churches. You also have midnight Mass and the other offices of Christmas Day; you have all that the eye could desire or the ear delight in; but do what you will, nothing can surpass the touching poverty of Bethlehem. Blessed then are the poor, and long life to the savages!"

Mgr. Clut, coadjutor of Mgr. Farand, Vicar Apostolic of Arthabaska-Mackenzie, was consecrated on the 15th of August, 1867. His fifteen years of episcopal life have been all eventful, but I venture to believe that his voyage from France to the Mackenzie River country in 1870, is one of the most remarkable occurrences in his life. He left France with five missionaries and two lay brothers on the 9th of April, 1870, and did not reach Providence on the Mackenzie river till Oct. 27th, after journeying almost constantly for about seven months. In those days the journey from St. Paul to Red River alone took from four to six weeks. On the 22nd of June, Mgr. Clut left St. Boniface and after incredible fatigues reached the mission of Our Lady of Victories at Lac la Biche on the 8th of August. Here the party made a short stay. They were yet far from their destination and Mgr. Clut was eager to resume his journey.

"Having before me," he declares, "six hundred and twenty-five miles to go before arriving at the end of my journey, I urged our departure; it was fixed for the 25th of August. The pleasure we had enjoyed on our arrival was to be followed by the sadness of our departure. The tolling of the bell collected us at the foot of the altar where the Saviour veiled in the sacrament of His love is present. Mgr. Farand spoke to us in touching words, consigning us to God; he predicted the difficulties, the sufferings and tribulations we would have to endure, and, addressing me, he added, that the greatest ones were reserved for the leader, and that it was my duty to give the example of resolution."

His trials now fairly began. Hitherto his route had been mainly over land, now it was to be through river and lake. His guides and oarsmen were partially unacquainted with the country and partially ill-disposed to work with a will, and gave the good bishop infinite trouble. It was not till the 21st of October that the missionaries entered the Great Slave Lake where the ice had begun to form, a most perilous season for such craft as they guided. This lake is a real inland sea upon which the northern winds raise many a frightful storm. Mgr. Clut had no sooner entered on his waters than the north wind lashed them into fury.

"Hardly had we started," writes the bishop, "when the wind set to blow violently, and the waves rose as if in the ocean; the snow, which had ceased in the morning, began to fall again and blinded us. It was almost a winter hurricane. I proposed to the pilot to go back; he declared that it was impossible. The waves in the meanwhile broke against the boat, and inundated us; two or three times we were on the point of being swallowed up. There was no port before us to get into; we expected our boat to be wrecked in the shallow waters. The wind blew with redoubled fury. The Lord, however, would save us; we perceived a small bay; it had but little water in it; if the bark was wrecked, we could at least save ourselves. We steered towards the bay. The crew threw themselves into the icy water and raised the boat, so that it came to land without damage.

On the evening of the 26th the missionaries ascended the Mackenzie river in the midst of ice floes. They desired to encamp for the night, but found it impossible to land. Obstructed by the ice floes, some of them enormous in size, and held back by contrary winds, they made but little, if any progress, during the night, but when morning came, in spite of heavy snow, adverse winds, ice and cold, they pushed on bravely.

"At length," says Mgr. Clut himself, "on the 27th of October, at ten o'clock in the morning, we perceived in the distance the episcopal residence, the convent of the Sisters of Charity, and the fort of the Hudson's Bay Company. In a few moments more we were at home, at the Mission of Providence, the centre and chief place of the vicariate."

"Fathers Grouard and De Krangue, Brothers Salese and Boisramé, the Sisters, and all, were astonished at our arrival in such an inclement season. After hearing the adventures of our voyage, they and we, the residents and the travellers, all hastened to offer up thanks to Almighty God. The same evening we had a solemn benediction of the Holy Sacrament in thanksgiving; on All Saints' day we celebrated a pontifical Mass to return thanks."

Such is missionary life in the North West, such the men who abandon all to serve God and procure honor and glory for His Holy Name in the limitless regions of the far North. Could any religion but that of Christ produce such men? Could any men but the chosen ones of Mary so gladly endure such hardships in the Master's service to bring the light of his love and the knowledge of his kingdom to far off tribes and abandoned peoples. F. C.

The Question of Chicago's Cardinal Definitely Explained.

The Rome correspondent of the Monitor having read in our columns the telegram sent from the East to the Associated Press, relative to Archbishop Feehan's promotion to the purple, sends us, under date of the 8th ult., the following intelligence concerning the rumor, thus placing the Monitor in the van of Catholic journals in thus setting at rest a question that has agitated the American press considerably. Our correspondent writes: "It is, however, by no means improbable that at no distant period, his Grace will be raised to that high dignity, in recognition of his many virtues and the great benefit he has conferred on the Church in the United States. The only promotions to the purple of which there is, up to this date (Sept. 8), absolute certainty, are of Mgr. Czaicki, Nuncio at Paris, and of Mgr. Bianchi, Nuncio at Madrid. The place of the former will be occupied by Mgr. Ronde, Archbishop of Benevento, and that of the latter by Mgr. Pallotti, Secretary of State to the Holy Father. The Monitor.

LATEST BY TELEGRAPH.

Ireland. Marwood, the hangman, has been threatened with assassination if he even ventures to go to Ireland to perform an execution. Dublin, Oct. 10.—The Inspector left for Kingston to-day to bring home Westgate, the self-confessed murderer of Cavendish and Burke. Dublin, Oct. 16.—The Freeman's Journal, reviewing the programme of the National Conference, says it is strictly constitutional and parliamentary. It is only within the lines of the constitution that the battle of Ireland can now be effectively fought. Dublin, Oct. 17.—Davitt, speaking at Edgeworthstown yesterday, declared the only thing that could bring peace to Ireland was the recognition of tenants absolute ownership of any property in the soil he either created or purchased, and the right of undisturbed occupancy for the tenant. Galway, Oct. 17.—At the investigation into the murder of the two Huddys, near Lough Meek, Kerrigan, informer, further deposed that Higgins, aged 50, with his son, took the chief part in the murder, and compelled passes by to assist in carrying the victims in the lags in which they were drowned into the lake. Other witnesses corroborated the statement. Prisoners remanded. Dublin, Oct. 17.—It is asserted a large number of English detectives arrived and are in constant communication with the Home Secretary in reference to the action of the conference. London, Oct. 17.—Barry Sullivan, the actor, has consented to be nominated for parliament for an Irish constituency on the Home Rule principle. Hugh O'Donnell, M. P., states, though he is determined to support the conference programme he cannot join the Council, which, he says, is so constituted that if only a small number of county delegates are sufficiently flexible, its whole contents will be in the hands of sixteen members of the Irish Parliamentary party. United States. Henry George landed at New York Monday morning, and was met and welcomed by an immense concourse. Chicago, Oct. 16.—Rev. C. Miln, formerly a well-known pastor of Brooklyn, more recently the successor of Robert Collyer as the pastor of Unity Church, Chicago, made his debut as "Hamlet" at the Grand Opera House this evening. Tomorrow he plays "Iago." Memphis, Oct. 19.—Joseph and George Mabry were shot and killed by Major Tom O'Connor at Knoxville this morning, and he in turn was killed by friends of the Mabrys. San Antonio, Texas, Oct. 20.—There was a fight near Lampasa yesterday between smugglers and Mexican customs house officials, the former trying to cross the line with \$20,000 worth of jewellery, and refused to surrender. Four smugglers killed and four captured. Williams, Arizona, Oct. 20.—Four men recently stole thirty-six horses and mules here and started for Texas. Eight citizens pursued and killed all the thieves at Canon, fifty miles from here. All the property was recovered. Canadian. The Customs authorities have seized the beet root sugar factory of the Union Suiere Franco Canadian at Montreal for unpaid duty amounting to \$10,000. St. Mary's, Oct. 18.—A man named William Walker, a farmer of the township of Nissouri, was killed on the London branch of the Grand Trunk Railway, about half a mile from here, by the train leaving London at 2 p. m. He was walking on the track towards the train, and was struck by the engine and thrown into the ditch, where he was killed. The body was put on board and brought to the town station. Montreal, Oct. 19.—Two patients in the Hotel Dieu Hospital, Montreal, committed suicide Thursday, one being the wife of J. R. (122,350) passed through recovering his senses. The other a farmer named Nicholson, from outside the city. The lady opened a window on the fourth floor, and jumped out, her death taking place instantly. The man threw himself from a balcony on the second story, and was also instantly killed. Both were insane. A cattle dealer named John Coughlin, whose friends live at Mount Forest and Guelph, was found lying on the roadside near Walkerton early Thursday morning, and died an hour afterwards without recovering his senses. Belleville, Ont., Oct. 20.—A child named Wall whilst playing near its parents' residence on Dundas street yesterday was attacked by an eagle, which swooped down upon and seized the little one with its talons, but was unable to rise with its burden. The eagle kept its hold, beating the little one with its wings. An elder sister heard the cries of the child and went to its assistance, and on her approach the bird took to flight. The child's injuries were not serious. IRISH NATIONAL CONFERENCE. Dublin, Oct. 17.—The Irish National Conference opened to-day, with Mr. Parnell presiding. A letter was read from Mr. Egan, dated Paris, tendering his resignation as Treasurer of the Land League, and giving a statement of the funds of the League. The report shows that a total of £24,879 (\$1,223,350) passed through his hands. Of this there was disbursed in 1879 and '80 £20,000, and in defence at the State trials over £15,000, and in expenditures through the general Land League and Ladies' League, £18,000, leaving a balance of nearly £22,000. Parnell and Davitt were received with tremendous cheers by the delegates. Nearly all the Extreme Irish members of Parliament were present. SEVEN OR EIGHT HUNDRED DELEGATES attended the Conference. On the platform were Lord Mayor Dawson, and Messrs. Healy, Thomas Power O'Connor, Corrigan, Sexton, O'Sullivan, and Brennan. Mr. Egan, in his letter of resignation, says: "In view of the fact that a new national organization is likely to spring from the conference, and as it is impossible for me to longer absent myself from my own business in Dublin, I most earnestly beg my friends in the Land League to relieve

me of the treasurership. Mr. Egan specifies the purpose for which £18,000 pounds were expended through the general Land League and Ladies' League, and were applied as follows: In support of evicted tenants, erection of Land League buildings, payment of law costs and general expenses, as well as for the satisfaction of members of the League. Mr. Egan asked that the members of the Executive Committee be named to examine his accounts. Davitt proposed and Justice McCarthy seconded, a warm vote of thanks and continued confidence in Mr. Egan, which was passed. Parnell, in his address, said: I am of the impression that nothing has been done for the evicted tenants since the dissolution of the Ladies League, and 100 families have been placed in a position to avail themselves of the benefits of the Arrears Act. Mr. Parnell declared he wished to reaffirm his first utterance on the public platform, namely, that he had not attained the peace of Ireland. THE RIGHT TO MAKE THEIR OWN LAWS. they would never be in accordance with their wishes. No solution of the land question could be final that did not secure to farmers the right of becoming owners of their holdings by purchase. He estimated that a fair amendment of the Healy clause would result on an average of twenty per cent. of a further reduction, in the judicial degree of fixing rent. He said the Irish party required from \$75 to 90 members in Parliament, but they could not hope for this until the franchise was placed on a basis of HOUSEHOLD SUFFRAGE. In relation to the assertions of English papers in regard to alleged differences with their kindred in America, Mr. Parnell declared that there had been any dictation from that quarter. He for one would have declined to obey such dictation on whatever points they might have differed. He had agreed to leave the issue to the Government. Despite the most tyrannical Irish people, they had ever seen they would yet obtain the measures on which they had set their hearts, viz., the scheme for the establishment of an IRISH NATIONAL LEAGUE. Mr. Davitt then addressed the convened assembly. He spoke in somewhat more pronounced terms than Mr. Parnell. He declared that until the land which had been stolen from the people was restored to the whole people as national property, there could be no legal satisfactory settlement of the land question. At the same time he wished it distinctly understood his declaration did not separate him from Mr. Parnell on the land question. Mr. Parnell accepted the amendment to the PROPOSED LAND SCHEME to the effect that increased taxes should be placed on grass land and that all covenants against tilling be declared void. The Conference unanimously adopted the amendment in the programme in favor of the new league consisting of 62 members. One for each county, the Parliamentary party to have no nominations, but its members to be eligible. T. P. O'Connor said the amendment amounted to a vote of WANT OF CONFIDENCE in the parliamentary party. It was finally decided that the Council should consist of 48 members, 32 for the counties and 16 for the parliamentary party. A resolution thanking Parnell for presiding over the deliberations and expressing unshaken confidence in him was passed and the conference terminated. BRANTFORD LETTER. On Thursday of last week His Lordship Bishop Crimmon paid a short visit to the city, and examined the improvements being made in St. Basil's, with which he expressed satisfaction. Very Rev. Father Dowling, of Paris, and Rev. Father Lillis, of Dundas, were with his Lordship. Rev. Father McKinnon, of Nova Scotia, who has been making his home in Dundas for some time back, spent a couple of weeks in this city lately, which he seemed to enjoy. On Sunday last we reached this city from Brantford, the late of a young man named Cornelius Foley, which occurred that morning by his being run over on one of the railways. There were no particulars of the sad accident further than a late statement of the case. Mr. and Mrs. Foley, brother-in-law and sister of deceased, left in the afternoon to bring the remains to this city. The unfortunate young man was about 26 years of age, and a plasterer by trade, and up to a short time since worked for Mr. Patrick Griffin here. All express great sorrow at his untimely end. Wonder if the young men of St. Basil's intend to re-organize their literary society this season? For several winters they were very successful, and no doubt such a society would be of great advantage to the most of the young men. There is lots of material in the congregation. NATL. OWEN SOUND LETTER. The people of the Owen Sound Mission will long remember with pleasure the pastoral visit made by His Lordship Bishop Crimmon, who gave confirmation to about 200 children during his visits to the different churches of that mission. His Lordship preached sermons full of feeling and encouragement to his flock, who always seem delighted at his presence. On Saturday afternoon his Lordship, attended by Father Feeny, reached Owen Sound, and gave confirmation on Sunday morning after High Mass and preached a dogmatic sermon in the evening after Vespers. On Monday morning His Lordship, Father Grannoy, C. S. B., P. P. and Fathers Feeny, O'Donohoe, C. S. B., and Benoit, C. S. B., visited

the separate schools, where a large number of the trustees and parishoners had come, and the children were in delight to join their song of greeting to their chief pastor. The people of welcome one of the apostles came forward and read a very beautiful address to the Bishop, to which His Lordship replied in words expressive of his fatherly kindness and encouragement, and gave a holiday, which the youngsters trained by their excellent teacher, Miss Hopkins gave songs and recitations. The address beautifully illuminated. This extensive parish is attended by the Basilian Fathers and the good churches, schools, and plenty of the flock show the fruit of their zeal and indefatigable labors. OBSERVER. HALIFAX ITEMS. ST. MARY'S, Y. M. C. S. The Young Men's Temperance and Benevolent Society have a new building on St. Mary's Street, nearly opposite the Union Protection Hall. They consist of a large Council room 60 by 25 feet, which is handsomely furnished; the wall adorned with gold colored paper, and floor adorned with Brussels carpet, a central hall, a billiard-room and a small reading room, both of which are well used by the members, who now number about 70 strong. The officers at present are: George Cullen, President; James O'Donnell, Vice-President; J. T. Murphy, Treasurer; J. Brody, Financial Secretary; M. Houlihan, Recording Secretary; and Philip O'Toole, Marshal. A library in connection with the society is talked of, and a committee meeting was held yesterday to arrange for a bazaar to take place during next summer. CATHOLIC CHAPLAIN IN EGYPT. Many of our readers are aware that the Rev. R. Brindle, late Military Catholic Chaplain at this station, was one of the priests who accompanied the British army to Egypt. The many friends of the rev. gentleman in this city will be glad to read of his self-denying and generous conduct in the administration of his duties during the late campaign. An officer, says the "Army and Navy Gazette," writing to us under date Sunday, September 3rd, asks, "Why has not the clergyman been up here yet? It is a week since the Roman Catholic priest arrived. It is disgraceful that our dying men should be ministered to by him as they are, when there is a large staff of Chaplains sent out. There has been a talk of his coming for several days, but no service to-day. Mr. Brindle, I think, is the priest's name. He has buried all our men and attended to all their death beds. Poor man, he complains bitterly that he cannot get his vestments up, but that he cannot get his determination in pushing forward so quickly." Another Catholic Chaplain, Father Belloni, was wounded while ministering to his flock on the battle field.—Austrian Recorder.

enjoying the good things of this life, would fall to aid the poor by the wealth bestowed upon them. In giving to the poor they were lending to the Lord, and in helping the orphan and friendless they were helping Christ Himself. Such a brief synopsis can convey but a faint idea of a most powerful and effective discourse.

LOCAL NEWS.

George Code, who shot and killed Patrick Delaney in Peterborough, was found guilty of manslaughter at the assizes and sentenced to eight years in the penitentiary. Then the children, who were trained by their excellent teacher, Miss Hopkins gave songs and recitations. The address beautifully illuminated. This extensive parish is attended by the Basilian Fathers and the good churches, schools, and plenty of the flock show the fruit of their zeal and indefatigable labors. OBSERVER. HALIFAX ITEMS. ST. MARY'S, Y. M. C. S. The Young Men's Temperance and Benevolent Society have a new building on St. Mary's Street, nearly opposite the Union Protection Hall. They consist of a large Council room 60 by 25 feet, which is handsomely furnished; the wall adorned with gold colored paper, and floor adorned with Brussels carpet, a central hall, a billiard-room and a small reading room, both of which are well used by the members, who now number about 70 strong. The officers at present are: George Cullen, President; James O'Donnell, Vice-President; J. T. Murphy, Treasurer; J. Brody, Financial Secretary; M. Houlihan, Recording Secretary; and Philip O'Toole, Marshal. A library in connection with the society is talked of, and a committee meeting was held yesterday to arrange for a bazaar to take place during next summer.

COMMERCIAL.

London Markets, London, Oct. 23. Wheat, Spring, 100 00 to 100 00; Fall, 98 00 to 98 00; Barley, 100 00 to 100 00; Oats, 98 00 to 98 00; Beans, 100 00 to 100 00; Peas, 100 00 to 100 00; Potatoes, 100 00 to 100 00; Apples, 100 00 to 100 00; Butter, 100 00 to 100 00; Eggs, 100 00 to 100 00; Flour, 100 00 to 100 00; Sugar, 100 00 to 100 00; Coffee, 100 00 to 100 00; Tea, 100 00 to 100 00; Spices, 100 00 to 100 00; Oil, 100 00 to 100 00; Tallow, 100 00 to 100 00; Soap, 100 00 to 100 00; Candles, 100 00 to 100 00; Iron, 100 00 to 100 00; Steel, 100 00 to 100 00; Coal, 100 00 to 100 00; Lumber, 100 00 to 100 00; Hides, 100 00 to 100 00; Skins, 100 00 to 100 00; Wool, 100 00 to 100 00; Cotton, 100 00 to 100 00; Linen, 100 00 to 100 00; Silk, 100 00 to 100 00; Gold, 100 00 to 100 00; Silver, 100 00 to 100 00; Exchange, 100 00 to 100 00; Bills, 100 00 to 100 00; Shares, 100 00 to 100 00; Bonds, 100 00 to 100 00; Consols, 100 00 to 100 00; Stocks, 100 00 to 100 00; Debts, 100 00 to 100 00; Loans, 100 00 to 100 00; Advances, 100 00 to 100 00; 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