VOL. 6.

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LONDON, ONT., FRIDAY, NOV. 2, 1883.

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(OFFICIAL.) DIOCESE OF LONDON.

LONDON, ONT., Sept. 17th, 1883. REV. AND DEAR SIR,—We beg to London, Ont., Sept. 17th, 1883.

Rev. And Dear Sir,—We beg to announce to you that our annual ecclesiastical retreat will begin this year at Mount Hope on Monday, the 5th of November, and will terminate on the following Saturday. The retreat is a time of special graces and blessings of which every good priest is desirous to avail himself in order to promote the work of his salvation and sanctification. In the midst of the distracting cares and responsibilities of the holy ministry, and especially of the pastoral office, we are exposed to neglect the all-important affair of our own sanctification, and yet by neglecting it we neglect our own true happiness and eternal interests; whilst our holy ministry must be like the barren fig tree of the Gospel, having the leaves and promises of fruitfulness, but in reality bearing no spiritual fruit of sacerdotal zeal and fervour to feed the hungry souls of our people.

The object of the retreat is to enable us to repair past negligences and failings, to take practical resolves.

The object of the retreat is to enable us to repair past negligences and failings, to take practical resolves and efficacious measures to promote our own personal sanctification, to stir up the grace of God that is within us by the imposition of Episcepal hands, and in the strength of our revived priestly spirit to return to our posts of duty resolved to do our utmost to promote the glory of God and the salvation of souls.

vation of souls. You are of course required to be present at the coming retreat; and we wish it to be distinctly understood that no priest of the diocese may absent himself except for grave cause and without our express of the diocese may absent himself except for grave cause and without our express sanction. In this connection we wish to impress on the pastors the duty of coming prepared to pay the amount of the contribution to which their respective missions stand pledged for the work of building the new cathedral. We have been, for months past, carrying on this work by borrowed money, for which we have to pay a heavy interest, and we are even now very heavily in debt. If each pastor would pay the amount due by his mission we would thereby be greatly relieved and would be in a position to put the cathedral under roof this Autumn without involving ourselves and the diocese in too oppressive a debt.

We are confident you will do your utmost to co-operate with us in this great work, and that as far as in you lies you will gladly help in bringing to completion a structure that will redound to the glory of God and the honor of our Holy Faith, and that will stand for centuries an eloquent monument of the faith and piety of the clergy and faithful of the diocese.

ent monument of the faith and piety Wishing you every blessing,

I am, Rev. and Dear Sir,

Yours very sincerely in Christ, JOHN WALSH. Bishop of London.

HOUSE OF PROVIDENCE, TORONTO

LETTER FROM ARCHBISHOP LYNCH. The following communication was read in all Catholic churches in Toronto on the

ST. MICHAEL'S PALACE, Oct. 28. As next Sunday, the 1st of November, is the day to take up the annual collection for the support of the inmates of the House of Providence, we consider ourselves called upon to press in a special manner the claims which this great institution has upon the good paper of this situation. tion has upon the good people of this city

There are nearly 500 inmates, by far the largest number in any charitable institution of the country. The wants of the poor of this city, always increasing, appeal to every charitable heart, especially for the coming winter.

A great many poor emigrants from Ireland come out with large families. They cannot support them until they get work. cannot support them until they get work. The House of Providence receives the children for a time till the parents are able to procure a home for them. This temporary relief has been of immense value to many of the poor parents burdened with children. In fact the children would have to be abandoned or sent to Protestant homes were it not for the House of Providence. Out-door relief had to be given to a greater number than usual during the winter. There are in

had to be given to a greater number than usual during the winter. There are in the House at the present time S5 sick and incurable women, who have to be attended to as little children, besides an equal number of aged and indigent persons, many of whom were once well off.

In Paris, France, there is a society of highborn ladies, who spend two or three hours every day in turn in an Incurable Hospital doing all the offices of nurses, washing and dressing the sores, changing the bandages and linen, &c., &c. This is truly Catholic and heroic, imitating St. Elizabeth, Queen of Hungary, and many

Elizabeth, Queen of Hungary, and many others of royal blood. There are 68 helpless old men, who also require care as that of children, 122 or-phan girls, and 130 orphan boys have to be fed, clothed, bedded, and schooled. Two hundred and fifty large loaves of

bread baked by the sisters, are consumed. The oven is never cool. There is no paid servant in the House: were not this the case a large amount of money would be spent. Another large expense had to be incurred this year and last. There was no adequate accommodation for the inmates spent. Another large expense had to be incurred this year and last. There was no adequate accommodation for the inmates to hear Mass, and a chapel of fair proportions was built, together with other accommodations, on which there is considerable debt, but God will inspire some of his servants devoted to the Most Blessed Sacrament to help to liquidate it. Then the roof of the main building had to be removed. It was defective and leaking in many parts, and injuring the house very seriously. Of necessity it had to be replaced by a new roof costing over \$2,000. When anything is absolutely needed for God's house or God's children we do not hesitate to permit debts to be contracted, as Holy Providence always manifests His care of His own children. He inspires His servants to supply His place. What would become of these 500 inmates if they were to be abandoned?

The poor, to whom God has promised to be a Father, look to Him through you in their need of assistance. The good Sisters who have all the trouble and anxiety of collecting funds and managing so large an institution, suffer a great deal

iety of collecting funds and managing so iety of collecting funds and managing so large an institution, suffer a great deal mentally and bodily, but they act as servants of Christ, and their confidence in His mercy has been justified. Whatever you enable them to do for the little ones of Christ He will hold as done for Himself. Oh! what an honour to dress and bandage the wounds—to feed Christ in the hungry. hungry. How rich will be the reward of the

sisters and benefactors of the poor. In other places committees are instituted to other places committees are instituted to collect funds for such institutions as the House of Providence. This is attended with great trouble and anxiety, but it relieves the sisters and leaves them enough to do to take care of the many poor; but with us the good sisters do all. It is edifying to see them humbling themselves so far as to stand in the market-place to receive alms for God's poor; to see them go ceive alms for God's poor; to see them go from door to door, and in the depth of from door to door, and in the depth of winter, on sleighs, going from farm house to farm house collecting provisions to feed the poor. We are often afraid that the corpses of some of these good sisters will be returned frozen to Toronto. They have done for years past the work of the "little sisters of the poor," lately established in France. To feed, without clothing, 500 inmates at the low figure of \$1 per week, exceeds \$26,000 yearly; then if clothing, house repairs, and cleaning be added, together with the water rate, which at half rate amounts to \$424 yearly, the cost of keeping the large house is very at half rate amounts to \$424 yearly, the cost of keeping the large house is very great, and great, too, is the trouble and anxiety to meet all calls. The merciful providence of God alone is relied on to supply all wants. The medicines, coffins, and burial expenses, too, of a great number of poor, who find an asylum to prepare for a happy death, amount to a great deal. We need not mention here the various sources from which help comes. They are known to the people themselves. They press but very lightly on each individual, yet all have the consolation of knowing that God's poor are cared for both in life and press but very lightly on each individual, yet all have the consolation of knowing that God's poor are cared for both in life and death. Some legacies have been received from time to time, which benefit the souls of the givers more than the poor, even independent of their continual prayers. We would exhort our good people to think more of their own souls in their last wills. They often neglect themselves and leave all to be some of their continual prayers. We would exhort our good people to think more of their own souls in their last wills. They often neglect themselves and leave They often neglect themselves and leave all to heirs, who may very soon forget them. They send nothing, or very little, before them to weigh in the balance of Divine justice against their sins. A grand funeral with a long line of carriages, an expressive offic and grand markle toul). expensive coffin and grand marble tomb, too often administer to the pride and consolation of the living rather than help the dead. Those who give to the poor but lend to the Lord, and He will repay both principal and interest at the moment of death, when the soul is balancing between

Yours in Christ, + John Joseph Lynch, Archbishop of Toronto.

NOTES FROM ROME.

a miserable and a happy eternity. "Alms-deeds free from death, cleanse from sin, and cause us to find mercy and life eternal."

BY THE PILOT'S SPECIAL CORRESPONDENT. Rome, Oct. 5.—The Rev. Dr. Donnelly, who, on the occasion of Cardinal McCabe's visit to Rome to receive the Cardinalitial hat and take possession of his titular church, acted as the Cardinal's Secretary, has just been appointed Auxiliary Bishop of Dublin, by the Propaganda. Dr. Don-nelly has excellent qualities and is uni-versally respected. The failing health of the Cardinal has rendered it necessary for him to entrust much of the work of his extensive and important Archdiocese to

another.

The newly-appointed Bishop of the Diocese of Hamilton, Ontario, arrived in Rome a few days ago. As I have already mentioned in The Pilot, his return to Rome is for the purpose of being consecrated here. He has returned to his former residence at the Minerva, the chief house of the Order of the Dominicans in Rome to which Order he belongs. His another. house of the Order of the Dominicans in Rome, to which Order he belongs. His consecration will take place in the Church of the Minerva, as it is thought, on the second Sunday of November. The consecrating Prelate on the occasion will be His Eminence Cardinal Howard. The assistant Prelates at this consecration will be Mostigners Vincenze Legne Sallus, of be Monsignore Vincenzo Leone Sallua, of the Order of Preachers, Archbishop of Chalcedonia, and Commissario of the Holy

regard on leaving Rome, a few weeks ago. His withdrawal from the office of Socius is regretted by the Irish members of the Order. P. L. CONNELLAN.

FAITH.

The following beautiful and instructive sermon was preached last Sunday even-ing by Rev. Father William, O. S. F., in St. Joseph's Church, Chatham.

"We walk by Faith and not ty sight." 2. Cor. St. Agathon, the hermit, was renowned

St. Agathon, the hermit, was renowned for his great sanctity of life, especially for his solid humility. His brother hermit, however, wished to put his piety to the test. "Father," he said to him, "a great many are scandalized at you, because you are proud and over-bearing; you despise others and slander them in order to make others and stander them in order to make yourself appear more virtuous. Others again report that in spite of your grey hairs, you are addicted to the vice of impurity." Agathon replied: "I must confess that I am a sinful man, and I cannot deny my wickedness." He then prostrated himself upon the ground and begged his brother to implore for him the mercy of God. Being convinced of the true humility of brother Agathon, his fellow-hermit brought up other accusations which he bore with the deepest humility. "Yes! and they say that you have denied the faith. You are, then, an apostate!" When Agathon heard these words his brow beagation near these words his brow became dark and wrinkled, and with indignation he exclaimed: "I an apostate! by my soul never, never! If I were the greatest sinner never would I deny the faith. for if I fell away from Christ and his church I could not receive the forgiveness of my sins. Without faith I would be lost—lost forever! You may call me anything, but not a renegade." Agathon is right, my brethren, for whosoever falls away from the faith severs himself from God and cuts asunder the last tie which unites him to the great Creator. Cling to the cross and your holy faith, for faith is the root and foundation of salvation. Without faith no one is a child of God. "Unless we walk here in faith, we cannot there in onder life walk in God's sight," says St.

Augustine.
As the subject of faith is of such rudimental and grave importance, I will en-deavor this evening to speak on the Faith of the Catholic Christian.

of the Catholic Christian.

What is faith, properly speaking?

Properly speaking, it is only in things which we neither see nor understand, that we do believe; for if we see anything with our eyes and examine it by our senses the knowledge we acquire of it by this means is not faith but experience. If we come to the knowledge of anything by a train of arguments drawn from known by a train of arguments drawn from known principles, or by comparing the known properties, relations and connections of things together, the knowledge we acquire by this means is not faith, but reason and demonstration. But faith or belief, strictly speaking, embraces only the knowledge we acquire of things from the testi-mony of others, even though we never

Examples of this are every day before our eyes. Learners of art and science must take many things at first upon their master's word and believe many which they neither see nor understand, and yet have no difficulty in doing so on the authority of their master, who declares them. If this be the case in daily instances about the things of this world where the testimonies are only of men where the testimonies are only of hier, how much more ought it to take place concerning the things of the other world and where it is God who declares them and has them declared by his organ, the Church. It is plain we can never discover the things that are supernatural either by reason or experience, and that except God Almighty reveal them to us we must eter-

Almignty reveal them to us we must eter-nally remain ignorant of them. "No man," says Christ, "knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal them," Luke X. If God, therefore, discover any supernatural truth to man-kind, who can refuse to believe it upon his word, even though he cannot understand it. Can we be surprised that we should not understand spiritual things when there are thousands of bodily things before our eyes every day which we cannot comprehend? Is it a matter of wonder that our finite understandings should not be able to see what belongs to an infinite God, or penetrate into the views and reasons of an all-wise Being? Or shall we poor weak creatures presum to decide what is possible for our Almighty Creator to do or not to do? Or what s becoming and fitting his infinite wisdom

But to understand this matter to the bottom, we must observe that there are three things which may be considered in any object of our knowledge, its existence itself, the manner how it exists, and the

reason why it exists.

Now it is plain that we may know some one or other of these three things, without knowing them all.

We know that wheat sown in the earth grows up to a new crop with great in-crease; this fact we know for certain; the reason why this is so we also know, to wit, to supply food for man; but the manner how it is so we cannot comprehend. If one takes any medicine it pro-duces certain effects in his body. That the Office, and Rt. Rev. James V. Cleary, Bishop of Kingston, Canada. A special interest surrounds the appointment of Father Carberry to this Diocese, as he was wholly unconscious of the intentions of the Soviation of the Soviation

of the world can never clearly explain.

From time to time comets are seen i

the heavens, and, by the observations of the learned it appears that they run in a course quite different from the other heavenly bodies and with an immense velocity. That comets exist we know for certain the course of the cou tain : but in what manner they run such a singular course, or why they do so, or what purpose they serve, who can explain

If, therefore, even in things before our eyes, though we be certain of their existence, we are so often ignorant of the why and the how, is it to be wondered that we

and the now, is it to be wondered that we are ignorant of things supernatural?

Therefore, if God reveals it to us that such and such things are so, and though we cannot understand the why and the how, we must believe, even though in appearance they seem contrary to our idea of things.

of things.

What now is Faith in Jesus Christ?

It is the firm belief of all those heavenly truths which he has revealed to man concerning God and eternity and the sal-

vation of our souls.

Could not man have acquired the knowlcould not man have acquired the knowledge of those heavenly truths by his own strength? No. It was impossible for man, by his own abilities, ever to have attained the knowledge of them. These truths are above nature, they belong to another world and many of them depend solely upon the will and good pleasure of God, and, therefore, could never have been known to man unless God had re-God, and, therefore, could never have been known to man, unless God had re-vealed them to him. Hence the holy scripture says: "Hardly do we guess aright at things that are upon earth and with labor do we find the things that are

with labor do we find the things that are before us, but the things that are in heaven who shall search." Wisd. IX. ch.

Has Christ left us a rule by which we may know the truths he has revealed? Most undoubtedly; and this rule is a plain, comprehensive and certain one.

The Catholic Church teaches that this rule of faith is the Word of God as interpreted by the Church. No rule can be

rule of faith is the Word of God as inter-preted by the Church. No rule can be plainer or more adapted to the infirmity of human nature. For let a person be ever so illiterate, if he even cannot read, and have but the smallest degree of comand have but the smallest degree of common sense he can always be instructed in what is necessary for him to know by the church's teaching. In ages before printing was ever invented, thousands and thousands learned the necessary Christian duties and doctrines by this easy rule, expressed in the Apostles' Creed: "I believe in the holy Catholic Church." This rule is certain worthy of the divine wislieve in the holy Catholic Church." This rule is certain, worthy of the divine wisdom and goodness of Christ. The certainty of this rule appears from the nature of the rule itself; for this does not consist in the private opinion of a few particular persons, but in the unanimous doctrine of the great body of the pastors of the Church spread throughout the whole world. Now these pastors are exceedingly numerous; they are spread throughout all nations and they differ from one another in their country, language, manners, government and worldly guage, manners, government and worldly interests, and even in their opinions about matters of knowledge and learning. When, therefore, they all agree in giving us the same interpretation of scripture, or in declaring to us any truth of religion, is it not infinitely more certain to follow the decision of this body of teachers than our own private judgment? Would not a man be a fool to prefer his own intera man be a fool to prefer his own inter-pretation to the just and approved civil law of the land in opposition to the decis-ions of the body of judges and jurists? Is not the finger of God strikingly

shown in his Church, when he keeps such multitudes of men united in religion, multitudes of men united in religion, who so widely differ in everything else. Hence St. Cyprian says: "He cannot have God for his Father, who hasn't the Church for his mother." You know well what St. Augustin says: "I would not even believe the gospel unless the Church moved me to do so." How certain we are if we take the Church as our guide in matters of the carricture, which according to St. Peter. scriptures, which, according to St. Peter, are hard to be understood. How immense is not the number of the unlearned? And even among those who are learned who can be sure of his own stability? But are not the scriptures a comprehensive rule of

Far from it. There are things believed and practiced by all Christians for which no authority is found in Scripture. Nay, which are contrary to the express words

of scripture.

The law of God laid down in scripture commands the seventh day of the week, which is Saturday, to be kept holy and no manner of work to be done on it. is not in the whole bible a single text annulling that law or dispensing with it, and yet all Christians think it lawful to and yet all Christians think it lawful to work on the 7th day and think it a duty to keep holy the first day of the week, or Sunday, in place of it. The Scripture expressly forbids to eat blood or things strangled, as a command of the Holy Ghost. (Acts XV). And yet this law is broken every day by Christians without scruple, though they have not the authority from the bible to do so. All Christians believe the scriptures to be the Word of God. written by the inspiration of the God, written by the inspiration of the Holy Ghost; yet it is impossible to prove from the books of the Canon of the bible that the writers of these books were all inspired by God, that the books, as we have them, are such as were written by them without addition, diminution, or corruption; or that the translations made of them are faithful, and agree with the originals.

What is the consequence of these reasonings?

That seeing the written word alone, as interpreted by every man's private judgment, cannot be the plain, certain and comprehensive rule of faith left us by Christ, who said: "I have yet many things to say to you; but you cannot hear them interpreted by every many things to say to you; but you cannot hear them interpreted by every man's private judgment, cannot be the plain, certain and werenched out, and general injury infliction Nov.

1.50, will be had comprehensive rule of faith left us by Christ, who said: "I have yet many things to say to you; but you cannot hear them interpreted by every man's private judgment, cannot be the plain, certain and comprehensive rule of faith left us by Christ, who said: "I have yet many things to say to you; but you cannot hear them interpreted by every man's private judgment, cannot be the plain, certain and comprehensive rule of faith left us by Christ, who said: "I have yet many things to say to you; but you cannot hear them interpreted by every man's private judgment, cannot be the plain, certain and comprehensive rule of faith left us by Christ, who said: "I have yet many things to say to you; but you cannot hear them interpreted by every man's private judgment, certain and comprehensive rule of faith left us by Christ, who said: "I have yet many things to say to you; but you cannot hear them interpreted by every many that is a say to you."

ereign Pontiff and the Propaganda in his regard on leaving Rome, a few weeks ago. comes to have this effect all the physicians come he will teach you all truth." John come he will teach you all truth." John xyi.—"He that will not hear the Church, let him be to thee as a heathen and a pub-lican." Hence the Bible is our material lican." Hence the Bible is our material guide and the Church our formal guide and both of these are united in the one certain, plain and comprehensive rule of faith: "I believe in the One, the Holy,

Catholic and Apostolic Church." Our faith in this rule must be firm.

As St. Peter said to Christ: "To whom shall we go, for Thou hast words of eternal life," then the faithful Catholic says: "To whom shall we go, for Thou O Church of God, being the oracle of God, hast words of eternal life!"

Take an instance: What would you think of a friend who would bargain that think of a friend who would bargain that in spite of his present trust in you, he might be allowed some day to doubt you, who, when a thought came into his mind that you were playing a game with him, or that you were a knave, did not drive that thought from himself with indignation or laugh it away, but considered that he had an evident right to indulge it, nay, should be wanting in duty to himself unless he did? Would you not think that your friend trifled with truth, that he was unjust to his reason. that he was wanting your friend trifled with truth, that he was unjust to his reason, that he was wanting in manliness, that he was hurting his mind, if he did not banish such doubts about a true and trustworthy friend? Give me, you would say, for my friend, one who will unite heart and hand with me, who will take my part and who, though he may sometimes be critical, will always be anxious that others should also

always be anxious that others should also have faith in me.

What would you say of a friend that listened to every idle story against you?

You would not trust him and like his absence better than his company.

Thus, a Catholic, who follows out a doubt against his Church, is not any more a faithful member.

a faithful member.

You will sometimes hear of Catholics falling away, who will tell you it arose from reading the Scriptures, which opened their eyes to the "unscripturalness," so they speak, of the Church of the Living God. No, scripture did not make them God. No, scripture did not make them disbelieve; they disbelieved when they opened the Bible, they opened it in an unbelieving spirit and for an unbelieving

They began, in self-will and disobedi-

They began, in self-will and disobedience, worshipping their own dear selves and their own private judgments in opposition to what Christ says: "He that will not hear the Church is a heathen," etc., and they become apostates, drifted to and fro by every wind of doctrine.

Have we not the most alarming instances of this in history? With the Bible open before him Muncer finds that titles and great estates are impious usurpations contrary to the natural equality of the faithgreat estates are implous assurpances of the faithful. He invites his followers to praise God for finding this in the Bible, and they proceed, with fire and sword, to exting the control of the control pate the impious and possess themselves of their property. Next comes a Dutch shoemaker named Becold or John of Leyshoemaker named Becold or John of Leyden, who finds in the Scriptures that established law is a restriction on liberty, and behold the sapient son of Crispin flings away his tools, puts himself at the head of a fanatical mob and proclaims himself King of Sion. He takes 14 wives at once, asserting that polygamy is Christian liberty and a privilege of the saints. Joanna Southcote, the "Praise God Barebones," the Mormons and hosts of others are undeniable proofs of the dangers of self-trust and private judgment. gers of self-trust and private judgment. In conclusion, I most earnestly remind every Catholic here to exercise a lively

faith i. e. faith enlivened by good works. St. James says: What shall it profit if a man say he hath faith, but hath not works. man say he hath faith, but hath not works. Faith, if it have not works, is dead in itself. The devils also believe and tremble. Do not risk to believe in that comfort-

Do not risk to believe in that sale able doctrine, which makes the path to heaven quite smooth and easy: "Christ has left nothing for us to do, except to

If this doctrine were only safe, it would certainly be a decided improvement on the good old Catholic method of penance. It has widened and smoothed narrow and rugged way of salvation; and a Christian may now go to heaven on a comfortable turn-pike, if not on a rail-

Verily, ours is an age of improvement. We have greatly improved on the example of St. Paul, of John the Baptist and of Christ Himself. Do not be deceived, my Brethren !- there are not two different roads to heaven; the one ancient, the other modern; the one strewn with thorns and the other with roses; the one offering us pardon on condition of good works and the other bidding us to be of good cheer—for that faith alone will save us. Remember what Melancthon said to his dying mother who asked his advice as to the religion she should then embrace: "The new religion is the more convenient, but the Catholic is the safer."

Hold in your hand the lantern of faith lit up by good works. Amen.

VANDALISM.

One of the grossest outrages that ever occurred in this city was, on Monday evening, perpetrated in St. Peter's Cathedral. The organist having visited the cathedral shortly before the time fixed for holding the Rosary service was astonished to find the organ mutilated and damaged to an extent rendering it almost useless.

The run of stops, fifteen or sixteen in number, had been sawed off close to the to find the organ mutilated and damaged to an extent rendering it almost useless. The run of stops, fifteen or sixteen in number, had been sawed off close to the instrument, the keys all twisted out of place, and the front of the organ hacked. The handle of the bellows had also been twenty-definition of the bellows had also been the bellows had also been the bellows had also been the bellows had been the bellows had also been the bellows h

o'clock, when the church had been temporarily vacated. Immediately on its discovery Father Tiernan placed the matter in the hands of the police. The offenders will, we trust, be speedily discovered and brought to justice. No punishment could be too severe for such law-lessness and villating. lessness and villainy.

OBITUARY.

MRS. HONORA O'KEEFE. We deeply regret to announce the death of Mrs. Honora O'Keefe, wife of Patrick O'Keefe, which took place in Grand Rapids, Michigan, on the 27th September last. The deceased laly was for many years a resident of London. She was a native of Oronmore, Co. Galway, Ireland, and a sister of Rickard Carrick, Esq., of Montreal. We had the pleasure of her Montreal. We had the pleasure of her acquaintance for many years, and admired her many amiable qualities. She was one of those Irish ladies of the olden time, in whom shone out all those brilliant qualities of ardent faith, sincere piety, and intense love of country. We hope the reward of a well-spent life awaits her in eternity. May her soul

awaits her in eternity. May her soul restin peace.

MR. RICHARD DINAHAN.

We deeply regret to chronicle the death of Mr. Richard Dinahan, which occurred on Friday last at Montreal, at the residence of his son, Mr. Patrick Dinahan. The sad intelligence of Mr. Dinahan's demise was first received here by Mr. John Keary, and as soon as it was made public excited the deepest and most widespread regret. The deceased gentleman had been for nearly forty years a resident of London. The old residents of the city all remember the venerable appearance of Mr. Dinahan, who for upwards of twenty-five years was in city employment. Deceased was a native of the County Clare, Ireland, and after serving a full term in the 86th Regiment, retired with the rank of Color and Pay Sergeant, after which he came to Canada in 1845, with the intention of devoting his attention to farming, and settled in the Township of Caradoc, near the village of Delaware. But the retirement of rural life had little or no charm for his naturally ardent disposition. He consequently moved to or no charm for his naturally ardent disposition. He consequently moved to London. For many years the deceased gentleman had been ailing; and some time ago left this city for Montreal

gentleman had been sainly; and some time ago left this city for Montreal where on Friday last, fortified by all the consolations of religion he passed away in his eighty-fourth year. The remains were brought here for interment. The funeral took place on Monday at 10:30 a. m. from St. Peter's Cathedral, when the Rev. Father Tiernan sung a solemn requiem mass. There was a very large congregation present, gathered to pay a last tribute to one whom they had so long known and justly esteemed. After mass Father Tiernan addressed the congregation on the necessity of men leading true Christian lives in order to prepare themselves for a holy and happy death. A good life is the certain forerunner of a good death. Since all men must die, it is indeed of absolute necessity, the eternal interests of their souls being at the eternal interests of their souls being at stake, that they prepare themselves for that awful and final moment which is to decide their fate for eternity, and that mo-ment is the moment of death. St. John ende their fate for eternity, and that mo-ment is the moment of death. St. John speaking of their dying a holy death pro-nounces them blessed, "Blessed" he says, "are the dead who die in the Lord," and the reason assigned by this great Apostle for this declaration is that resting as they will from their labors, "their good works will follow them." To obtain a holy and happy death should be the end and aim of

all our actions.

The Rev. Father spoke very feelingly and eloquently of the Christian life led by the good man whose remains were about to be consigned to the grave, showing that in all regards he was an exemplary citizen, a fervent and devoted Catholic, and a model parent. Father Tiernan's touching allusions to the deceased produced a very profound impression. The remains were conveyed to St. Peter's cemetery attended by one of the largest corteges for many years seen in London. The deceased gentleman leaves two sons, Peter and Patrick, the former being the eminent Father Dinahan of the Dominican order, the latter a respected merchant of Montreal. To both we tender a hearty expression of condolence in their bereave

DETROIT ART LOAN.

It is only just, taking, as the RECORD does, a deep interest in every true educational effort, to make a few editorial remarks on the magnificent collection art known as the Detroit Loan. Church has ever fostered genius and under her protecting wing and in her service was produced those masterpieces that even in this day of general art training remain unequalled. Our visit to the Art Loan was one of unqualified pleasure, and we only regret that space forbids us lingering on the many objects of beauty associated there. The necessity for this course is implied in the fact that there is over 6000 articles on view. Paintings by ancient masters as well as every modern artist of note, gem the walls, and masterly creations of the sculptor's art deck the corri-dors; rich laces, old armor, antique bronzes \$1.50, will be hailed with pleasure by our readers, and we can assure them of a delightful and instructive day. This is the last chance, as the Art Loan closes on

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Only a thorny cross, Unconscious of the pain it gives: Lifeless the fir, faded the moss, Yet, while the hand that plucked them live It is my cross.

THE WIZARD OF SAINTE MARIE

Wm. Seton in The Catholic World. CONTINUED.

"Well, if you must leave me," spoke Weepanee, "come back before the first snow, but come not as a destroyer of Ste. Marie." "Your dear scalp will be safe in Marie." "Your dear scalp will be safe in my hands," replied Atsan. "And my father—will you save him, too?" continued Weepanee.
"We will adopt him as well as you

you shall both be made Iroquois." * It was these last words of Atsan which most was these last words of Atsan which most infuriated the sachem, and now while Weepanee and her lover embraced for good-bye he muttered: "I am a squaw, indeed! Ob! why have I buried my indeed! Oh! why have I buried my tomahawk? I'd give all my beaver-skins my birch canoe, my priceless wampum belt for a tomahawk."

belt for a tomahawk."

"Love your enemies and bury the hatchet," answered the wizard in a sarcastic voice, which Weepauce and Father Daniel heard, and they immediately turned their faces toward a c'ump of laurels a

their faces toward a c'ump of laurels a few feet distant.

We may imagine the wonder of the Christian Indians of Ste. Marie the following day to see their chief absent himself from Mass Nor would Ontitarho pause at noon to say the Angelus; and when Father Daniel accosted him he turned his back and walked sullenly away arm-in-arm with Okitori, with whom he seemed to have renewed all his old-time friendship. Among the gossirs many things were whispered about Weepanee, who had not been seen since the previous evening. Was she ill? Or was it true that her father had forbidden her to leave her her father had forbidden her to leave her

The missionary was, of course, well-nigh heart-broken at what had occurred. He knew that Weepanee's love for an Iroquois had been discovered by Ontitarho, and that the latter had seen both himself and Weepanee conversing with Atsan. Nor did he doubt that the wizard was the author of all this trouble; and it was sad to think where it might end.

Ontitarho's example was ere long fol-lowed by others, and within a week a score or more of young men, who had never altogether approved of the mission ary's exhortations to peace and good-will towards their enemies, formed a circle around the wizard while Mass was going on in the chapel and listened with delight to his exciting descriptions of combats be-tween Hurons and Iroquois, from which the former always returned laden with countless scalps. "And how much more counties scalps. "And how much more glorious are these trophies of victory," exclaimed Oxitori, "than the stupid beads which the Blackrobe has given you to count your prayers by!" Whereupon, one by one, his hearers tore their rosaries apart and trampled the fragments under

Father Daniel, however, was not sorry to see that precautions were being taken to prevent a surprise by the Iroquois who, he knew, would be on the war-path before many months. He exhorted his pious flock to devote some hours daily to strengthening the palisade. "And those of you," he said, "who in your zeal for religion have buried your tomahawks must dig them up again. For great will be the blow to the faith in the Huron land, if this mission of Ste. Marie be de-

As time wore on, and Weepanee still did not appear, Ontitarho was more and more plied with questions concerning her. But to nobody would he reveal the cause of her punishment: he merely said that she was alive. And the poor girl suffered much during the long hot summer, fan-ning herself with the wing of a wild turkey. and with never a soul to speak to. Only' once a day did her father bring her food and water. On one occasion Okitori brought her a drink, but she dashed the cup in his face, and he came not a second

Poor Ontitarho! his father's heart all this while was torn with anguish. That his only child, in whom he took so much pride, should be enamored with a hated Iroquois, and that the latter should talk of his tribe adopting both himself and her, was enough to drive him distracted. And in certain things his mind did, indeed, appear to wander. Nor would be believe that Father Daniel, whom he had once so revered, was not what Okitori said h was—a spy and worthy of being put to death. "And if I was deceived in him, in

whom may I trust?' he would ask.
The wizard was certainly playing his part well. In his hands he held the life of both Weepanee and the priest. If he breathed a single word of what he knew regarding Weepanee she would immediately be stoned to death by the other squaws. And this her unhappy parent was well aware of. Therefore, in order was well aware of. Therefore, in order to bribe the wizard to hold his tongue, Ontitarho gave him gift after gift. He gave Okitori first five, then ten, then twenty beaver skins; and when these presents were declared not sufficient, he gave him the skin of a grizzily bear. Finally he made him a present of his birch canoe—the largest and finest of any canoe on the lake. Yet still the wizard kept hinting that his tongue would not keep silent unless he received more gifts.
"More, more, more!" he would say, "or
I will reveal that your daughter is be-

trothed to an Iroquois."
"Mean, avaricious wretch!" muttered the unhappy chief one day: "I am half tempted to dash your brains out and afterward to kill myself."

But while Okitori was thus impoverishbut while Okitori was thus impoverishing Ontitarho he had actually wrung from him a promise to murder Father Daniel. Yet why did the sachem hesitate to keep his promise? Even the wizard, subtile as was, was unable to account for the Jesuit's life being spared week after week;

Kill him soon; I am growing impatient."
Still Ontitarho's hand refused to strike the blow, because Weepanee had said: "Father, if a single hair of Father Daniel's head is touched I will proclaim aloud my own guilt; all who hear my voice will know that I am bound by an undying love to an Iroquois, and then I shall die a cruel death."

Nor was Father Daniel imparts of the

a cruel death."

Nor was Father Daniel ignorant of the imminent peril which hung over him. Ever and anon he heard ominous threats, while Okitori grew so boldly impudent as to curse him from the very threshold of the mission-house. Once he even succeeded in breaking up his catechism class. When the priest walked through the town many of the young men frowned and clutched their tomahawks, and sometimes little children spat at him. Yet never a little children spat at him. Yet never a thought of flight entered Father Daniel's mind. He fervently prayed that Ontit-arho might come back to the faith and that the wizard might be confounded in

that the wizard might be confounded in his wickedness. Where souls were to be saved, there Father Daniel would abide:
Ad majorem Dei gloriam.
One rainy morning towards the end of September, after the wizard and Ontitarho had had a long and angry talk together, the sachem entered his daughter's prison-chamber with a very distressed countenance. "What troubles my father?" in-wired Weenance, in tender accents: for ance. "What troubles my father?" in-quired Weepanee in tender accents; for she loved him dearly, albeit he had kept her so long in solitary confinement, and perhaps made it impossible ever to meet Atsan again. "Tell me, father, has Okitori been urging you anew to kill the Blackrobe?" "Yes," answered Ontitarho; "he has been pressing me harder than ever to fulfil my rash promise. But, estranged though I am from Father Daniel, 'twill break my heart to kill him. But the wizard, who, alas! knows the great power he wields, has threatened that if I reconstitute one hour longer he will

done and begin to chant my death-song."
"Alas! the way is dark; I am bewildered.
Oh! what must I do?" groaned Ontitarho,
burying his face in his hands. "Bid the good priest to flee-flee toward the rising

good priest to nee—nee toward the rising sun," answered Weepanee.

"Flee!" ejaculated the sachem, looking up. "Oh! he would not budge an inch: he knows not fear. What a glorious Huron brave he would make, could he only change his skin and learn to hate the Iroquois! Why, Father Daniel would rather be eaten by wolves than to flee."
"Well, if he tarries here his life may be a strong work of the tarries here his life may be a strong work."

oon be in great danger," continued Wee soon be in great danger, continued weer panee. "If the Iroquois at ac't us—as I expect they will before the first snowflake drops—think you that he will escape from the massacrewhich will follow?" "But may we not beat off the attack?" said Ontit-"Has your heart become so wedded arho. "Has your heart become so wedded to the Iroquois that you believe they are certain to be victorious? O my child! shame, shame, on you!" "But they are coming in tremendous force," pursued. Weepanee earnestly. "And I implore you to make Father Daniel, whether he will or no, flee toward the rising sun. Escort him yourselfinto the forest, show him the trail, forbid him to return; and as my Atsan will doubtless be at the head of the Atsan will doubtless be at the head of the Iroquois warriors, he will take the Black-

robe under his protection."

The chief made no response; he was in tears, and so was Weepanee. They were still weeping when a harsh voice outside was summoning Ontitarho to appear.
"Come forth," growled Okitori, who was
armed with a tomahawk— "come forth
and redeem your promise. I will wait no longer; my patience is exhausted." In another moment Ontitarho was facing him. "Are you ready?" asked the wizard. "I am," answered the sachem. "I acknowledge that the Blackrobe is deserving death : he is a secret friend of our deadli

est foes. Where is he?" "In the mission house, teaching Huron children to love house, teaching Huron children to love the Iroquois," answered Okitori, with a grim smile. "Then lend me your hatchet," said Ontitarho. Weepanee, who had heard what was said, was about to utter a shrill cry, which would undoubtedly have proved her death-knell, when, with a heavy thud, down dropped Okitori half-way across the threshold, and spattered over the floor were his brains. "Well over the floor were his brains. "Well done, father!" she exclaimed, springing forward and bending with savage delight

over the quivering corpse of the wizard.
"Well done!" echoed Ontitarho, spitting upon it. "But now I must haste ting upon it, "But now I must haste away and lead Father Daniel into the forest, whether he will or no. For great will be the uproar when Okitori's friends dis-cover what has happened. They will thirst for his scalp-perhaps, too, for

Scarcely had the chief spoken when yells and screams were heard without the palisade, and in a few minutes in through the gateway pell-mell rushed hundreds of terrified men and women, crying out: "The Iroquois are here! The Iroquois

In the great confusion which followed this startling alarm nobody heeded Okit-ori's mangled remains. Warriors, snatch-ing their bows and tomahawks, hastened to meet the advancing enemy; trembling mothers clasped their pappooses to their breasts. Weepanee clung to her father. But Ontitatho broke loose from her, and, ten, flourishing aloft the wizard's gory hatchet, took his place among the foremost defenders. Meanwhile, surrounded by a crowd of old folk and those too young to fight, was Father Daniel. He was giving them was rather Daniel. He was giving them
his last blessing, after which to the post of
danger he bent his steps; and soon there
was plenty for him to do.

Many a dying Huron received absolu-

tion, and among these, with tears of repen-tence, crawled the valient Ontitarho; an arrow had pierced his breast, and as his life-blood ebbed away he murmured the name of Weepanee. "Baptize her, my father," he said—"baptize her. For I wish to meet her in heaven; every Huron of Ste. Marie must perish to-day. "Oh! seek Weepanee and baptize her."

What the sachem predicted seemed too likely to come true. Desperately as the Hurons were defending the town the assaults of the Iroquois was like unto a whirlwind of demons; in full strength they and he would sometimes whisper in Ontitarho's ear: "Keep your promise. The Blackrobe is hateful in my sight."

Whirlwind of demons; in full strength they had come, and once inside the palisade there was no resisting them. Their tom.

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ahawks spared neither man, woman nor child, with the exception of Father Dan-iel and about twenty others; for this day's victory would not end to the taste of the victors without a bonfire of prison-

ers.
"I claim these as my captives," spoke Atsan, grasping Weepanee and the priest

But Father Daniel, who espied hard by a dying Huron, was resolved at all hazard to shrive him and give him absolution. to shrive him and give him absolution.
But hardly had he escaped from Atsan's protecting hold when he was pounced upon by a number of yelling savages.

"Let us begin the bonfire with the pale-face," cried these. In a brief space the missionary was bound to a stake. "Why does not your pale-face God save you

missionary was bound to a stake. "Why does not your pale-face God save you now? Is your God a squaw?" cried a macking voice. "Are you hungry?" shouted another Iroquois. "If you are, here is something to eat." And so saying, in derision he threw the victim an ear of corn to whose husks were providentially

corn to whose husks were providentially clinging a few raindrops.

By a superhuman effort Father Daniel freed his hands, and, catching the ear of corn, he bent over Weepanee, who, despite her lover, had flung herself at his feet; and now, even while the torch was being applied to the pine fagots scattered around him, he administered to the brave will have time. Yet indeed Weepanee had girl baptism. Yet indeed Weepanee had run very great risk in order to receive the sacrament. Already the sparks were singeing her robe; nor was it easy for

Atsan to save her.

"Now is our only chance," spoke the latter presently in a hurried whisper, and pulling her away from the circle of howling Iroquois, who were dancing about the writhing form of Father Daniel, dimly visible through the smoke and flames. "Come, come quick," he said. And with this Atsan snatched her in his arms and with the fleetness of a deer made off toward the forest.

This night, at the stillest hour, when the Iroquois had fallen asleep after the fatigues of the battle and the excitement of torturing to death the Huron prison-ers, Atsan stole back to the site of Ste. Marie, and, threading his way amid the smouldering remains of the houses, he sought the spot where Father Daniel had breathed his last. Peering above the ground was the charred stump of the post to which he had been tied, and, as Wee panee had requested, he stooped and gathered as much of the hallowed ashes as he was able to carry away in both hands. Then, just as the dawn began to break in the east, he and Weepanee—the latter with many a tear—plunged deeper into the forest. On and on they journeyed until, after travelling half a moon and enduring much hardship, they came once more in view of the water. It was a charming spot, just where Lake Superior falls into Lake Huron. "And in these bright rapids and long, sweeping eddies fish must abound," spoke Atsan. "Yes, let us pause here," said Weepanee. "And we will name our new home after the dear one where I was born and which Father Daniel loved so well.

"For your sake I, too, love the name of Ste. Marie," said Atsan, touching his lips to hers. "Therefore let us call it Ste.

"And with drops from this pure, spark ling current let me baptize you," said Weepanee. "Then we shall both be Christians."

Many years afterward, when the first white explorers came here, a big cross was found planted at the edge of the water, and planted at the edge of the water, and crosses, too, were faintly visible cut in the bark of some of the trees. They likewise found a few Indians settled near the rapids—a happy, innocent band, who still retained such traces of the Catholic faith as Atsan and Weepanee had bequeathed to them. These red men have now disappeared, but this beautiful spot is known to-day as the Sault de Sainte Marie.

THE END.

THE POET-PRIEST'S HEROES.

"Whether you like it or not, whether you think it or not," said Father Abram J. Ryan, the "poet-priest of the South," to a large audience in the Church of St. Agnes, in East Forty-third street, recently, we are all hero worshipers. The world worships success, and heroes are those who achieve success in whatever walks of life they may be." In Christ, the speaker said, was found the principle of all spiritual heroism. Christianity had prouced the greatest heroes that the world had ever seen.

The words of the "poet-priest" were

uttered in an earnest, positive tone, and were accompanied by gesticulation which, although simple, was strikingly graceful. The listeners saw before them a blackcassocked priest of rather large stature, with a broad, fat face and a high forehead, beneath which were a pair of half-closed eyes. Long, flowing, dark hair, streaked with gray, covered the well-shaped head, and at times stray locks half concealed the high forehead. A sleepy expression seemed to cloud the good-natured face at first, but the speaker soon became deeply interested in his theme of "Heroes, Secular and Saintiy," and his half-closed eyes developed a wonderful expressiveness and from between his tightly closed lips issued words of stirring and persuasive cloquence. Father Ryan said that it was true that heroes were children of fate, but the world's greatest heroes were those whose heroism was based on the divine spirit of Christianity. The sacrifices and noble deeds of the laborers in the Church were extolled, and the speaker paid a high tribute to the women who gave up the world's pleasures entirely to serve God and God's creatures. With stern impressiveness Father Ryan said: "I have read in a newspaper a statement made by somebody that often nunneries are little better than houses of prostitutions." tion. The answer to such a statement is a cowhide and a blow. The higher degree of heroism practiced by these self-sacrific ing women cannot be correctly judged by the low standards of some men's lives." The heroes of Christ die, but their memories remain and are perpetuated through all ages by magnificent temples. Father Ryan took pride in the fact that he was a Southerner, and in alluding to Colonel Ingersoll as one of the nineteenth century heroes said that he was glad that Ingersol had not been a Confederate Colonel.

Brooklyn Examiner.

LUTHER'S PUBLIC CHARACTER, AS DESCRIBED BY REV. DR. ALZOG IN HIS UNIVERSAL CHURCH HISTORY.

Luther closed his career of a Reformer as he had opened it, breathing hostility against the Pope, and uttering driveling contradictions like the following: "The Pope is the most holy and the most devil-ish of fathers." His teachings, like his life, are full of inconsistencies. Shortly before his death, he declared that the Shortly Scriptures contained mysteries and un-fathomable depths, in the presence of which one must humbly bow his head.

But however numerous and glaring may have been the inconsistencies of Luther's life and teachings, he was always at one with himself in insolent pride and selfsufficiency, and in the testament contain-ing his last will showed his usual impatience and contempt of all the accepted forms of human right and law. Judging Luther by the wonderful activ-

ity and tunultous excitement of his life, he is one of the most remarkable men the world has ever produced; but regarding him in his character as a reformer of the Church, he made the most disastrous church, he made the most disastrous failure of any person who ever attempted that difficult task, for the reason that he was totally destitute of the necessary virtues of charity and humility. Arrogantly rejecting the authority of the Church, he soon learned that he had acted precipitately and unwisely, and was forced to shelter himself behind it to successfully defend himself against his adversaries. That he possessed courage is undeniable; tut it is equally true that his courage frequently degenerated into foolish bravado. His degenerated into foolish bravado. His activity was ceaseless and untiring, and his eloquence popular and captivating, his mind quick, his imagination brilliant, his character unselfish, and his temper profoundly religious. This evermatering religious sentiment, so characteristic of his system, contrasts strangely with the habit-ual blasphemy and sarcasm of his langu-age. Hence, Erasmus said that he was a

age. Hence, Frasmus said that he was a compound of two personalities. "At times," says the scholar of Rotterdam, "he writes like an apostle and again he talks like a fool." His jests are so coarse, and his thrusts so reckless, that he seems utterly forgetful of the figure he is cutting or the spectacle he is presenting to ting, or the spectacle he is presenting to the world. When I pray (i. e., say the Our Father), said Luther, on one occasion I can't help cursing the whole time. Whil declaiming against the use of arms in vin-dicating the rights of religion, he put forth principles and employed language that might have done honor to a Jacobin of the eighteenth century. Apparently unlimited freedom in interpreting the Holy Scriptures, he refused to his adversaries the right which he vauntingly arre gated to himself; and while proclaimin the glorious prerogatives of free inquiry conducted himself toward his most de voted adherents, and most intimate friends Melanchthon among the rest, as a tyraniand despot. So imperious was he and despot. So imperious was he in the assertion of his magisteria oth a glutton and a drunkard, having so little regard for ordinary proprieties that he brutally wrote to his wife, in a like a Bohemian and swilling like a Ger
"17. Most of the apostles of Protestantman, thanks be to God," that in speaking of marriage, the most sacred of s stitutions, he gave utterance to thoughts so indecent in language, so coarse and revolting, that one seeks in vain to find an

apology for him in the lax morals of that lax age; and that he employed this lan-guage not alone at table but in his pub-lished writings, and public addresses, one feels bound, apart from any consideration of the perversity of his principles or the falsity of his teachings, to say that he is hardly such a person as would be singled out as having received a vocation to inaugurate and carry out a moral reform. It has always been characteristic of those who have had any success in carrying out reforms in the Church that they began their work by first reforming themselves, and it is hardly necessary to remark that this was not buther's method. To dis cover the notes of a reformer in the un governable transport, the riotous pro-ceedings, the angry conflicts, and the intemperate controversies which made up the life of Luther, presupposes a partiality

amounting to blindness.
"It must be evident," says Erasmus, "to the most feeble intellect, that one who raised so great a storm in the world, who always found pleasure in using language either indecent or caustic, could not have been called of God. His arrogance, to which no parallel can be found, was scarcely distinguishable from madness; not be supposed possible in one doing the work of God."

Pallavicini. of the Council of Trent, "were extravagant and abnormal, rather than choice and cortrans to the sacredness of that marria rect, resembling more some gigantic off-spring of immature birth, than the shapely babe brought forth after the lapse of nature's appointed time. His intellect babe brought forth after the lapse of nature's appointed time. His intellect was vigorous and robust; but its strength was expended in pulling down, not in building up. Gifted with a tenacious memory, he had acquired a vast deal of erudition, which he poured forth, as the occasion demanded, in impetuous torrents resembling a thunder-storm in its angry and destructive fury, rather than the refreshing rains of summer, that brighten island of saints, should not afford standfreshing rains of summer, that brighten and gladden the face of nature. He was an eloquent speaker and writer; but his eloquence was more like the whirl-wind, blinding the eyes with a cloud of dust, than the placid flow of a peaceful fountain, delighting them with light and color. His language was such that, throughout the whole of his works, not a single sentence can be found wholly free from a certain coarseness and vulgarity. Courageous to temerity in prosperity, he was cowardly to abjectness in adverse fortune. Pro fessing his readiness to remain silent if his adversaries would do the same, he clearly

but in the hope of enriching themselves with the property of the Church. The barm he did to the Church, was indeed great; but while bringing incomparable disaster upon others, brought no advantage to himself. His name will be memorable in history for all time, but as a name of infamy and dishonor. Now that the rotten branches have been lopped from the vine of the Church, the sound and living ones will thrive and flourish all the better for their absence."

After reading the life of Martin Luther, a question naturally presents itself to the

a question naturally presents itself to the mind of the reader: how was it possible mind of the reader: how was it possible that a made-over religion, fixed up by such a man, should have been adopted by so many? In reply to this question, we append some of the causes which Cardinal Hergenrother brings forward to account for the spread of Protestantism:

"Like the heresies that were before it, Protestantism had its rise in the pride and its the protest of the foundary. The readers of the foundary.

in the passions of its founders. sons of its spreading so widely are to b found in the political, religious and liter ary conditions of the time and especially in local and personal circumstances. Every thing seemed to favor the new teaching;

in particular:
"1. The civil governments of the day had been gradually estranging themselves

from the Church;
"2. A dislike of Rome, long in many ways nourished, had been greatly strengthened by loud cries of abuse;

"3. The inclination of many chronic malcontents to any innovation;

"4. Seductive ideas of independence of thought; of soul liberty; of a universal priesthood, etc.

priesthood, etc.

"5. The passions which the Reformers kindled and inflamed, viz: intellectual vanity, self-sufficient without the Church's help to derive the truth from Scripture; avarice, gloating itself with the goods and treasures of Church and convent : "6. Protestantism made religion easy

no fasting, no confession of sins, etc.;
"7. Remnants of former heresies;
"8. The scientific contest between the humanists and the scholastics:

"9. Carelessness of the episcopacy and partial perversity of the clergy; "10. Personal influence of the Re-formers, who with their popular eloquence perfectly understood how to abuse

the weakness of the people;
"11. The jealousy of France toward the
mighty house of Hapsburg;
"12. Several mistakes of representatives of the old Church in opposing the

"13. Flattering institutions of the new Bibles

tion by faith alone; of the enslavement of the human will; of the assurance of salvation; of invalidity of conventual vows; of the harmfulness of celibacy and

good-works;
"16. And more than all, the violence of princes and cities, who after the expulsion of Catholic priests forced the people to hear the "New Gospel;" thus in many places that Melanchthon confesses: that in his own case, it amounted to a degrading slavery. (Tuli servitutem peane deformen). When it is further borne in mind that Luther was fraud Catholic rites were for a long time

ism were base hypocrites who according to circumstances preached the Catholic or the

Protestant loctrine;
"18. In the early Christian centuries faith was propagated by the martyrdom of heroes in the true Church of God, with whom Protestant so-called martyrs can bear no comparison; Protestantism was propagated by civil power, and at the same time enslaved and made desolate."

No Room for an Adulterer.

St. Laurence O'Toole, Archbishop of Dublin, cried out to the nation: "To arms! Draw the sword! The land is in-vaded!" No sooner did Henry's myrmiarms! Draw the sword! The land is invaded!" No sooner did Henry's myrmidons land in Ireland—no sooner was the voice of the sainted Archbishop of Dublin heard, than the sword of Roderick O'Connor sprang from its sheath, and waved, bright and glorious, overthe land. From the shores of the Western Ocean he the shores of the Western Ocean he marched to the Eastern coast of Ireland. He had around him his army; he rallied his chiefs, and they came. Strongbow, with his forces, landed on the coast of Wexford. Roderick knew the geography of his country, and he knew that, havin taken Wexford, the probable course of the invader would be to march over th hills of Wicklow and the plains of Kil dare, on to the city of Dublin; and there fore he, with his army, stood with thei and his buffoonery was such that it could swords in their Celtic hands, and waited for the invader. But there was a traitor of be supposed possible in one doing the for the invaler. But there was a traitor to God."

In Ireland in those days—a traitor to God and to his country. The traitor to Irethe following brief sketch from the pen of alland in those days was Dermot McMurallavicini. "The products of his prolific rough, the King of Leinster; and he was enius," says the distinguished historian a devil from hell in his character; first tie that has always been so inviolable preserved in Ireland. He had taken the wife of O'Rourke, Prince of Breffni, from island of saints, should not afford stand. ing-room for an adulterer .- Rev. Thomas

> That poor bedridden, invalid wife, sis-ter, mother, or daughter, can be made the picture of health by a few bottles of Hop Will you let them suffer? when so easily cured!

Mr. W. A. Wing, Westport, writes: wish to inform you of the wonderful results which followed the use of Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. A cough of six months' standing had reshowed that he was actuated, not by a metive of zeal for God's glory, but by feelings of jealousy and self-love. Princes were among his followers; but they became such not I am glad to say I was restored to perfect from any desire of forwarding his cause, i health.

JOSEPH G. BIGGAR.

Pen Portrait of the Great Irish Obstructionist.

In the October number of the Manhattan, a magazine published in New York, Mr. Thomas P. Gill has an excellent article on the "Irish Parliamentary Party," from which we extract the following sketch of Mr. Joseph G. Biggar, the popular member for Cavan: Long before many prominent members of the Irish party dreamed of entering Parliament—before even Mr. Parnell him-

Parliament—before even Mr. I and the Muse, Mr. Joseph Gillis Biggar, member for Cavan, had inaugurated the policy which first made the Irish party an effective force in Microsci the Micro the English legislature. Mr. Biggar is the father of "obstruction." In the American House of Representatives obstruction is a familiar tactic; there it is called "filibus-tering." But in the English Parliament, until that April night in 1875, when Mr. Biggar drove the Commons into con-sternation with his memorable five hours' speech, obstruction proper was unknown. Mr. Biggar had learned, during his parliamentary experience that no attention was paid to what the Irish representatives had to say, whether they supported a bill or opposed one. He resolved to put an end to this neglect by using the forms of the to this neglect by using the forms of the House to block English legislation until what he had to say was listened to. Mr. Parnell entered Parliament in 1875 he became an ardent ally of Mr. Biggar's, and both began in concert that career of obstruction which culminated in the secession from the moderate leadership of Mr.

Butt, and the FORMATION OF AN ACTIVE IRISH PARTY, with Mr. Parnell as leader and Mr. gar as its first lieutenant. The policy of obstruction, in itself objectionable, is the right of small minorities, who have no other way of making themselves felt. It other way of making themselves left. was quite effectual with the Irish party, and, if it is not oftener resorted to by them now, it is because the necessity has almost disappeared; the House is now willing to listen to men who, it knows, have the power to insist upon being heard, whether it likes or not. Joe Big-gar, as he is familiarly called by his friends, s one of the "characters" of the House. In reality a man of great shrewdness and breadth of mind and of the warmest of honest Irish hearts, he adds to an intense hatred of England and all things English -which is his master-passion-a humor teaching: the giving of the chalice to the laity; the use of the vernacular at divine is a hunchback, and his appearance adds service;
"14. Individual interpretation of the gar in his glory it should be on one of tible;

"15. The alluring doctrines of justification by faith alone; of the enslavement of the human will; of the assurance of alvation; of invalidity of conventual dismay. It is Mr. Biggar's delight to talk to empty benches or AMID THE BELLOWINGS OF BRITISH RAGE.
On Wednesday evenings, for instance, the

debate must summarily close at 6 o'clock, and the member who has been speaking continues the debate next day. Biggar wants to obstruct a measure, the people were torn away from the old Church by brutal force. With insidious fraud Catholic rites were for a long time preserved, and the old forms of religion kept intact so that the blinded people might not be aware of any essential change in their faith; tracts, read in a grating and monotonous voice, until the minute-hand marks the voice, until the minute-hand marks the hour of six. At first they howl and shrick, and then turning round and talking in loud voices to each other, play the indifferent. But it is of no avail. Mr. Biggar reads on placidly, caring nothing whether they hear him or not; all he wants is to talk the House out. At such times howely, Lee, Biggar seems transtimes homely Joe Biggar seems transfigured. A light o'er-spreads his face; those quaint and elfin features look glori-fied. It is Mr. Biggar's hour of rapture -he is in possession of the supreme en joyment of worrying the detested Briton. MR. BIGGAR'S HAPPY HUNTING-GROUND is among the four or five hundred stolid mediccrities of the rank and file of the British representation. There he goes about seeking victims. There are certain exercises a sort of mesmeric influence These are country members who occasionally desire to get off a speech in order to make a show of doing something before their constituents. The member for Mud-ford-on-Podge rises with the carefully prepared copy of his oration, which he is going to mail to the Mudford Weekly Bulwark of the Constitution, in his hand. He looks nervously round for Mr. Biggar. Happiness! The tormentor is not to brough his opening sentences when Mr.

seen. He begins, but he has scarcely got through his opening sentences when Mr. Biggar pops up like an imp from a bench right opposite him, and, seating himself in a conspicuous place where all the House can see him, and curling up his legs till his chin rests between his knees, BEEINS TO LEER AND SNIGGER AT THE HONORABLE MEMBER, and to interject loud "hear-hears" at the most absurd points. Invariably this proves too much for the poor victim, who breaks down in his speech before the House has got to understand what he had been talking about. Whereupon Mr. Biggar retires to the lobby and treats himself to a tectotal drink. It would make quite an interesting volume to demake quite an interesting volume to describe the thousand and one crafty ways in which Mr. Biggar "lays for" the little bills of such members as this. One has a bill with reference to a little water-works; another wants a new gas company chartered for some country town. Surely Mr. Biggar will let these alone, or cannot know of them even. After long waiting, the opportunity for introducing one of these bills at last arrives. The member produces it—and discovers that the little innocent is dead, with Mr. Biggar's knife stuck through its body. A "blocking motion" of the evil genius has caused it to be shelved "till that day six months;" and the member withdraws broken-hearted with a peal of uncanny laughter from somewhere on the Irish benches ringing in his ears.

Messrs. Mitchell & Platt, druggists, London, Ont., write Dec., 1881: We have sold Dr. Thomas' Eclectric Oil since its first introduction, and we can safely say, no medicine on our shelves has had a larger sale, or gives better satisfaction. We always feel safe in recommending it to our customers.

Near to Rome's decayir In the well-known A Stands a small and hun Where the pilgrim st Domine Quo Vadis cha Is the name they call And an old tradition te How it came that nar

NOV. 2, 1868.

For the He Domine Que

BY MRS. SUSIE

Peter, Christ's Impulsi In a Roman prison le Doomed to die by cruci At the dawning of th

But his watchful frien How he might escape And besought him, for And for their sakes, t Peter yielded, and at r Swift from Rome an Reached the Appian V Suddenly in awe and

So the Saviour stood Clothed in majesty a With the glorious light Shining in his mate Sweeter than the flow Was the fragrance of And his brow was cro Through his sacrific

And the answer piero "Since thou wilt no Needs must I in pain Suffer death again i

That thy place be no Journey I to Rome On his knees, repents Stayed his base, ig And the morning for In his prison cell a For the Saviour's dyi Had not been endu

So they built this Wa Thus to consecrate Where the Saviour s To endure a mart

THE SCOTTISH The true story of t ation is one which s for use in Great Brite

bably no subject on the people, both in have been so grav public instructors ublic have been w English disgraceful in its or which it was carrie acter of its leaders; responding revoluti surpassed it in the was conceived and disastrous nature o common idea in Sc still is that John K the politicians whaided and abetted being persons who to strike a fatal civilization in thei heaven-inspired ap achieved the religi cipation of their day this notion for works of leading l really would appedissipate such fict.
public mind of Erconcerned, forede attempts, however from time to time wins in the long think that a 'Reformation' style are calculated able use. Elaborate good in their but it is out of the they will be pertite reading publications. if attractive in s face evidence of their authors, are of widespread in

> pages, shows in guage what the his fellows reall abandon somew ter of an impar in strongly wor tial reader can comments are f In order the pose the chara formation" of Wilmot wisely genuine religi lic sovereigns, their successor of which still works of art He writes:— Malcolm an

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sequent reign encouraged, the poor amp the source fro tion and it reformation. John the Abbeys burgh, still arms to Hear art and refi the effects o cism, and di of Protestar to the tru Church, so and his foll prove that had really

against the ence of the the Second Bruce. . to the en First leadi forward, a laws and c learning, wide and encourage wars with 1883.

to put an end e forms of the gislation until ned to. When ent in 1875 he that career of ed in the seces. IRISH PARTY, and Mr. Big-The policy of tionable, is the who have no selves felt. It he Irish party, esorted to b

e House is now st upon being not. Joe Big by his friends of the House shrewdness and he warmest of s to an intense things English ssion—a humor character. He ppearance To see Mr. Big be on one tering with an makes the Comore him like a r yell in their gar's delight to

F BRITISH RAGE. for instance, the lose at 6 o'clock, s been speaking mext day. Mr. a measure, and his pile of blue rises there is con-thful Commons with one eye on n the blue book, speech with ex--hand marks the they howl and round and talkch other, play the of no avail. y, caring nothing n or not; all he use out. At such gar seems transspreads his face; eatures look glorihour of rapture the supreme ene detested Briton.

HUNTING-GROUND we hundred stolid k and file of the There he goes There are certain esmeric influence. bers who occasion-speech in order to something before member for Mud-with the carefully ration, which he is dford Weekly Bulon, in his hand. He d for Mr. Biggar. entor is not to be ne has scarcely got intences when Mr. imp from a bench d, seating himself where all the House

ng up his legs till his knees, SNIGGER AT THE MEMBER, "hear-hears" at the Invariably this

ne poor victim, who speech before the rstand what he had Whereupon lobby and treats drink. It would sting volume to de-id one crafty ways 'lays for' the little as this. One has a little water-works; gas company char-town. Surely Mr. alone, or cannot After long waiting, introducing one of ives. The member overs that the little h Mr. Biggar's knife body. A "blocking body. A "blocking genius has caused it at day six months;" withdraws broken-of uncanny laughter the Irish benches

Platt, druggists, Lon-c., 1881: We have c., 1881: We have clectric Oil since its d we can safely say, shelves has had a better satisfaction. n recommending it to

For the Hearth. Domine Que Vadis.

BY MRS. SUSIE A. BISBEE. Near to Rome's decaying portals, In the well-known Appian way, Stands a small and humble chapel, Where the pligrim stops to pray.

Domine Quo Vadis chapel, Is the name they call it there And an old tradition tells us How it came that name to bear.

Peter, Christ's Impulsive servant, In a Roman prison lay, Doomed to die by crucifixion At the dawning of the day;

But his watchful friends had plotted How he might escape ere morn, And besought him, for the churches And for their sakes, to begone. Peter yielded, and at midnight Swift from Rome and prison fied, Reached the Applan Way, then faltered Suddenly in awe and dread.

So the Saviour stood before him, Clothed in majesty and grace. With the glorious light of neaven Shining in his matchless face.

Sweeter than the flowers of springtime Was the fragrance of his breath. And his brow was crowned with victory Through his sacrificial death.

"Domine, quo vadis?" stammered The disciple to his Lord, And the Master smiled upon him, But the smile was like a sword!

And the answer pierced yet deeper, "Since thou wiit not die for me Needs must I in pain and auguish, Suffer death again for thee; That thy place be not found empty, Journey I to Rome this night." On his knees, repentant Peter Stayed his base, ignoble flight!

And the morning found him waiting In his prison cell again, For the Saviour's dying anguish, Had not been endured in vain.

So they built this wayside chapel
Thus to consecrate the spot
Where the Saviour strengthened Peter
To endure a martyr's lot.

THE SCOTTISH "REFORMATION."

The true story of the Scottish "Reformation is one which sorely needs to be told for use in Great Britain, for there is profor use in Great Britain, for there is pro-bably no subject on which the masses of the people, both in England and Scotland, have been so gravely misled by those public instructors to whom the British public have been willing to listen. The English "Reformation" was a movement disgraceful in its origin, in the manner in which it was carried on, and in the char-acter of its leaders; but probably the cor-responding revolution North of the Tweed surpassed it in the infamy with which it was conceived and worked out and in the disastrous nature of its results. Yet the was conceived and worked out and the disastrous nature of its results. Yet the common idea in Scotland and in England still is that John Knox, his disciples, and still is that John Knox, his disciples, and the politicians who for their own ends aided and abetted their designs, instead of being persons who used the foulest means to strike a fatal blow at religion and civilization in their native country, were heaven-inspired apostles who aimed at and achieved the religious and political eman-itation of their countrymen. To this achieved the religions and political enables of the countrymen. To this work of leading first publicities; and it designs to the countrymen of the countrymen of the countrymen. To this work of leading British publicities; and it designs to the countrymen of the countrymen. To this work of the countrymen of the countr tial reader cannot fail to see that those

comments are fully justified. In order the more effectually to expose the character of the Scottish formation" of the sixteenth century Mr. Wilmot wisely starts by picturing the genuine religious reformation effected some centuries before, when the Catholic sovereigns, Malcolm and Margaret and their successors, laid the foundation of that civilisation some of the monuments of which still remain in such glorious works of art as the abbeys of Scotland,

Malcolm and Margaret improved the manners and morals of the nation by en-couraging education on the soundest basis. A great revolution was successfully commenced which can be traced through sub-sequent reigns. The language and laws were altered and improved, learning was encouraged, religion nobly endowed, and the poor amply provided for. Margaret is the source from which flowed the civilisation and improvements whose noble monuments still speak in praise of her reformation, and in denunciation of that reformation, and in denunciation of that of John Knox. The remains of the Abbeys Melrose, Holyrood, and Jedburgh, still raise their beautiful arching arms to Heaven as witness in favor of the favorable influences of Catholicism upon art and refinement. In order to show the effects of a thoroughly Catholic reforthe effects of a thoroughly Catholic reformation, animated by the spirit of Catholicism, and directed by its firm supporters, it is only necessary to refer to the pages of Protestant writers. These men testify to the true character of the Catholic Church, so calumniated by John Knox and his followers, while they conclusively prove that the leaders of the Reformation had really no case when they declared against the dogmas, teaching, and influence of the Church of St. Margaret, David the Second, William Wallace, and Robert the Second, William Wallace, and Robert Bruce. . Mr. Cosmo Innes refers to the enlightened monarch David the First leading the burghers of Scotland forward, and protecting their industry by laws and charters: "Towns where bishops laws and charters: "Towns where bishops fixed their sees became the centres of fixed their sees became the centres of learning, religion, and civilisation over wide and barbarous districts. Then came another step—learning was fostered and encouraged by religion. When the long wars with England had quite shut out

young Scotsmen from completing their education at Oxford and Cambridge, our countrymen, and especially the clergy, bethought them of founding universities of their own. One century (the fifteenth) gave rise to famous schools of theology, literature, and science in St. Andrew's, Glasgow, and Aberdeen, all founded and endowed by bishops. The university city served the cause of spreading cultivation yet more than the bishop's see had done." The same learned writer in his lectures on "Scotch Legal Antiquities" traces all the great judicial forms for the administration of equal-handed ju-tice to the learned ecclesiastics who had drawn copiously and wisely from the Roman fountains. The work of more firmly planting and more widely extending Christianity—i.e., Catholicism—in Scotland was one of the powerful works of reform carried out successfully in the Reformation effected by Queen Margaret and her children. Every abbey and charity. The author of "Scotland in the Middle Ages," truly observes that the monks were zealous agriculturists and gardeners at a time when we have no proof that the lay "lord knew anything monks were zealous agriculturists and gardeners at a time when we have no proof that the lay "lord knew anything of the soil except consuming its fruits. They were good neighbours and kind landlords." The tenant of the Church, was considered the most favoured of agriculturists. The monks' charity and hose culturists. The monks' charity and hospitality have been acknowledged by their enemies. Above all they were from their profession and situation addicted to peace. It was by the monks and in the monasteries that the fine arts were encouraged. National progress in architecture, painting, and sculpture proved that the Catholic Church was truly the lest and most poble patron of the arts. culturists. The monks' charity and hos-

ments both of civilization and religion

manner.

The substantial truth of this picture cannot be doubted, and if in the course of time the good work of the early Catholic sovereigns was marred, if the true civilization of earlier days had to a great extent vanished in the sixteenth century, and if in the Church itself in Scotland grave abuses and sandals abounded, the Catholic religion cannot be held accountable. It lic religion cannot be held accountable. It was because Catholic principles had an operative influence that the true reformation was effected, and it was when those principles ceased to have effect that degenprinciples ceased to have effect that degeneracy supervened. But did the Scottish "Reformers" of the sixteenth century, who condemned the Church for the sins of its human agents in their particular portion of the world, restore the primitive state of things in which even they professed to glory? So far from doing so, they made confusion worse confounded; they left Scotland in a condition infinitely worse than that in which they found it; and they accomplished this feat by a series of abominable crimes.

and the clergy of the Church of Scotland was waged hercely during the reign of James the Fifth. It was by means of the efforts of Beaton, Archbishop of St. Andrew's that the king had effected his escape from the Douglases and was enabled to take refuge in the Castle of Stirling. Ever afterwards that great ecclesiastic was his principal adviser and friend. The chancellorship of the kingdom was conchancellorship of the kingdom was con-ferred upon the Archbishop of Glasgow, the Abbot of Holyrood became treasurer, and the Bishop of Dunkeld was made Privy Seal. No follower of the house of Douglas was allowed to approach within twelve miles of the court under pain of treason, and an act of attainder was passed against the chief of that powerful passed against the chief of that powerful family. The Earl of Augus had been driven out of Scotland, while the Earls of Bothwell, Maxwell, and Home, as well as the Barons of Johnston, Buccleuch, and Polwarth, were cast into prison. Other noblemen were severely punished, and the clergy held the highest offices of the the ctergy need the ingress of the State. In the interest of justice and of the people it was evidently necessary that a competent high court should be established, and the Archbishop of Glasgow instigated the formation of one of the neblect institutions of Saculand et al. (1) noblest institutions of Scotland—the College of Justice. This was a deadly blow aimed at the jurisdiction of barous and counts, where each nobleman in his own castle was the tyrant of his neighborhood.

The establishment of the College

of Justice exasperated the nobles of Scot-land almost to madness, and stern hatred of their clergy and desire of revenge induced them to become traitors to their country as well as to their creed. A secret understanding was soon arrived at with Henry the Eighth, who desired to take away that independence for which Wal-lace had died and Bruce successfully lace ha fought. fought. The first Reformers, indeed, cared nothing for religion, but a great deal for revenge and aggrandisement.
Their characters were as bad as their motives, and their conduct was quite on a par with both. Treason was accompanied ov assassination, destruction, rapine, and

lunder.
In other words, the heads of the Church

were unscrupulous, and the barest summary of their "reforming" crusade is sufficient to justify the charge. They leagued with the hereditary English enemy against their own sovereign, even although Mary gave the widest toleration to the professors of the new religion—that is to say, they were traitors; they appropriated to their own use the property of the Church—that is, they were public robbers; and the killing of Cardinal Beaton, of Rizzio, of Darnley, and others, proves them to have been common murderers. In most of those iniquities John Knox and the most astounding falsehoods against those whom they wished to hound to destruction. At this point it may be well to dwell for a while on the character of Knox. He was the heart and soul of the "Reformation." He was to Scotland in what Luther was to Geneva. "To know John Knox." Says the Rev. Dr. M'Leod, chaplain to Queen Victoria, "is to know the Scotland in the Annance of man, then, was this John Knox? Mr. Wilmot answers the question for us as follows:—

John Knox was born in Scotland in John Knox was born in Scotland in the sufficient of the property of St. They lead to the University of St. They lead to the professors of the new religion—That is sufficient to justified the mass in the professors of the extended in the professors of the new religion—that is the professors of the new religion that is the professors of the new religion—that is the professors of the mass in the professors of the new religion—that is the professors of the new religion—that is the professors of the new religion—that is the massistrates and the laws, incest, the magistrates and the law

Knox? Mr. Wilmot answers the question for us as follows:—

John Knox was born in Scotland in 1505, studied at the University of St. Andrew, and was ordained priest before the year 1530. It was not until 1542 that he openly began to profess himself a Protestant. A few years afterwards he broke the solemn vows of celibacy he had taken, and was married at Berwick to a woman named Marjory Bowes. We have already seen that Knox was by his approval an accomplice in the murder of Cardinal best and most noble patron of the arts.
In the thirteenth century Scotland was unquestionably a prosperous and well governed country. Wise and just laws were ably administered. Noble churches and monasteries stood as monutagers, the state of the state became a convict, and had to work at the galleys. He fled to England subsequently, churches and monasteries stood as monuments both of civilization and religion. The poor were amply provided for without the galling intervention of workhouse authorities, and education was liberally bestowed and encouraged. Trade and commerce increased, and generally the benefits derived from the Catholicism of Queen Margaret and her successors tald in the most powerful and favourable manner. The substantial truth of this picture cannot be doubted, and if in the course of time the good work of the early Catholic sovereigns was marred, if the true civilization of earlier days had to a great extent vanished in the sixteenth century, and if in the Church itself in Scotland grave abuses and scandals abounded, the Catholic Scotland, but danger again threat to the service of the England subsequently, and remained there several years as traveling missionary and chaplain to Edward the Sixth. It was not convenient to him at the time to disbelieve in the episcopacy, and Archbishop Cranmer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other foreign Calvinstite preachers. The only really necessary bond of union was determined hatred to expend the sixth. It was not convenient to him at the time to disbelieve in the episcopacy, and Archbishop Cranmer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other foreign Calvinstite preachers. The only really necessary bond of union was determined hatred to the sixth. It was not convenient to him at the time to disbelieve in the episcopacy, and Archbishop Cranmer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other foreign Calvinstite preachers. The only really necessary bond of union was determined hatred to the sixth. It was not convenient to him at the time to disbelieve in the episcopacy, and Archbishop Cranmer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other forei into Scotland, but danger again threat-ened and he again fled to Geneva (July, ened and he again fled to Geneva (July, 1556). At last the Lords of the Congregation had really conquered, and his person was safe, so he came finally and permanently to Scotland in 1559. When on the Continent Knox enjoyed a considerable experience of public prisons, for we find that Calvin had to deliver him from the galleys of the Prior of Capua, to

are, forsooth, to take the mere denials of prejudiced Presbyterian ministers who lived several centuries after the events. .Knox was an accomplice and approver of the murder in the case of Cardinal Beaton, and Tytler proves on most unexceptional testimony that this apostle, identified with the Reformation, was one of the murderers of lezzie. The detailed account of Knox's doings

only serves to heighten the effect of this picture; and, similarly, it is only when we see in detail the proofs of the complicity of Knox and his friends and patrons in notorious murders and acts of treason that we begin to realise in its full extent the hideousness of the new evangel. It is not necessary to add that the tragic and is not necessary to daily Queen of Scots, which Mr. Wilmot relates with some skill, tends but to darken still further the reputation of the scoundrels who, for their own base purposes, set up the Kirk on the ruins of the Catholic Church. It is scarcely too much to say that a more profligate or desperate set of ruffians never attempted a similar work in any part of the world; and that so many hon-est-minded and educated Presbyterians of the present day fail to recognise this truth, even amidst the fierce prejudices in which they are brought up, is to us at least a subject for wonder.

The effects of the "Reformation" in

Scotland were what might be expected from the sources from which the movement took its rise. It was pretended that the struggle against the Church was one for toleration and for liberty of opinion in matters of faith; it turned out that what was established was a spiritual what was examined to very worst and most intolerant type ever invented. The very persons who professed themselves champions of religious freedom would not tolerate any religion but their own, and in the endeavour to suppress every religion but that of the Kirk they descended to a mean, bitter, and brutal persecution. Some priests were hanged, others were stoned to death in the streets

your most unworthy servant—J Corker."
And the postscipt was added: "I send you may all degradation." For the rest, Mr. Will mot writes:—
I gnorance and superatition prevailed, and the laws were administered in accordance with the views of the intolerant sect which, by degrees, grasped all real authority in the country. Presbyterianism was a curse to the speak about its giving liberty, freedom of the country. Presbyterianism was a curse to the speak about its giving liberty, freedom of the intolerant is was absolutely not until the nineteenth century that the rammels of this hideous nsurpation were partially thrown off. Lord Cockburn tells us that, so late as the year 1794, "there was then no popular representation, not emancipated burghs, no effective rival of the Established Church, no independent press, no free public meetings. As to seince and the arts—architecture was positively proscribed, and barn-like structures took the place of the noble buildings of our Catholic ancestors. Presbyterian is im was opposed to music, painting, and send you considered burghs, no effective rival of the Established Church, no independent press, no free public meetings. As to seince and the arts—architecture was positively proscribed, and barn-like structures took the place of the noble buildings of our Catholic ancestors. Presbyterian is im was opposed to music, painting, and selly not encouraged, and anything that can be beasted in connection with literature, enlarged, views, or progress, was effected, not under the auspices of the reformed religion, but it distinctly and completely in spint of it.

The Kirk ostentationsly opposed, the subordination of architecture, music, painting, and accupated burghs, not effective rival of the subordination of architecture, music, painting, and sculpture to the praise, glory, and worship of God. All the liberal arts were neglected and in "The Lamentations of Scotland" the churches are thus described:—

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Source in the proposed p

The Kirk ostentatiously opposed the subordination of architecture, music, painting, and sculpture to the praise, glory, and worship of God. All the liberal arts were neglected and in "The Lamentations of Scotland" the churches are thus described " are thus described :-"The rooms appointed for people to consider To hear God's word where they should pray together

Are now converted in sheep cots and folds

Or else are fallen, because none them up-

holds.

The parish kirks I ween they sae misguide
That none for wind and rain therein may That none for wind and rain therein may bide, But feathers, filth, and dung does lie abroad Where folk should sit to hear the Word of God.;

God."
We are told that in 1575, after the reformed religion had been thoroughly
established, no edition of the Scriptures
had as yet been published in Scotland. An nad as yet been published in Scotland. An order was given to print one, but years elapsed before it was fluished, and each parish had to advance £5 as a contribution, of which £4 13s 4d was taken to be

ment of the Catholic hierarchy in Scotland, and all Catholics will share his delight thereanent. But we are afraid that if, as seems to be the case, he regards that event as a proof of the rapid revival of Catholic principles amongst the native Scotch he is mistaken. No doubt, the Church is making way in Scotland, but if there were no Irish in that country its there were no trish in that country its successes would appear trifling indeed. It has now, however, a better opportunity for pursuing its Divine mission there than it has ever had since the time of Lohe Keng and John Lever and Joh John Knox, and doubtless it will not fail to seize that opportunity and avail of it to the utmost. For the rest, its work cannot but be greatly helped by such pub-lications as Mr. Wilmot's brief history of the Scottish "Reformation."—Dublin Na-

An Enthusiastic Endorsement.

GORHAM, N. H., July 14, 1879. GENTS-Whoever you are, I don't know; but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there is one comund that proves and does all it advertises do, and more. Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change, another did so change my nerves that they rather than forsake their flocks. Forstall are now as steady as they ever were. It used to take both hands to write, but now ered him; for if the captains fly, 'tis in my good right hand writes this. Now, if my good right hand writes this. Now, if want to exhort the simple soldiers to fight and stand in battle. "Jesus coepit facere continue to manufacture as hone you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow men that was ever conferred on mankind. TIM BURCH.

believe it the best preparation of the kind in the market." It cures Dyspepsia, Bil-iousness and Torpidity of the Liver, Constipation, and all diseases arising from Impure Blood, Female Complaints, etc. sub the Sold by Harkness & Co., druggists, Dun-

land and enshrined in the beautiful church of St. Gregory's Monastery at Downside. The complete letters are now for the first time published from the MS. Memoirs of the English Benedictines by Bennet Weldon, of which valuable work the original manuscript is preserved at Edmund's, Douai. III.

ARCHBISHOP PLUNKETT TO F. MAURUS

SIR,—The Captain sent to me Mr. Cooper to tell me that to-morrow sennight the execution will be. Whereas it is not upon St. John's Day, I am glad it is to be upon his Octave, and upon a Eri is not upon St. John 247, is not upon a Friday. I am also told I shall be allowed a priest. I desire it should be you. If it will be a person unknown to me, I intend to discourse but little with him.

IV.

quiet and happy state, by my Saviour's grace, I hope to enjoy, and being the first of any of my countrymen of this age who suffered here, I desire't to lead the way to suffered here. I desire to lead the way to others et quod alios in Hibernia hortatus sum verbo, acquam est ut cosdem firmem exemplo. To exhort others to die stoutly is easy and

not difficult; but to instruct them by ex-

ample and practice is more efficaciou

There are two Bishops in

prison-Marcus Forstall, of Kildare, a great divine and an exemplary prelate, great divine and an exemplary prelate, and Dr. Pierce Creagh, a learned, pious, and sweet Bishop. He is of Cork: if they be brought hither, I believe they will have the same success I had. There is also a clergyman of considerable parts out on bail, who, I hear, is to be brought hither; his name is Edward Dromgole, a doctor of divinity, excellent preacher both in the English and I rish tongues, well versed in English and Irish tongues, well versed in English and Irish tongues, well versed in the canons, and profoundly seen and learned in cases of conscience; and, which is more, of an Angelical life. If these be brought hither (I hope they will not) I do brought nitner (1 nope they will not) I do recommend them to your prudent conduct and charity. There is another worthy prelate searched for, viz., Patrick Tirel, Bishop of Clogher; he was Secretary General to the Order of St. Francis for twelve years, and Definitor-General; a person of great credit; he is also a Lector jubilatus of his Order, and not unknown to your great Master. They might have saved their lives by going over seas; but I was induced to try Hop Bitters. I used to like I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change are resolved to die one bottle, but did not see any change are resolved to die one and stand in battle. The verb "facere" was long in et docere" The verb "facere" was long Christ's grammar, and the verb "doce was short. St. Augustine saith of Christ, "Parum erat hortari Martyres misi firmaret exemplo." True it is that Christ saith, H. A. McLaughlin, Norland writes: "I am sold out of Nortbrop & Lyman's Vegtable Discovery and Dyspeptic Cure. It sells well, and I find in every instance it has proven satisfactory. I have reason to believe it the best preparation of the kind animam suam dat pro ovibus: Mercenarius autem," etc. 'Tis objected, why do we not obey the king's edicts? This is an axiom in the civil law: "Mandante consule silet de cretum pro consulis:" Christ is the Consul: the king, the pro-Consul. The Consul saith, "Spiritus

TYR-PRIMATE, OLIVER PLUNKETT.

S. posuit vos regere ecclesiam # Dei,
et pasce oves meas;" the pro-Consul saith,
"Leave your flocks; go far from them;" et Assembly itself reported that "ugly heaps of sin were lying in all parts of the country"; that "there was no spot but what was overwhelmed as by an inundation of swearing, perjury, lying, rebellion against the magistrates and the laws, incest, adultery, sacrilege, theft, oppression, and, finally, with all kinds of impiety and wrong;" and that "the poor at the same time were wandering in great troops through the country without either law or religion." In spite of the pretended zeal for strict morality and the vengeful punishment of unfortunate "sinners," we are told, both in Lamont and Nicols' "Diaries," that "the preachers of the time only plunged the people into the extreme of excessive and unnatural vice, impurity, and degradation." For the rest, Mr. Wilmot writes:—

Ignorance and superstition prevailed, and the laws were administered Tools to the executioner at two guineys to give the executioner at two guineys to give the executioner at the laws were administered Tools to the description of the extreme of excessive and unnatural vice, impurity, and the plaws were administered Tools to the executioner at two guineys to give the executioner at two guineys to give the executioner at two guineys to give the executioner at the Little Tools.

The following correspondence (published in the Irish Ecclesiastical Record, by Rt.

Lev. Dr. Moran, Bishop of Osory.) will shall keepsise the consul and hear the pro-Consul's contrary commands? Shall we despise the consul and hear the pro-Consul's contrary commands? Shall we despise the consul and hear the pro-Consul's contrary commands? Shall we despise the consul and hear the pro-Consul's contrary commands? Shall we fall we hear the Lord Lieutenant's proclamation of Oliver Plankett, and the pro-Consul's contrary commands? Shall we don't he the more particularly that the question of the eathern into Plankett, and the pro-Consul's contrary commands? The canonization o

OLIVER PLUNKETT.

MOODY IN IRELAND.

Boston Republic. Those peripateic evangelists, Messrs.
Moody and Sankey, the sincerity of whose
converts has been very often questioned
by eminent Protestant divines of this and other countries, would have chosen a bet-ter field for their labors had they gone to the North of Ireland instead of preaching in Limerick or Cork. To pass over the indisputable fact that the majority of indisputable fact that the majority of people in these two cities are Catholics, whom, were they ten times the evangelists they claim to be, neither Mr. Moody's preaching nor Mr. Sankey's singing could ever pervert, there is such an absence of sin among these folks that it looks decidedly foolish for foreign missionaries to intrude upon them, especially when there is an abundance of zealous local clergy to be found there. Moreover, Messrs. Moody and Sankey seem to be causes of disturbance to Limerick and Cork, the denizens of neither city being disposed to accept

> religious wrestling. Had they been at Aughnacley or Dungannon, for instance, when the National League endeavered to old peaceful meetings in those places, Ir. Moody might have lifted up his Mr. Moody might have lifted up his powerful voice in condemnation of the shameful disturbances King-Harman and Macartney, both members of Parliament, instigated their adherents to commit. Had they been at Belfast when Stafford Northeres fired by inconding languages death. they been at Belfast when Stafford Northcore fired by incendiary language a drunken lot of Tories into stoning a peaceful
> convent and frightening a saintly nun to
> death, Mr. Senkey might have proved
> himself another Nathan by accusing the
> Tory leader with having killen, that virgin, as he undoubtedly did.
>
> In view of the efforts the English Whigs
> and Tories are making to exceed disturb

and Tories are making to create disturb-ances in Ulster, there is even yet time for the American missionaries to go there and win themselves a reputation, which they will never acquire in Munster. Perhaps, though, Messrs. Moody and Sankey know that if they were to follow the plan we indicate the English government, which once set the same price on a priest's and a wolf's head, would consign them to the tender mercies of the keepers of Kilmainham prison.

As Age Creeps on Apace, the various As AGE CREEPS ON APACE, the various functions of the body grow weaker in their performance. Old people who suffer from increasing indigestion, torpidity of the liver, and constipation, should give renewed impetus to the action of the stomach, bile-secreting organ and bowels, with Northrop & Lyman's Vegetable Discovery and Departic Crue from which aid is and Dyspeptic Cure, from which aid is never sought in vain. It works wonders as a blood purifier. Sold by Harkness & Co., druggists, Dundas St.

Bad Drainage. There is nothing more productive of disease in a neighborhood than bad drainage. Open the culverts and sluiceways and purfy the locality. The obstructions in the human system may be remedied in a similar manner by Burdock Blood Bitters, which opens all the outlets of disease through the Bowels, Liver, and Kidneys.

Trial proves that honesty is the best policy in medicine as well as in other things. Ayer's Sarsaparilla is a genuine preparation, an unequalled blood purifier, decidedly superior to all others. THE CATHOLIC RECORD.

The Catholic Mecord ed every Friday morning at 486 Rich

Catholic Record.

LONDON, FRIDAY, NOV. 2, 1883

THE RECORD FOR 1884.

Having entered on the sixth year of our journalistic existence we deem it a duty before soliciting from our friends and the general public a reus. We have indeed met with a hearty support and most genuine encouragement. So nobly have our friends supported us that we can now lay claim to the

LARGEST CIRCULATION of any journal professedly published in the interests of Catholicity in this Dominion. The expansion of our circulation is, we may justly assert. one of the marvels of journalism in this country. Our circulation extends through

EVERY PROVINCE OF CANADA from Vancouver to Cape Breton. The RECORD is now to be found in the hands of Catholies, lay and clerical, in all parts of the country, and has become one of the most powerful vehicles of information in Canada. The proprietor of the RECORD has pleasure in arnouncing that the Rev. Father Coffey, who, from May, 1879, until the present time has been sole editor of the RECORD, has again consented to control its editorial department. To his historical, political and controversial articles will be next year added a series of biographical sketches of prominent Catholics in Canada which must prove of very great interest to the readers of the feature in connection with this journal for 1884 will be the publication of a number of articles bearing on contemporaneous Catholic mission

work. The proprietor feels also the heartiest satisfaction in informing the public that besides these contributions the RECORD is for 1884 promised many valuable productions from several well known lady and gentlemen writers in Canada and the United States.

The proprietor has also, in view circulation in Eastern Ontario, Que. nals.

bec, and the Maritime Provinces, decided on opening a special General Agency in the

CITY OF OTTAWA

Douglastown, Oct. 22, 1883.
Thomas Coffey, Esq.—Dear Sir.,—Enclosed find my year's subscription for the Record. Your paper I am always happy to give it up as I consider it one of the best Catholic papers we have.
Yours respectfully.

with which our patrons in the East may at all times hold communication and transact business. Mr. P. J. Coffey, 74 George st., Ottawa, has been for the moment placed in charge of this Agency, through the establishment of which at the very seat of government itself the proprietor hopes to secure for the RECORD. in so far as circumstances permit that which a paper in its position should have, a truly national character. The RECORD has from the beginning enjoyed the approval and encouragement of the episcopacy and priesthood of the Dominion Published with the hearty approval of His Lordship the Bishop of London, this journal has received from learned and distinguished bishops and devoted priests throughout the Dominion the strongest commendation. As early as January, 1880, His Lordship Bishop Jamot wrote us in the following terms:

"I pray the Divine Child to bless ble effort in the important cause of journalism, that you may continue to advocate the cause of the Catholic Church. A sound Catholic journal is a great boon now-a-days when an infidel press attacks us on every side."

In November, 1881, the late venerated Archbishop of Halifax wrote:

St. Mary's, Halifax, Nov. 7, 1881.

I have had opportunities during the last two years or more of reading copies of the Cathlolic Regord, 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, Archibishop of Halifax.

In November, 1882, Bishop Cleary gave us signal proof of his kind regard, evident by the following letter addressed to our agent :

Bishop's Palace, Kingston, 13th Nov., 1882.
DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship,

I shall be pleased if my Rev. Clergy will ountenance your mission for the diffusion

countenance your mission for the diffusion of the Record among their congregations.

Yours faithfully.

†JAMES VINCENT CLEARY,
Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIO RECORD

Last December we received two etters one from the furthest confines of the North West, and the other from the ancient colony by the sea, distant Newfoundland. The first was from the Rev. Father Lacombe, the veteran Indian missionary of the North West, and the second from newal and enlargement of support, to Father Carolan, of Bonavista, Newreturn heartfelt thanks for the gen- foundland. Father Lacombe writes erous patronage already extended to from Fort Macleod. It is as follows: From Fort Macleod. It is as follows:
Fort MacLeod, N. W. T., Dec. 4th, 1882.
My dear Sir,—I am very fond of the
CATHOLIC RECORD, and I receive it
once in a while by the means of a
friend in Ottawa. A poor Indian missionary, I wish I would be able to subscribe to
your fine journal, but I have no money to
pay the subscription. In the meantime I
am list beginning to make my people, the
few white Catholics here, subscribe to it.
To-day I send you \$2.00, the subscription for
one year, with the following address.
"John Quirk, Esq., Fort MacLeod, High
River, N. W. T." Soon, I hope I will send
you some more money. I wish you all kinds
of success.

I remain, yours truly, Father Carolan's letter is equally encouraging:

Bonavista, N. F., Dec. 9th, 1882.

Thomas Coffey, Esq.,—Dear Sir—Enclosed please find \$4, the amount of two years' subscription to your admirable, instructive paper, the UATHOLIG RECORD.

Wishing you the large share of patronage and full measure of success which so clear an exponent of Christian Doctrine and so able a champion of Catholic truth deserves, I remain, yours sincerely,

P. CAROLAN.

The following opinion of the CATH. OLIC RECORD is sent by Rev. Father Lestauc, O. M. I., St. Albert, N. W.

"I am a subscriber to the CATHOLIC RECORD now for four or five years. I have tried to propagate it among my brethren of the clergy and amongst the few of the laity who can read English. Everywhere everybody becomes at once fond of it. No wonder. The spirit of your paper is excellent, the style is beautiful, the selection of reading matter most appropriate and most interesting."

From Father Moulin, O. M. I. Grandin, Saskatchewan: "We are always happy to receive the CATH-OLIC RECORD. It is a very pleasant compan-ion in our lonesome place."

on in our lonesome place."

His Lordship the Bishop of Ottawa kindly commends the RECORD in the RECORD. Another most interesting following cordial terms addressed to our agent, Mr. Donat Crowe:

"The CATHOLIC RECORD, published in London, Ont., with the warm approval of His Lordship the Right Rev. John Walsh, D. D., is a journal to which I would much like to see every Catholic family subscribe in the diocese of Ottawa. Ottawa, Oct. 13th, 1883.

We have received the following amongst other letters which attest the feelings of our friends and patrons in regard of the RECORD. We can only say that it is our purpose to continue to make every effort to further deserve the good opinion of our readers, and keep the RECORD in of its large and rapidly increasing the foremost rank of Catholic jour-

WILLIAM KELLY.
Douglastown, Miramichi, N. B., Canada. St. Mary's, Ballyhlgue, Co. Kerry, Oct. 12.
Dear Father Coffey,—I have great pleasure in forwarding half year's subscription to the Record and am greatly pleased with the numbers I have seen. Thanking you for your kind letter to hand a few weeks since, and wishing you every happiness and success.

Believe me, very faithfully yours, F. McCarthy, P. P.

The proprietor in view of the past record, present position and hopeful future of this journal in an enlarged sphere of usefulness, feel confident of renewed and generous support. The RECORD will remain what it has been, a thoroughly independent Catholic journal, free from all alliance with political parties, and seeking first, last and at all times to promote by every just means available the transcendant interests of faith and country dear to every Catholic heart. The proprietor of the RECORD, aware of the great power for good wielded by Catholic societies, will be at all times ready to advance their claims to support, to enlarge their influence, and

contribute to their success. In the all-important matter of education, the RECORD will be found as active, earnest and energetic as ever in advocating the rights of the Catholics of Canada to a recognition of their just claims. In a word, this journal, untrammelled by local or personal jealousies, and unfettered by ties of faction or by prejudices of party, will continue to be fearless, outspoken and independent in its maintenance of the right and in condemnation of the wrong.

The continuation of Bishop Cleary's Pastoral is unavoidably held over.

We are also compelled to hold cluding several book reviews.

THE GENUINE ARTICLE.

We had thought we knew something of selfish men. We have, indeed, met such, met them with all their vileness, deceit and cruelty, met them in every form, met them in the form of the sybaritic libertine with filth in his heart and purity on his lips, met them in the form of the pampered hypocrite, rolling a and sometimes control the judiciary bloated eye to heaven in search, as it were, of celestial covering for infamy, met them in the form of the loud-mouthed demagogue, and even fellow-men completely demoralize in the abject form of mendicancy itself. We must, however, confess that we had formed but an inadequate idea of the genuine article of selfishness till a friend lately called our attention to Jay Gould's evidence before the Senate Committee on Labor Troubles. The whole evidence is a narrative of unprincipled scheming, for, let it be borne in mind, it contains a sort of autobiography of Jay Gould himself. The man is honest in one thing only, and that is his utter disregard for what good down a motion to change its name to "The Holy Catholic Church" and is to be men term morality. And even in this he is hardly honest, for he tells his story with so much plausibility Methodist Churches of Canada, which that many might, on its reading, mistake him for a man of public spirit, a faithful citizen or even a good christian. Mr. Gould informed the Senate Committee that once in his life he prayed and felt the better for it. Truly wonderful indeed! He does not, however, claim that his scheming, mendacity and dishonesty. were anywise diminished by the prayer. One thing clearly admitted in the evidence is that Jay Gould did not in his early days pray to any great extent. His story, on the whole, is one of the very saddest interest, for it is the story of a man who by his wealth wields a vast influence for evil over his fellowmen. It is also the story of other men who with

patriotic writer remarks: Wonderfully American and wonderfully Wonderfully American and wonderfully attractive to Americans is this nerrative of struggle with adversity in youth, and this achievement of wealth and of power in their most material forms. From the days of Franklin to our own, it has been the American story, and has been held before the eyes of the rising generation as the incentive to effort and the encouragement to hope. The poor boy, cast on his own resources, undergoing disappointment and distress, and yet at last "winown resources, undergoing disappointment and distress, and yet at last "winning his way" to wealth and fame,—this has been the American epic in a nut-shell. That a man has risen from poverty to wealth, that he began life as an oysterpeddler, a store clerk, a baggage-master in a mountain town, or a surveyor's assistant, and has become by any sort of means "worth his millions, sir," seems to give him a claim to attention and respect. He may have begun as a boor and ended as may have begun as a boor and ended as one; he may have smirched his soul with unscrupulous dishonesty at every stage of his career; he may have not a claim to any honest man's respect. Yet the newspapers will give columns to the tale of his achievements; chairmen of Congressional committees will request the favor of his settlers until they can secure the history of the settlers until they can secure to the congression of the right capitalists to buy up large are autobiography; better men than himself will speak of his success with no reproba-tion of the means to it; the national ad-

as little merit and as little patriotism

employ their millions to degrade,

enslave and impoverish their fellow-

men. Reviewing Jay Gould's story

of himself, an able, observant and

miration will reward his millions as though they were virtues in him and a cause of virtue in other men. European critics of American institutions say that this arises from a vice in our institutions. We have no aristocracy, no distinct social recognition of any other kind of distinction; so we must bow ourselves down before wealth and succe serves down before wealth and success, and cry: "These be thy gods, O Israel!"
We do not regard this opinion as well founded. Aristocratic institutions may be used and are used to foster the worship of money and success as readily as demo of money and success as readily as demo-cratic; and mere social arrangements can-not be relied upon to secure moral results. What we need is an awakening of the social conscience as to the true standard of business morality and of business success. After all, the millionaires we ought not to respect, the rich men who have won wealth without a claim to social dignity, are but exaggerated embodiments of a selfish and grasping spirit which more or less pervades all our business life. Men less pervades all our business life. Men like Mr. Jay Gould turn upon their critics with indignant surprise, asking wherein they have differed from other men, except in being more successful in the application of maxims recognized by all. Have they not good authority and high example in regarding money-getting as the chief end of business, in thinking any means allowable that the law does not forbid, in accumulating wealth by transactions which render no service to society, and in regarding the maxim: "Every man fo himself, and the devil take the hindmost! as of equal authority with the Ten Com-mandments? Here they feel themselves on safe ground, as they see that they differ from other men only in the consistent thoroughness of their conduct."

In the worst days of Pagan times no man could have dared to offend the popular sense of right as Mr. the popular sense of right as Mr. Gould lately did in his evidence, and he would not have dared do so were not that sense, as above set forth, so sadly and so completely blunted.

"Our land lavs, he says, need a general revision. We need some provision to discourage the accumulation of great tracts in the hands of single owners or companies. We need special taxation on lands taken up, but not brought under cultivation. We need such a revision of over several matters of interest, in not that sense, as above set forth, so

Every man in this new world seems to have set his heart so fully on the benefits to bona fide settlers. As the law now stands, it is not unknown that four the property of sein that little world. to have set his heart so fully on the acquisition of gain that little regard is paid to the means resorted to for the realization of this desire. Money is worshipped, and its possessors, no matter how dishonorable the methods employed by them to acquire it, held in honor. They rule the legislature by purchasing the politician and sometimes control the judiciary by means of the ever-ready largess They regard every man as having his price, and buying and selling their public opinion. But the day will assuredly come for this continent under the able guidance of Mr. Sulwhen its people will cast off their yoke-a yoke of genuine absolutism as grinding on the bread-winner as ever was despotic rule in the darkest | cated in the journal just quoted. The periods of Oriental tyranny.

WOULDN'T CHANGE

The Montreal Star says:

The Protestant Episcopal Church of have modestly styled themselves "The Methodist Church," thus ignoring the existence of some respectable sized Methodist organizations in the United States and "in parts beyond the seas."

Neither Anglicans nor Methodists are to our mind characterized by any excess of modesty in asserting claims of the most foundationless character. No man has yet been able to give a clear definition of either Anglicanism or Methodism. The assumption of false titles by these sects might deceive some persons, but could never throw light on the real meaning of either system of religion, if any system these sectaries really have. The assumption by the Anglicans of the name and style of the "Holy Catholie Church" would have nowise injured the only Church entitled to bear that sacred name. Their refusal to assume the title of Holy Catholic proves that they are resolved to be Protestant in name as in

IRELAND IN AMERICA.

The Irish National League of America has, from the beginning, asserted its power in vindication of Irish rights, and in firm opposition to the aggrandizement of British influence in America. The League took decided ground on the question of pauper immigration, and gained its point. Its energies are now directed towards the prohibition of purchase by British capitalists of large tracts of American lands.

important question, states the

"Our fellow-citizens of the National League are about to begin an agitation of the question of the right of British capitalists to buy up large areas of American land, and withhold them from actua settlers until they can secure tenants. It is said that a committee of lawyers has been appointed to ascertain how much land in America is owned by persons who remain foreign subjects, and to publish widely the results of their inquiries. Imwhich y the results of their inquiries. Immediately after the adoption of Free Trade in grain by the British Parliament (June 1847), there was a movement of British capital to investment in Western lands, with a view to controlling the source of the British wheat-supply. It was frustrated by the organization of the Land Reform League, and the agitation which ended in the passage of the Harms. which ended in the passage of the Home-stead Law of 1861. Large districts of land thus held were abandoned or sold for taxes; and the States helped the process by special taxes on lands taken up for occupation, but not brought under vation. Since the quantity of American land available for settlement under the Homestead Law has been reduced to a much smaller area, and our competition in the matter of supplying England with wheat has become much more serious, the attention of British capitalists—aristocrats and others,—seems to have been diverted once more in this direction. It is said that several members of the London bar devot their attention entirely to managing pur-chases of American lands and the securing chases of American lands and the securing of titles. In several states where purchases have been made, the laws forbid aliens to their own lands; but it is charged have been evaded. The that these laws have been evaded. The object of the League is to secure uniform and strict laws against such purchases in every state and Territory of the Union. It might urge the adoption into our sys-tem of the English rule of law which escheats to the Government the lands of a deceased alien. Even George Peabody's model lodging-houses in London fell to the Crown at his death, and had to be restored to his executors by the act of the

Our contemporary then goes on to suggest a remedy:

"Our land laws, he says, need a general

of late made by certain British capitalists to transplant landlordism to America. We feel confident that livan our American friends will be enabled to bring about such amendments in the land laws as those indi-League requires the earnest support of the Irish people in America. That support will be best given by our countrymen if they eschew all connection with secret organizations and work earnestly for the objects of the National League through the methods indicated by Mr. Sullivan and his colleagues in the executive. In numbers, respectability, influence and wealth, the League is by far the most powerful organization of Irishmen ever established. Its principles and methods of action are unexceptionable. Nothing, therefore, can hinder or prevent its success but divided energy on the part of the Irish in America. The Ireland in wonders for the dear old land across the water. Let her but avoid the treachery and deceit of the demagogues and then wonders shall be achieved.

THE GROWTH OF MORMONISM.

The growth of Mormonism in the West is simply marvellous. Predominent in Utah, and powerful in Idaho and Arizona, Mormonism bids fair to overcome all attempts at legislative suppression. An instance of Mormon activity, of which our readers must have already noticed the report, is the late Mormon conference, held at Salt Lake, Six thousand persons attended, and Apostles Richards, Carrington, Lyman and Cannon spoke, impressing on their hearers the necessity of living up to their religion, going into polygamy and paying tithing. Cannon presented statistics showing the to be 127,000, the number of families 23,000, the births of the past six months 1,200 males and 1,100 females, the number of children under eight years in this city 7,000, rites of heathenism. the number of marriages in six The American, dealing with this months 339, new members 23,040, and deaths, 781. The Church organ. ization embraces 12 apostles, 58 patriarchs, 3,884 "seventies," 3,153 high priests, 11,000 elders, 1,500 bishops and 4,400 deacons. Arizona reports a membership of 2,264; Idaho [not reported] has double that of Arizona. Eighty-one missionaries have been appointed to go on missions to Europe and the United States, and eighteen set apart for missions in the Southern States, where Mormonism is said to be meeting with considerable success. Whatever the success of the Mor-

mon missionaries in the South, they have certainly met with great success as well in the Scandinavian countries as in England and Wales. As a consequence, Americans stand face to face with the undisputed fact that in the United States the sect is on the increase. We have always held that the American government will be powerless to deal with Mormonism till the plague of divorce shall have ceased to afflict the coun. try. Mormonism is indeed an evil of unspeakable magnitude, but not, in so far as we can see, more deleterious than the system of divorce in Vogue in so many states of the Union. The Mormons, as a body, can compare very favorably, in point of morality, with those New Engof morality, with those New Englanders amongst whom divorce is most common. New England distinguished herself during the agitation against slavery. She converse tion against slavery. She cannot so ally admitted, in reference to its nature a distinguish herself in the struggle against Mormonism till she shall have rid herself of divorce. Once rid herself of the word of the domination of that foul monster, New England, and the other states, with the welfare of the country at heart, may speedily work out the effacement of Mormonism.

From Philadelphia there came, a short time ago, a highly sensational despatch, conveying information that one Hog Chuk, a Chinaman, who died in the almshouse on Wednesday, was buried on the 30th ult. The body was encased in a handsome casket. The bottom was filled with Chinese coins, and the body covered with perforated paper with Chinese We are pleased to see the League lettering on it. At the grave Rev. ake action in regard of the attempt Mr. Lyle repeated the Lord's Prayer in Chinese and English, after which a number of ribbons around the body were removed and thrown upon the coffin. While the grave was being shovelled upon it the Celestials cast in meats, rice, tea, baked dough, roast chicken, and a black bottle. On the way to the grave the Chinamen threw rice and paper along the ground traversed. Ten thousand people witnessed the ceremonies.

We do not know to which of the

sects the Rev. Mr. Lyle belongs, nor are we specially desirous to know. He may be a Methodist, or a Baptist. or a Reformed Episcopalian, or even a Latter Day Saint, but he does, we may safely assume, pretend to profess some form of Christianity. We may, then, under this assumption, ask if Mr. Lyle, by his participation in the singular burial service above related, desired to bring Protestantism into some sort of assimilation with the Paganism of Ah Sin? Or America has it in her power to work did he, we may enquire, desire to add some impressiveness to the extraordinary ritual of the Heathen Chinee? He may have thought the latter, but we doubt if the celestial spectators looked upon his intervention in that light. Were Mr. Lyle a High Churchman he would certainly be condemned for ritualistic tendencies, but as such is not likely the case he will quite probably escape the condemnation that ever attends such zealots, for instance, as "Father" Ritchie of Chicago. But whether condemnation awaits him or not, the scene, as described in the Philadel. phia despatch, must have brought grief and misgiving to thoughtful men outside the true fold, and inspired those within it with a spirit of thankfulness to God that they are not tossed about upon every wave of doctrine, and led into practices of which the Rev. Mr. Lyle appears to be an apostle. It is, indeed, serimembership of the Church in Utah ously speaking, enough to make one blush for the very name of Christian to hear of any man claiming to be a minister of Christ, or looked upon as such, participating in the unclean

DIOCESE OF HAMILTON.

CONSECRATION OF THE NEW BISHOP. We are authorized to announce that a Dr. Carbery to Very Rev. Father Dowling, Administrator of the diocese, in which he states that the cardinal prefect of Propaganda has appointed the second Sunday in November, the feast of the Patronage of the November, the feast of the Patronage of the Blessed Virgin, as the day of his consecration. His Lordship thanks and blesses the Administrator, the chancellor and the clergy of the diocese in these words: "May God bless and reward you for your kind, affectionate, cordial and loyal letter of Sept. 8th, written in your own name and that of the exemplary clery of Hamilton. that of the exemplary clergy of Hamilton; and adds: "The cardinal prefect was entirely delighted when I gave him an account of your letter and I am sure the holy Father will also rejoice at the good tidings." We are pleased to add that the Administrator and clergy of the diocese heartily rejoice at the appointment of so eminent aud holy a bishop, that they pray daily in the mass that the Holy Ghost may shed his most abundant gifts on him, and that they are looking forward eagerly for the day when they may have the pleasure of extending him a warm welcome to his new home in Hamilton. and adds: "The cardinal prefect was en-

new home in Hamilton.

Rev. Father Crinnon, formerly in charge of Arthur, and who has recently returned from Ireland, where he has been on a visit to his friends, has gone to Caleon a visit to his friends, has gone to Caledonia to take charge of that mission. Rev. J. Maddigan, who has been in charge for some time past, but has been ill at the House of Providence, Dundas, goes to Arthur to replace Father Crinnon. Father Maddigan is now quite restored to health. DUNDAS.

and afterwards in its most comprehensive sense, classifying it under the heads of physical, intellectual and moral, and stating that whilst by seculars one or more of those branches was cultivated separately and specially to the neglect of the others, the idea of Christian education embraced

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tored to health. udience met at Sunday, 21st ne Very Rev. T. of the diocese. or his text the ach me good-oline," and belst the necessity on were generxisted. Hence on. The very ing of the word the heads of ars one or more ated separately

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all, and therefore was alone the true one, since it alone fitted man for his duties here and his destiny hereafter. He then in a logical manner proceeded to prove these propositions showing (1) that it was the interest of society that man should be educated. (2) That it was the interest be educated. (2) That it was the interest of the Church that her children should be of the Church that her children should be properly educated, and (3) That the Church has ever in the past taken, as she takes at present, the deepest interest in the subject. After proving each of these propositions by arguments derived from reason, theology and history, he next proceeded to answer the popular arguments urged against religious training and the influence of the Church on learning, and concluded by giving some valuable hints to parents and children on the value of home culture, on the necessity of attention to against religious training and the influence of the Church on learning, and concluded by giving some valuable hints to parents and children on the value of home culture, on the necessity of attention to the laws of health, on the dangers of wicked literature and the value of Catholic books and journals, and on the duty of parents to co-operate with teachers and pastors in promoting the advancement of Catholic schools with a view of securing not only the intellectual culture, but the moral and religious training of their chil—

The future.

"My Lords and gentlemen, this theoretical ideal of perfect education, of which I sometimes dream when I ponder upon the responsibilities of the office I hold from God and from my country, has not yet been attained in practice. But, let us hope that, thanks to the elements we possess and with the help of Providence, our system will produce, if not perfect men, for none exist on this earth, at least excellent Christians and blameless citizens." moral and religious training of their chil-dren. At the close a collection was taken in aid of the school.

THE SCHOOL QUESTION.

in detail that which justice, right reason and public interest demand of reform in letter: the school system of Ontario, we may again be permitted to refer to the system prevailing in Quebec, where the rights of the minority are fully protected, and religious minority, are fully protected, and religious training made the groundwork of public instruction. From consideration of the strength of the Quebec system, a strength derived from its firm maintenance of just claims and equal rights, the weakness of claims and equal rights, the weakness of our much-vaunted, but feebly and looselyconstructed system of education in Ontario will readily and fully appear. In a late report of the Hon. Gedeon Ouimet. superintendent of education for Quebec, the main points of the admirable system possessed and enjoyed by our fellow citi- a Council of Public Instruction, wished to superintendent of education for Quebec zens of Quebec are very briefly but clearly secure for itself in the members compos-set forth set forth :

and trustees.

"This dualism is the corollary of the dualism of the religions and nationalities which divide the country. The State equally protects French and English and in consequence both beliefs. In fact the in consequence both beliefs. In fact the State unites itself to both creeds, in matters of education, and it does not authorize a school to be atheistical; but if it requires it to be Christian in order to grant requires it to be christian in order to grant it aid, it does not demand that it should devotedness as they have always shewn in belong to any particular creed. Full liberty is given in this respect and this is "It is the desire of the population of The severity of the climate, the sparsethe reason why perfect harmony reigns

amongst our people.

"These two bodies, commissioners and trustees, represent the people. They employ whom they wish, govern according to law, etc. Thus no religious or national

"We have no advice to give, still less have we lessons to read to the foreigner, but we may be permitted to congratulate ourselves upon having been so well able to apply to our country the great principle

of freedom of teaching.
"School inspectors, numbering 36, are
obliged twice a year to visit each school
and to forward to the Department of Public Instruction a detailed statement of their

"Finally, to assist the Superintendent in "Finally, to assist the Superintendent in the work of management, a Council is given him composed of men highly recom-mendable and offering by their honorable position and their well-known capacities, all desirable guarantees, appointed by the Government and chosen from the different parts of the Province. It is sufficient for me to state that of this Council, com-posed of 17 Catholics and 8 Protestants, the bishops of the Province are de jure members, each of them representing his diocese, which is for him a school district whose moral and intellectual direction he superintends. This general Council is divided into committees: Catholic and Protestant; the first composed of 17 mem-bers and the second of 8, these latter being authorized by law to add 5 associate members to the number.

"In our Province, we must acknowledge, Church and State have always fraternally worked hand in hand in all important questions relating to education; both have a mission in which they cannot falter without causing the greatest disorders in

our social system.
"The Church has always been the great "The Church has always been the great educator of the human race. In the most remote ages, we find the priesthood entrusted with the glorious prerogative of preserving the precious deposits of tradition and learning and of diffusing the light of wisdom of which it was the time honoured grarding.

"The Church has always laboured to make citizens useful to society and to their

"The duty of the State in the education of the people is also of great importance, for from the intellectual culture of indi-

for from the intellectual culture of indi-viduals depends the happiness and pros-perity of nations.

"The State is greatly interested in en-couraging a healthy and moral education, for it is the first to benefit by the enlight-enment and virtues which it may have de-veloped.

"A people which would strictly carry "A people which would strictly carry out the principles of truth, of goodness and beauty would be the first people in the world. It would present the spectacle of an incomparable civilization in which everything would flourish at once, letters, sciences, arts, industries, governed by the harmonious union of religion and patriot-

Thus, my Lords and gentlemen, there eat interests which meet together on the same ground, religious interest and social interest; but between the two there must be no conflict, only emula-tion. The Church requires Christians, the State requires citizens. As between these two qualities there exist intimate and strong relation, as the sincere Christian is always a good citizen, so should Church and State unite their efforts to obtain the realization of that sublime work: the

"Such is the ideal of a true system of national education; the Church freely

exercising its civilizing influence and its sovereign action upon the heart, the character and the intelligence; the State, on its side, labouring to multiply the centres of intellectual activity by the generous and equitable distribution of its funds, by rewards granted to real merit, by the care it takes in selecting those to whom it confides the management of its youth confides the management of its youth, by its constant tendency to raise the in-tellectual and moral level of growing generations. It is this fruitful union of Church and State, in the work of education, which gives to a nation the surest guarantees of prosperity in the present and of safety in the future.

Of the spirit animating the statesmen of both political parties in Quebec on the subject of education, we need say but little. Towards the close of the last year the present Premier of the Province Before closing our argument and stating addressed the superintendent of public instruction the following remarkable

> Quebec, 23rd December, 1882. Hon. Gedeon Ouimer, Superintendent of Public Instruction,

Quebec.

owing to certain recent facts, expresses a strong desire that, hereafter, no bill re-lating to education will be presented to the legislature, until it has first been sub-mitted to this Committee to enable it to express its opinion.

"I have spoken of school commissioners all danger of error, in a matter so im-

appreciate those coming from their Lord-ships the Bishops; I know they will al-ways be the result of their experience and of their labor, as I am convinced they will be dictated by the same zeal and

every creed in the Province of Quebec that religion should form the basis of education, and so long as I occupy the position which I now have the honor to fill, I will

which I now have the nonor to hil, I will always oppose any legislation which may endanger our religious instruction. "Besides, there is nothing to apprehend on that score, but I speak as I do to show, once for all, to the members of the Council of Public Instruction, especially when we may have to legislate on the subject that I will always be ready to receive their sage advice and derive as much benefit as possible therefrom in every matter in which religion occupies the most promi-

nent position.

"I have the honor to be, Sir,

"Your obedient servant,

"(Signed,) J. A. MOUSSEAU."

Of the reform leader, Mr. Mercier's, views on this all important subject the writer has no reason to think they have delegation in the Federal Parliament can undergone any change since his noble ad- | claim to rank with it in respect of the vocacy of Catholic educational rights in | qualities of dignity and usefulness that New Brunswick ten years ago on the floor of the Canadian Commons.

surest guarantee of the maintenance of very heads for shame that representatives the present system, its steady development of the people from Ontario should someand the promotion by the best means times demean themselves and disgrace available of education in the true sense of their constituents by act and by speech that now much-misunderstood and much- unworthy their high position. abused term.

The following is the official list of the members of that body:

CATHOLIC COMMITTEE. L'Honorable Gedeon Ouimet, Superintendent, Chairman

His Grace the Arch-bishop of Quebec His Lordship the Bishop of Montreal do do Three River St. Hyacinthe Sherbrooke Rimouski do Chicoutimi

do Ap. Pontiac Sir F. F. Belleau Hon. P. J. O. Chauveau
Hon. Thos. Ryan
Hon. Justice A. B. Routhier
Hon. Justice L. A. Jette Jos. G. Bosse, Q. C. P. S. Murphy, Esq. Dr. Chs. F. Painchaud

Dr. Louis Giard, Recording-Secretary. PROTESTANT COMMITTEE. Honorable Gedeon Ouimet, Superin-

The Right Rev. James Williams, D. D., The Right Rev. James Williams, D. D.,
Bishop of Quebec, Chairman
The Right Rev. Wm. B. Bond, D. D.,
LL.D., Bishop of Montreal
Venerable Arch-deacon Leach, M.A.,
D.C.L., LL.D., Vice-Chancellor of Mc.Gill College
Rev. John Cook, D.D., Principal of
Morin College
Principal Dawson, C.M.G. LL.D. F.

Morin College
Principal Dawson, C.M.G., LL.D., F.
R.S., McGill College
Hon. Justice Day, LL.D., D.C.L., Chancellor of McGill University
Hon. James Ferrier, Senator, M.L.C.
Honorable George Irvine, Q. C.
R. W. Heneker, Esq., D.C.L.
Associate Members

Associate Members : Rev. George D. Mathews, D.D. Honorable W. W. Lynch, B.C.L. Honorable L. Ruggles Church, Q.C.,

M.D.
Dr. Cameron, M. P. P.
E. J. Hemming, Esq.

of public opinion, is, as may at a glance be seen, ably represented in the Council.

So zealously guarded are the rights of the minority in Quebec that while Mr. Ouimet, the Superintendant, who is a Catholic, may take part in the deliberations of the Protestant Committee, he cannot vote therein. One can see at a glance how the hands of the government are strengthened by the deliberations of such a Council. Its existence does not interfere with the responsibility of the administration of the day to Parliament or to the people. But its assistance to the ministry enables it to do its duty so fully by all classes of the people in the great matter

interest in that regard suffer no loss. From official statements we take figures showing the amount of assistance given out of the Provincial Treasury in aid of exclusively Protestant institutions in Lower Canada:

of education, that no matter what the

mutations of political parties, the people's

TABLE of the distribution of the grant for superior education to Protestant Institu-tions for the years 1875 and 1876, in virtue of chapter 15 of the Consolidated Statutes of Lower Canada.

LIST No. 1.-UNIVERSITIES. Name of the Institution. No. of Grant Grant pupils. for 1875 for 1876

LIST No. 2:-CLASSICAL COLLEGES. | High School, Quebec. | 113 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 00 | 1285 Total 83832 64 LIST No. 3.-INDUSTRIAL COLLEGES.

3) Academies......\$3610 93 \$3556 31 19 Model Schools... 2226 29 2242 19 In 1880-1 the total amount voted for four colleges, twenty academies, and thirty-one model schools in Quebec, all Protestant, was \$16,050, and in 1881-2 the amount so voted was \$15,850. In Ontario, neither our colleges, nor institutions of higher education for young ladies, receive one farthing of government support. Yet Ontario is belauded as the land of equality. We may, we know, be told that Quebec in an educational sense is inferior to Ontario. This we emphatically deny. As far as elementary schools are concerned, the people of Quebec have, indeed, had great difficulty in bringing ness of the population, their division in respect of language and religion, have all had much to do with the inferiority of elementary schools in many parts of Quebec. But even in the matter of elementary schools, Quebec has of late made gigantic strides, while in regard of higher education that Province has assuredly no compeer either among the provinces of Canada or the states of the neighboring of Quebec, composed of gentlemen for the most part educated in that Province, and which of our Provincial legislatures will compare with it in point of culture or of debating talent. Take the Quebec delegation to the House of Commons, and which

'Had we in Ontario some such system The very composition of the Council of of education as that prevailing in Quebec. Public Instruction for Quebec affords the | we should not have at times to hang our

should characterize legislators.

The fact is that our educational system can nowise be compared with that of our sister province. When we shall have placed on our statute books laws on the subject of education based on the principles of justice, of recognition of equal rights for all subjects of the same sovereign, and in furtherance of that freedom of conscience at the basis of the educational system of Quebec, then can we of Ontario with some appearance of fairness point out the short-comings of our neighbors. Meantime our own system demands immediate attention. It stands in absolute need of reformation and renovation. That man will be a true statesman who the first devises and introduces legislation looking to this desirable and necessary end.

THE SPEAKERSUIP OF THE SENATE.

The Hon. William Miller, Q.C., of Halifax, Nova Scotia, has been appointed Speaker of the Senate of Canada, vice the Speaker of the Senate of Canada, vice the Hon. D. L. Macpherson, resigned. Mr. Miller was born at Antigonish, N. S., on the 12th of February, 1835, was educated at the Grammar School, St. Andrew's, and at the Antigonish Academy. He studied law and was called to the Nova Scotia Paris Mar. Scotia Bar in May, 1860. He was created a Queen's Counsel in 1872. He sat in the Legislative Assembly of Nova Scotia from Legislative Assembly of Nova Scotia from the general election of 1863 until confeder-ation, when he was called to the Senate of Canada. The hon. gentleman is a Catholic. Mr. Miller is the sixth Speaker of the

Senate. The first was the Hon. Joseph E. Cauchen, from November, 1867, to July, 1872; the second, the Hon. P. J. O. Cheveau, from February, 1873, to January, 1874; the third, the Hon. David Christie, Honorable L. Ruggles Church, Q.C., M.D.

Dr. Cameron, M. P. P.
E. J. Hemming, Esq.

Every class of citizens and every shade

Honorable L. Ruggles Church, Q.C., from January, 1874, to October, 1878; the fourth, the Hon. R. D. Wilmot, from November, 1878, to February, 1880; the fifth, the Hon. D. L. Macpherson, from February, 1880, to October, 1883. PERSONAL.

On Sunday last His Lordship the Bishop of Ottawa celebrated the ninth anniversary of his episcopal consecration. We beg to tender His Lordship our hearty congratulations on the splendid celebration of this festival, and our sincere wishes that he may see many happy returns of the day.

His Lordship has during his administration endeared himself to all, by his zeal, urbanity and other noble qualities of head and of heart.

THE SCHOOL QUESTION.

We still continue to elaborate our argument on the school question. There is a radical change required to place Catholics on a footing of equality with their non-Catholic fellow-citizens. We would indeed feel happy to see even the beginning of stand at once vigorous and united in assertion of their just rights. Our argument will, we expect, be concluded in our next issue.

DIOCESE OF LONDON.

Dedication of a Splendid Church in Kinkora.

Minkora, about twelve miles distant, where on Sunday took place the imposing ceremony of blessing a magnificent new church edifice, which, in the solidity of its construction, the beauty of its finish and the splendor of its architectural design, is second to none in this Dominion. The site of the new church is both commanding and convenient. Not only the village. ing and convenient. Not only the village of Kinkora, but the whole township of Ellice and adjoining county may point out with just pride to this magnificent monument of Christian faith and self-axifaca for the convenient of the state of of the stat sacrifice. From the tapering summit of its lofty and massive, but symmetrical spire shines out the celestial sign and inviting lefty and massive, our symbol of the special sign and inviting shines out the celestial sign and inviting symbol of man's redemption. The great county of Perth, to give expression to its high regard for the zeal and devotedness of which the church of Kinkora is the noble produce, was fully represented at the imposing ceremony of Sunday. There were there ladies and gentlemen from distant towns and townships, all feeling the heartiest interest in the celebration of the day, whose memory will forever remain day of Strat-

Aug. 21st, 1881, and the foundation was completed that season. On the 25th of Murphy, and our own good pastor, the Rev. Father O'Neill. His Lordship Rev. Father O'Neill. His Lordship preached a very earnest and convincing sermon, in which he placed before the people the various reasons why they should erect a suitable temple for divine worship and the reward which they might expect. The Rev. Dr. Kilroy also delivered an oration, pointing out the manner in which some of the most magnificent churches of the Old World were built by people in less opulent circumstances, and leaving all impressed with the goodness of the work in which they were engaged.

The contractors were Mr. Chas. Snazel of Stratford, for mason work; Mr. C. H.

of Stratford, for mason work; Mr. C. H. Crae of Goderich, for carpenter work; and Brown Bros. of Brantford, for the slating.

Brown Bros. of Brantford, for the slating.
Mr. John McGlen of Toronto, was clerk
of works, a position which he ably and
faithfully filled.
The church is of the Gothic order, and The church is of the Gothic order, and was designed by Mr. Connolly, of Toronto. The building fronts the west with tower and sacristy on gospel side. It stands on a solid granite foundation with Gothic cut plinth. The length of the church is 91 feet 6, by 50 clear, with chancel 22 feet long and sacristy 16 by 32, in the clear. The walls are built of pure sulphur-colored white brick and gutstone descripts with white brick and cutstone dressing, with white brick and custone dressing, wing red pressed brick string courses, showing a very bold relief. The mouldings, pin-nacle mouldings, and carvings are wrought in Ohio stone. The walls are 22 feet high. in Ohio stone. The walls are 22 feet high.
The height of it pure is 150 feet. The
aisles will have an ambulatory roof, full
Gothic pitch, all covered with best blue
Canadian slate, and never-fading green
slate, ornamental work, ridge finished
with beautiful iron crestwork. The door and window frames are lancet except the transepts which are circular. There is a number of clerestory windows which will give an abundance of light, and add beauty

sive caps. The chancel roof is supported by wall shafts resting on heavy corbels inserted in the walls. The interior is about finished and the church will likely be about paid for when fit to open. The church is a massive structure and will in all probability last for area

church is a massive structure and will in all probability last for ages.

The ceremony commenced precisely at 10.30 a. m. His Lordship, robed in cope and mitre, assisted by Rev. Dean Murphy, Rev. Dr. Kilroy, and Fathers Brennan and Coffey, proceeded in solemn procession to the main entrance of the church, where he intoned the Asperges. Then, following the order of the ritual, the bishop, with the attendant clergymen, acolytes, and people, beginning at the right, slowly and people, beginning at the right, slowly and peoples, and the solemn impressively blessed, amid the solemn impressively blessed, amid the solemn chants of the Church, the walls of the church on the outside. Re-entering the church at the main entrance, the bishop likewise blessed the walls in the bishop likewise blessed the walls in the inside and also the altar, upon which the Holy Sacrifice is to be offered. The ceremony of the blessing concluded His Lordship, briefly but earnestly, addressed the people. He commended the noble spirit of self-sacrifice shown by the people of the mission. His Lordship spoke in his happiest strain. That mission was to him very dear, for it had been, he might say, founded by his friend and colleague in the episcopacy, the late venerated Dr. Crinnon, of Hamilton. He had even himself justice done us. If a movement in that direction be not soon made, Catholics will be bound to take a stand at once vigorous and united.

They were, indeed, true children of St. Patrick. They had come to this land with no other heritage but the faith, and with their strong arms had hewn down the for-ests, and now their broad fields smiled in ests, and now their broad fields smiled in plenty and prosperity. They had done not only their share in building up the material wealth of this great country, but had carried the light of the Gospel to its remotest confines. Here they had reared a temple to the Most High that would forever attest the strength and depth of their faith; a temple wherein they and their children, and children's children might assemble in prayer, and praise, and thankson Tuesday last His Lordship Bishop Walsh, accompanied by the Rev. Father Coffey, left London for Stratford, and on the following day proceeded to Kinkora, about twelve miles distant, where on Sunday took place the imposing ceremony of blessing a magnificent new church edifice, which, in the solidity of its construction, the beauty of its finish and be for them one of everlasting remembrance. His Lordship concluded urging them to keep inviolate the temples of the Holy Ghost, their immortal souls. It was only in doing so they could really please God and secure the happiness of heaven.

High Mass then commenced, Very Rev. Dean Murphy officiating. His Lordship was attended at the throne by Rev. Dr. Kilroy, and Father Brennan. The musical portion of the service was rendered in a

acter of last winter is well known, and all the material had to be hauled a considerable distance. The first stone was laid on glorious church edifice, one that would remain to give lasting expression to their zeal for the faith of their noble ancestry. last June the corner-stone was laid, with imposing ceremonies, by His Lordship Bishop Walsh, of London, assisted by the Rev. E. B. Kilroy, D. D., the Rev. Dean Murphy, and our own good restor the Cross in this new world. The Church Murphy, and our own good restor the constraints of the Cross in this new world. the Cross in this new world. The Church had indeed to maintain a bitter struggle in this world. The whole history of mankind for the four thousand years before the coming of the Redeemer has been well the coming of the Redeemer has been well summed up in the words: "All for Christ, Christ for man, man for God." The coming of the Man God and the pur-pose of His coming had been to them on that day sung in words of solemn and significant meaning. Qui propter nos homines, et propter nostram salu-tem, descendit de cutis, et incarnatus est de Spiritu Sancto, et Maria Virgine: ET HOMO FACTUS EST. The Church has been com-

missioned by its Divine Founder to teach all nations. That commission it had ever sought to carry out, battling for this purpose against the perversity of princes, and the prejudices of peoples. The struggle had gone on for eighteen hundred years and would go on till the end of time. The rev. doctor then in eloquent terms touched on the history of the Church in Europe, dwelling specially on its vicissitudes and troubles in Great Britain, Ireland and France. Coming nearer home he cited the fact that in the United States before the war of independence, the total number of Catholics was 25,000, of whom number of Catholics was 20,000, of whole there were 16,000 in the state of Maryland alone, and the whole number of priests was but 25 or 30. Seventy-four years ago there were in the United States but seventy priests and 150,000 Catholic people. It people. It is only seventy-five years since a Catholic to hold office in New York was obliged to deny all obedience to ceclesiastical authority. This was in the great state of New York seventy-five years ago. In Massachusetts till a period of almost sixty years ago Catholics were excluded from office. In Viginia the reign of intolerance continued till 1830, in North Carolina till 1836, in New Jersey give an abundance of light, and add beauty to the building. In the centre of the front there is a rose window 13 feet 6 in diameter. There is a flying arch on epistle side, supporting two octagon pinnacles. Near the top of the gable there is a nich to receive the statue of St. Patrick, covered by cut stone canopy. The interior of the walls are vaulted with pressed brick. The roof is supported by arches sprung off large pillars, finished with beautiful base band mouldings and mastill 1844, and it yet prevails in Nev

priests, 6,241 churches, 1,180 chapels, and 1768 stations, besides 81 colleges, 579 academies, 2491 parochial schools, 275 academies, 2491 parocnial schools, 240 asylums, 185 hospitals, 44 religious orders of females, and 27 religious orders of men. Coming to British America, the statistics were equally satisfactory. A hundred years ago there was in British North America, but one bishop, and a scattered population of about cighty thousand souls. America, but one bishop, and a scattered population of about eighty thousand souls. To-day there are 4 archbishops, 26 bishops, 2080 priests, 1393 churches, 432 chapels and stations, 61 colleges and seminaries, 186 academies, 3466 parish schools, 51 asylums, and 53 hospitals, with a Catholic population of 2,225,000. In testimony of the marvelous growth of religion on this continent, Dr. Kilroy recited the fact that he himself had been taught catechism by the first priest ever ordained in the by the first priest ever ordained in the United States, the Very Rev. Theodore

The growth of the churches in Ontario The growth of the churches in Ontario had been in all respects wonderful. In 1842 there assembled in his episcopal city, at the call of the late Bishop Power, a conference of the clergy of the diocese of Toronto. There were present from Western Ontario, Rev. P. O'Dwyer, London and St. Thomas; Rev. Michael MacDonell, Maidstone and Rochester; Rev. Thomas Gibney, Stratford and Guelph; and Rev. Peter Schneider, Goderich, Waterloo and Wilmot. In what now constitutes the Wilmot. In what now constitutes the diocese of London there were then but seven priests. Now there are sixty-six.

In the Province of Ontario west of Kingston there are now four diocese where formerly there was but one. Dur-ing the administration of our present be-loved chief pastor the number of priests and of churches had, in the diocese of London, multiplied three fold. Dr. Kilroy made a touching allusion to the mem-ory of the late Father Schneider, and terminated his magnificent discourse by

powerful peroration.

Outside St. Peter's Church, Rome, he said, stands an obelisk dating from Augustus and Tiberius, but now surmounted by a cross. This obelisk is adorned by an inscription bearing the words, Christ conquers, Christ triumphs, Christ reigns, Christ conquers us by his grace, Christ triumphs over us by our correspondence with that grace, and Christ reigns within us by our sanctification through his grace.

The discourse was one of the very finest it has ever been our lot to hear and was listened to with wrapt attention till its very close.

The offertory on the occasion amounted

The offertory on the occasion amounted to \$1100. We beg to tender Father O'Neill and the people of Kinkora our hearty congratulations on their splendid fete day. It was in all regards a great day for Catholicity in Western Ontario. Before leaving the following act was signed by the Bishop and clergy present.

The twenty-eighth day of October in the year of Our Leard, one thousand eight

The twenty-eighth day of October in the year of Our Lord, one thousand eight hundred and eighty-three, Sunday, feast of S.S. Simon and Jude Apostles was soiemnly blessed by the Rt. Rev. Dr. Walsh Bishop of London the church of St. Patrick at Kinkora, in the township of Ellice, county of Perth and province of Outagin Canada, in the presence of a new of Contains Canada in the presence of a new of the country of the country of the presence of a new of the country of the Ontario, Canada, in the presence of a num-erous clergy and an immense concourse of the faithful from the adjoining missions. Have signed as present the Right Rev. John Walsh D. D., Bishop of London, who before and after Mass addressed the green in the hearts of the faithful priest and people of Kinkora. Some few months ago a worthy gentleman of Stratford wrote the Herald newspaper of that town a description of the then incomplete church of Kinkora, which will serve to convey to our readers an idea of the magnificent edifice blessed on Sunday last.

In 1879 the Rev. Father O'Neill first laid before his people the design of building a new church. The old church was rather small, and the time was opportune. He appealed to the people and they generously responded to the call. Through circumstances the most adverse, as far as the hauling of material was concerned, they persevered until all the material was laid on the grounds. The character of last winter is well known, and all Toronto, architect of the church of St.

> †JOHN WALSH, Bp. of London. JAMES MURPHY, Dean. E. B. KILROY, D. D. P. BRENNAN. JNO. COFFEY.

CONFIRMATION AT MOUNT CAR-

As stated in our last issue, His Lordship the Bishop of London administered, on the 22nd inst., the solemn rite of confirmation at Mount Carmel. The number of children confirmed was one hundred and ten, not eighty, as previously stated. The children were prepared with the utmost care by the were prepared with the utiliost cate by worthy pastor, Father Kelly, and his zeal-ous assistant, Father Gahan. Besides addressing the children on the nature of confirmation and the obligations its recep-tion entails, His Lordship briefly dwelt tion entails, His Lordship briefly dwelt on the temporal affairs of the parish, comshown by the people of Mount Carmel, and placing before them the question of building a new church or of repairing the old one. His Lordship said he would not force any particular course on them, but would refer the matter to their consider-ation, reserving, of course, to himself the right of pronouncing judgment on any final action they might recommend. The feeling seems to prevail in favor of the erection of a new church. Father Kelly has in charge, besides that of Mount Carmel, churches in Zurich and McGillivray. He has, throughout his mission, flourishing Catholic schools, which eloquently attest his zeal for the little ones of Christ.

OMISSION.

In an article on Sunday schools, which we, with pleasure, some time ago published, an accidental omission was made of the following sentence: "The foregoing is a synopsis of the plan adopted in the parish of Ashfield, under the guardianship of Father Beausarg, where it has been attenno small measure of success." The system of Sunday schools propounded by our correspondent, is an admirable one, and all our readers will be glad to know

Morn calleth fondly to a fair boy straying 'Mid golden meadows rich with clove She calls-but he still thinks of naught save so she smiles—and waves him an Whilst he, still merry with his flowery store, Deems not that Morn, sweet Morn! returns

Heeds not the time-he sees but one sweet Heeds not the time—he sets
form
form
One young far face, from bower of jasmine
glowing,
And all his loving heart with bliss is warm,
So noon unnoticed, seeks the western shore,
And man forgets that Noon returns no more.

Night tappeth gently at a casement gleam-With the thin firelight, flick'ring faint and

By which a gray-baired man is sadly dream. O'er pleasures gone—as all Life's pleasures Night calls him to her-and he leaves his Silent and dark—and he returns no more.

HALF HOURS WITH THE SAINTS.

expiated the sins of the world. When nearly eighty years old she repaired to Palestine, to carry out the holy search; but the pagans had for three centuries concelled from the reverence of the faithful this precious memorial, and no one knew what had become of it. Acting on vague suggestions, however, the princess undertook the task of directing excavations to be made toward the summit of Calvary, and, contrary to general expectation, first one cross was discovered, then a second, and subsequently a third, but without any indication to show the reliable worth of either. As perplexity increased, St. Macarius, bishop of Jerusalem, caused a sick woman to be brought to the spot, who, took the task of directing excavations to be made toward the summit of Colvary, and, contrary to general expectation, first one cross was discovered, then a second, and subsequently a third, but without any indication to show the reliable worth of either. As perplexity increased, St. Mac-arius, bishop of Jerusalem, caused a sick woman to be brought to the spot, who, by coptact with one of the crosses, was by contact with one of the crosses, was straightway cured; he had a dead body and the dead was restored to exhumed, and the dead was restored to life. Therefore to doubt was no longer possible; this was the Holy Cross of the Saviour; it was borne aloft in triumph, and Christendom at large raised its loud

MORAL REFLECTION.—In every pious ndertaking, the beginning merely does not suffice. "Whoso shall persevere unto the end, he shall be saved."—(Matt. xxiv.

Saint Monica.

A Mother's Prayer.—Monica is one of the most perfect models that can be held forth to Christian mothers. United in marriage to a husband who was an unbeliever of harsh, unyielding character, and mother to a son given over to libertin-ism of mind and heart, that is to the indul gence of his passions and to the errors of heresy, she neither despaired of them, of herself, nor of God's power. She loved not more, it may be, than any other wife or mother, but she loved to better purpose; how earnestly she pleaded with both husband and son, and how fervently did she pray in their behalf! How well, too, she knew how to cause herself to be loved by reason of her more how to cause herself to be loved. she knew now to cause herself to be loved by reason of her goodness, so as to reach the mind by way of the heart. In the end she obtained what she had longed for; Patricius was converted, and died a true Christian. The conversion of Augustine, however, she had to sigh for during twenty long years, and it each her abundant tears. however, she had to sign for during twenty long years, and it cost her abundant tears. Augustine was in his turn brought back to God. Monica had only prayed that God would make him a Christian; God made of him a bishop, a saint, a doctor of the Church; one of the most perfect of saints and the greatest of all the doctors. St. Monica died in 287 Monica died in 387.

MORAL REFLECTION.-If the wife and the mother were to employ for good all the ascendancy of love of which they are susceptible, they might work wonders. "The unbelieving husband is sanctified by the believing wife."—(1. Cor. vii. 4.)

Saint Pius V.

THE GREAT DEEDS OF HOLINESS.—The THE GREAT DEEDS OF HOLINESS.—The great deeds of worldly men are ordinarily the result of mere pride and vanity; the great deeds of the saints are pure benefits. At the conclave ensuing upon the death of Pope Pius IV., St. Charles Borromeo, who was well able to estimate virtue, who was well able to estimate virtue, directed the general suffrage in favour of Cardinal Alessandrini, who was duly elected Pope, and assumed the name of Pius V. The Church was endowed with holy Pontiff and Christendem found a tector. The Turkish empire was then in the prime of its power; the seas were infested with pirates; the coasts of Italy and Spain were threatened by the fleets of the unbeliever; every state was dreading invasion. The Sovereign Pontiff an invasion. The Sovereign Pontiff united the fleets of the Christian nations and assigned the command thereof to Don John of Austria; the battle of Lepanto was fought, the Ottoman fleet annihilated, and Christendom was saved; for since that period the Ottoman empire has only lapsed from one failure into another, awaiting the day when it shall finally succumb. Pius V. was engaged meantime in earnest prayer, and God revealed to him the victory at the very moment when it was being accomplished. This happened in 1571, and the holy Pontiff died in 1572.

MORAL REFLECTION. -That saying of the Apostle, "The saints shall judge the world," contains a vast meaning, like word that issued from his lips .- (1

Another Witness.

A. Chard, of Sterling, testifies to the efficacy of Hagyard's Yellow Oil, which he efficacy of Hagyard's Yellow only, which is used for a badly injured knee joint. It is the great household remedy for inflammation, pain, soreness, lameness, etc., and is used both internally and externally with

infallible success.

A Wrong Opinion. Many a dollar is paid for prescriptions for some disease that never troubled the patient, and when the sole difficulty was Worms, which a few of Freeman's Worm Powders would remove. These Powders are pleasant, safe, and sure, contain their own cathartic, and are adapted for children or adults.

them in a serviceable condition (laughter), because he has a stumbling will, a squint-ing memory, and a paralyzed understanding. (Laughter) I need scarcely say that I refer to Colonel King-Harman (roars of laughter), and the announce-

THE LEEDS CONVENTION.

Speech by Mr. Sexton.

The following is the speech of Mr. Sexton at the Convention lately held in

HE UNCROWNED KING OF IRELAND.

Mr. Sexton—I am glad and I am proud that this has happened in Leeds, because in Leeds, as in many another town, the press has not been ashamed to stop to morally murderous calumny. [Grans.] m Letus, as the press has not been ashamed to stoop to morally murderous calumny. [Groans.] We are told in the Leeds Mercury to-day, by some creature who hid himself and his goose-quill behind the screen of a newspaper, that Mr. Parnell has earned the contempt of Englishmen, and will never have their sympathy. I make this short reply: Mr. Parnell cares nothing about the contempt of Englishmen. [Loud and prolonged cheers.] I honor and I reverence as much as any man those brave Englishmen who, in the House of Commons and out of it, have not been afraid to uphold in mauly words the cause of mons and out of it, have not been arraid to uphold in mauly words the cause of suffering Ireland. [Cheers for "Cowen" and "Jesse Collings."] I hope the num-ber of those Englishmen may increase, but whether it does or not I say that the passion which Mr. Parnell has inspired PERSEVERANCE AND SUCCESS.—St. Helen, the pious mother of Constantine the Great, had conceived the purpose of restoring to the veneration of the faithful the saving wood whereon the Son of God expiated the sins of the world. When nearly eighty years old she repaired to Palestine, to carry out the holy search; but

encouraged crime, and that the agitation profited by it. These lies are foul, malignant and silly. [Hear, hear.] Let the editor of the Leeds Mercury search the reeditor of the Leeds Mercury search the reports made by the government shorthand writers of the speeches made by every man from Mr. Parnell to the humblest member of the league during two years until they were all cast into prison, and he will find that they were strewn broadcast with appeals and implorations to the people themselves to the orderly and legal movement of the Land League. If one member of the league more than another distinguished himself by

APPEALS TO THE PEOPLE
to rely upon peaceful union and abstain

to rely upon peaceful union and abstain from crime it was Michael Davitt [cheers], and he met his reward in that most mean and execrable of the Liberal government, which cancelled his ticket-of-leave, and sent him back to a felon's cell in sent him back to a felon's cell in Portland. [Groans] But we are told by this inspired writer [laughter] that the agitation profited by crime. Why, if it had not been for these excesses and crimes the position we held in the summer of last year would have been so much improved by now that we would have finally and forever settled the agrarian question of forever settled the agrarian question of Ireland, and have brought the great questreiand, and nave brought the great ques-tion of self-government to the threshold of happy conclusion. [Applause.] It is we and our movement who have suffered we and our movement who have suffered the most by crime, and any writer like he is of the Leeds Mercury, who, speaking from shallow pamphlets, and discoursing from idle gossip, presumes to endeavor to couple that great and beneficent agitation with the name or with the idea of crime, discloses in himself the greater of those two forces in the mirds of Englishmen, which have most grievously injured our country. The first and lesser of these forces is cruelty, and the second, and that which reigns supreme in the mind of the which reigns supreme in the mind of the editor of the Leeds Mercury, is THAT WHICH IS CALLED IGNORANCE.

[Laughter and applause.] We are met together at a crisis of great hope for Ire-land. Believe me the strife of contention iand. Believe me the strife of contention is c.ming rapidly to an end, and the proof is the position to which we have brought the two ruling factions in my native country. As for the government, they have their handcuffs and their jails, but politically they have given up the they have their handcults and their jalls, but politically they have given up the fight. [Applause and laughter.] We throttled them in Mallow, we got the grip of a Kildare wrestler on them at Monaghan, and we gave them a fall that broke their back at Wexford. [Cheers.] broke their back at Wexford. [Cheers.] The government have given up the fight, but the Tories appear to be under the impression that there was still a corner in Ireland left for them. When they found that we seriously intended to organize the vote of Ulster and to prove that not one province or another, but that all Ireland, followed Parnell [cheers], they fell into a game half rage and half fear; their land, followed Parnell [cheers], they fell into an ague, half rage and half fear; their into an ague, half rage and half fear; their papers, the stepbrothers of the Leeds Merpurg [laughter], wrote day by day of murder, treason, burglary, arson and assassination—they fell back upon the assassination—they fell back upon the coril memories of old times—the old evil memories of old times—the old scarves were pulled out, the old drums taken from their hiding places, and processions cessions

ONLY FIT FOR A CIRCUS OR A PANTOMIME encountered the member for Galway and his friends in Dungannon. (Hear, hear.) And how was this crowd composed? It was composed of the unconsidered seum of the miles of the second composed. And how was this crowd composed? It was composed of the unconsidered scum of the villages and towns—persons without a name or an occupation crowding behind their motley leaders. And let me tell you who those leaders were—stripling magistrates lisping to the people advice to break the law, clergymen, ministers of the Prince of Peace violating his, commands, "Thou shalt not kill," and "Thou shalt not bear false witness," and the whole under the lead of two worthy chiefs, the one the "Bombastes Furioso" Belfast, Rev. R. R. Kane, the Rev. Roaring, Rampageous Kane. (Laughter.) The other was the Brummagem hero, a hero unknown in the fields of war and insignificant in the paths of peace—a gentleman whose body, I admit, is big enough to outweigh an ox, but whose mind will never turn a feather's weight, in any scale in any cause, because, as we know, the mind of man is comprised in three faculties, and he does not possess any one of them in a serviceable condition (laughter).

to think that the description would not exactly fit
ANY OTHER MAN OF THE HUMAN RACE.
(Renewed laughter.) If the fanatics of the North have come to put themselves under such contemptible leadership their cause is absolutely and evidently hopeless. (Loud laughter.) Speaking of Colonel King-Harman, I want to tell you that in January last he beat us in the election for the county of Dublin by a thousand votes. We remembered the saying of the poet, "Sweet are the uses of adversity," and set about registering voters in the county Dublin. Last week the revision was held, and in three days of that revision, and before it was one-fourth completed, we struck off the roll 511 of the 1000 voters. In the city of Dublin we have attacked the revision, and whereas in former years there were men

when the real strain came on them. Grattan, no doubt, was in his prime in 1782, but when William Pitt consummated the but when William Pitt consummated the memorable and accursed crime of the act of union the vigor of Grattan's life was gone. When the repeal agitation reached its critical period Daniel O'Connell had reached the *pan of life described by the Psalmist, and he was tottering rapidly into the grave. When the home rule movement of 1874 came to its real test in the House of Commons; when the question was whether the Irish party would be content with sham parade days or whether they meant real fight; when the moment came to test the strength of Isaac Butt's brain, he was already the victim of disease, and to test the strength of large Butt's brain, he was already the victim of disease, and was sinking into the valley of death. Ah! but the English government have now a different leader to face. [Loud cheers.] That leader, young as he is, by the extra-ordinary, incisive perception of his intel-iect, by his unequalled courage, and by the peculiar magnetic force which has gathered to him the affections of his race, and made the heart of every man an echo of his own;

the heart of every man an echo of his own; that leader, young as he is, has achieved more already

IN A PRACHICAL AND MATERIAL SENSE for the Irish people than ever has been achieved in living memory. [Applause.] He has faced their Parliament, he has defeat their threats, he has aveninged their defied their threats, he has survived their calumnies, he has endured their prison, and after all, thank God, he watches over the unfortunate I ish people yet. He is retained to us now, I may say, with the greatest of his triumphs yet before him. greatest of his triumphs yet before him.
He is retained to us now in the perfect
spring of his intellect and the ripe excellency of his physical strength and vigor.

[Applause.] You sundered kin and faiththe Leib group you will elime [Applause.] You sundered kin and fatthful allies of the Irish people, you will cling to that people and follow that leader, and to that people and follow that leader, and

publishers and writers more encouragement by your patronage, and they will soon be able to furnish you with more interesting reading." The above extract is from the pastoral letter elsewhere published. Like eyery word contained in that letter, pertinent and forcible. There is no enterprise in existence that, in proportion to its merits, is so poorly encourportion to its merits, is so poorly encouraged as the publication of Catholic newspapers. And this is not entirely newspapers. And this is not entirely because Catholic papers are inferior to others, for they are not; nor is it because it is cheaper to buy other weekly papers, for it is not. The Police Gazette and the

Western Watchman. From the Central Baptist we learn that the ministers of that denomination are the ministers of that denomination are again complaining of inadequate support. One complains that he preached for a church one whole year and was recompensed with a salary of fifty cents. Another laments that his stipend of one handred dellars was cut down one half

tion would hold good. of the Demon of Socrates; he has just demonstrated that he knows a thing or two about another demon, more puzzling than the ancient specimen—the demon of the Church's heavenly treasury Cardinal Manning has written learnedly Rev. R. R. Rane, the Rev. Roaring, a fampageous Kane. (Laughter.) The other was the Brummagem hero, a hero unknown in the fields of war and insignification whose body. I admit, is big enough to outweigh an ox, but whose mind will never turn a feather's weight, in any scale in any cause, because, as we know, the mind of man is comprised in three faculties, and he does not possess any one of ties, and he does not possess any one of them in a serviceable condition (laughter), because he has a stumbling will, a squinting because he has a stumbling will, a squinting. (Laughter.) I need scarcely say that I refer to Colonel King-Harman (roars of laughter), and the announce of laughter), and the announce of the more because any land to spare for such a purpose. Well; and the does not possess any one of the members of the magnificent sum of \$5580,000. The saw as effected by private contract, and the was effected by private contract, and deposit paid that the vendors discovant of the magnificent sum of \$5580,000 and the mind deposit paid that the vendors discovant of the contract was signed that the vendors discovant of the contract was signed that the vendors discovant of the contract was signed that the vendors discovant of the contract was signed that the vendors discovant of the contract was signed to the purchaser really was. There are was one of the financial pillars of the cherch, which shows that the minister in Connective the same time. The mane the vendors discovant of the contract was signed to the vendors discovant of the contract was signed to the contract and the contract was signed to the contract and the contract and the contract was signed to the contract and the contract was signed to the contract was signed to the contract and the contract and the contract was signed to the contract and t

ment is superfluous because I made bold to think that the description would not exactly fit

ANY OTHER MAN OF THE HUMAN RACE. (Renewed laughter.) If the fanatics of the North have come to put themselves under such contemptible leadership their under such contemptible leadership their of the act confirmed.

in the darkness of their own shadows.

The divorce question is the livetopic of the hour. Ministerial conferences, representing every shade of belief, have tacked it at their annual meetings, but none of them seemed to know what determination to come to. The discussion ended where it began, and so far no practical results have been arrived at. No mortal can make out a code of belief on the subject from what has been laid down by the windy and uncertain talks that have been induced in a three conferences and it is subject to the marriage vow has gone on from bad to worse in Protestantism. Dublin we have attacked the revision, and whereas in former years there were mengod men, brave men, high minded, resolute Irishmen, ready to give their lives for the cause of their country, who scorned to touch a parliamentary vote, yet now, so signal is the change and so deep and steady the faith that Parnell and his party have inspired in all sorts of Irishmen, that these men are crowding into the office of the National League to claim their right to vote—aye, and their wives, when their husbands were at work, came into the office with children in their arms and said, "Sir, I want to put my husband on the roil." (Applause.) Remember this —the Irish leaders with whom the English government have had to cope for the last hundred years were

MEN WHO HAD PASSED THE PRIME OF LIFE when the real strain came on them. Grattan, no doubt, was in his prime in 1782, but when William Pitt consummated the memorable and accursed crime of the act.

Buffalo Union. The union of "Orange and Green" was becoming too dangerous, and the English minions fly to the "Black North" where the last embers of disunion were dying out; and by speeches far more inflammatory and incentive to outrage than those for which the people's leaders were those for which the people's leaders were thrown into prison, renew the old reli-gious fanaticism. Convent windows are demolished and inmates die of fright; with great frenzy the Pope is consigned to a very warm climate, and the worst pas-sions of Catholics and Protestants are sions of Cathones and Protestants are stirred up, and the cause of the people is thrown back. All this is the result of recent addresses made by Sir Stafford Northcote, leader of the conservative party in the British parliament. On the other hand Parnell, Davitt, O'Connor and many more leaders of the recells are addressing who are addressing. mand Parnell, Davitt, O'Connor and many more leaders of the people are addressing meetings in other parts of Ireland, and all impress deeply on the minds of their hearers the fact that no crime must be committed, that their struggle shall be confined within constitutional limits and committed, that their struggle shall be confined within constitutional limits, and that all classes of the Irish people will have to be united ere they can hope to attain their rights. The meetings of the Irish party, which are always peaceable, are in most cases prohibited; but we have not seen that any of Sir Stafford North-

Catholic Standard. It is lucky for our Protestant contem-poraries that there is no law compelling them to tell the truth about the Catholic Church, or to preserve silence concerning her when they do not feel disposed to be her when they do not reel disposed to be honest. As it is, they can say what they please and fear nothing but contradiction which can never reach the eyes or ears of the mass of their readers, for when corrected they will not acknowledge in their columns that they have made a mis-statement. On this account we long ago came | CATHOLIC PRESS. | ment. On this account we long ago came to the conclusion that the worst informed people in the world on subjects connected with the history of the Catholic Church are the readers of our Protestant exchanges—more ignorant even than those who do not read at all, for false information about a subject is worse than none of the pagan Epicureanism that has taken its place. It is a protest which would find an echo all over the country were the wayside cross, so consoling in Catholic lands, to be planted everywhere. The wounds of Our changes—more ignorant even than those who do not read at all, for false information about a subject is worse than none. "We have also several Catholic newspapers and journals; but how little support they receive. You complain sometimes of their inefliciency and their shortcomings. Who is in fault? Give the publishers and writers more encouragement by your patronage, and they will soon be able to furnish you with more that the lessons taught in the columns of their Catholic averages are ignored either. their Catholic exchanges are ignored either in the reading or the understanding of them.

Catholic Review

The impression which Mgr. Capel has made on the non-Catholic American public by his lectures in Brooklyn and New York last week, may be judged from a little incident that came under our personal notice. While paying our respects to him the other morning a card was brought to him. It was that of an impresario of more than American fame. Excusing himself for it is not. The Police Gazette and the Forit is not. The Police News are sold for ten cents per copy, and their circulation is enormous. Catholic papers, as a rule, cost but half of ten cents per copy, and yet none of them can cents per copy, and yet none of them can boast of a great circulation. The fault rests with the Catholic public and not rests with the Dublishers, with Catholic readers with the publishers, with Catholic readers and Catholic advertisers, who will patand Catholic and Ca while creditable to his personally and sacerdotal instincts, might have been counter-balanced by the fact that he would in accepting surely secure audiences hardly to be reached otherwise.

Cleveland Universe, There is room for Protestant reflection in the thought that at the very time at-tempt is made to resuscitate the wretched Another laments that his stipend of one hundred dollars was cut down one half because he had missed two Sundays during high water. When Protestantism substituted wind for work its preachers little dreamed that the converse of the proposition would hold good.

tempt is made to resuscitate the wretched memory of Luther, the Holy Father has proclaimed a grand Indulgence, and the Universal Church, under the auspices of the Blessed Virgin Mary Mother of God is sending up decade after decade of Rosary appeal from every town and hamlet, Cathoappeal from every town and hamlet, Catho lic palace and cabin in Christendom—ove

wives. We regret that this Congregationalist minister did not live in Luther's time. He would be likely to object to Luther's permission to the Landgrave of Hesse to have two wives at once, and he would, probably, denounce Luther and Melanchton and the rest of the 'reformers' as loudly as he denounced the rich but adulterous member of his own congregation. Now, there will be a Luther anniversary next month, and thousands' of Protestants, even Catholic Columbian.

Faith sustains the humble, consoles the mourning, fortifies the suffering, and gives trust and triumph to the dying: if mountains oppose its way, it levels them with the dust: if men dare to war against it, their puny efforts only prove their own weakness: even the demons, the spirits of darkness, are abashed before its omnipotence, and in its light conceal themselves in the darkness of their own shadows.

The diverge question is the live torie of this own congregation. Now, there will be a Luther anniversary next month, and thousands of Protestants, even congregation. Now, there will be a Luther anniversary next month, and thousands of Protestants, even congregation. Now, there will be a Luther anniversary next month, and thousands of Protestants, even congregation. It is only in Protestantism. Housands of Protestants month, and thousands of Protestants, even congregation alist ministers, will join in gorifying Luther. This will be a good poportunity for him to manifest his consistency by denouncing the founder of protestants in the darkness of their own washes and the protestants of the carried that there will be a Luther anniversary next month, and thousands of Protestants, even congregationalist ministers, will join in gorifying Luther. This will be a good poportunity for him to manifest his consistency by denouncing the founder of protestants in the darkness are abashed before its omnipotence, and in its light conceal themselves in the darkness of their own washed before its omnipotence, and in its light conceal themselves in the darkness of their own washed before its omnipotence, and in its light conceal themselves in the darkness of their own washed before its omnipotence, and in its light conceal themselves in the darkness of their own washed before its omnipotence, and in its light conceal themselves in the darkness of their own washed before its omnipotence, and in the darkness of their own washed before its omnipotence, and it is light conceal themselves in the darkness of thein

He can tell them that no Protestant min-ister, Congregational or other, refuses to perform the marriage ceremony for per-sons who have divorced wives living,— indeed, that the law of the land in regard indeed, that the law of the land in regard to the marriage relation, the divorce laws, are the laws of God for them. But, ten to one, if there be a Luther festival in this man's vicinity, he will glorify Luther.

New York Freeman's Journal.

"Col." Robert Ingersoll is to "stump"
Ohio for the Republican party. "Col."
Ingersoll, who pretends to believe neither in God nor the devil, will make a great point of our "glorious institution," the public school system. It suits him; it makes large audiences for him wherever he goes.

The shock to the minds of the descen-The shock to the minds of the descen-dants of the Puritans up in Connecticut when a crucifix was exposed to their as-tonished gaze, was so great as to lead them into indignant protests, and finally into what some of the daily newspapers have called in their head-lines a "religious war." It might better be called an ir-religious aggression. It has not struck religious aggression. It has not struck religious aggression. It has not struck any of the sensational preachers that the inconsistency of Christians crying out against the symbol of Christ might be commented on as one of the "signs of the times." It is a "sign of the times" in which it has become common to deny the existence of God's justice, and to exalt this denial into a pretended tribute to His mercy. What can be said of the people who are horrified by the crucifix and who who are horrified by the crucifix and wh who are horrified by the crucifix and who serenely look on polygamy as one of the necessities of a free social system? The non-Catholics of Connecticut have brought upon themselves a most horrible reproach. The statistics compiled by the Rev. Mr. Dyke, who is at the head of a New England social reform association, show that the whole social fabric in New England is honey-combed by the prevalence of concubinage sanctioned by the ence of concubinage sanctioned by the State and sects under the name of divorce, cote's riotous meetings are interfered with, or that the speaker is imprisoned for inciting to outrage and assassination. It is only the old story repeated.

State and sects under the name of divorce and by the sins of women who, after a maner worse than pagan, seek to avoid the responsibilities of maternity. There are "liberal Catholics" inclined to think manner worse than pagan, seek to avoid the responsibilities of maternity. There are "liberal Catholics" inclined to think that "one religion is as good as another," and to let their children pick up what re-

and to let their children pick up what religious instruction they can; baptized Catholics who, through carelessness or a desire to be fashionable, permit their children to attend non-Catholic schools on days of the week, should, for the sake of these children, ponder on the spectacle offered by the results of Protestant teaching in Connecticut. The protest against the exposure of the crucifix in Lakeville is a protest, not of New England Puritanism only, but rather of the pagan Epiism only, but rather of the pagan Epi len under meaningless ornament, and at Easter it is made "pleasant" with flowers. In the Lakeville aggression there were some In the Lakeville aggression there were some Puritan leaven and some political spite, but underneath was the spirit of luxury which abhors all things which do not minister to its desires, which banishes the crucifix, preaches "Christianity" without the Godhead of Christ, condones polygamy, and invents a religion which, like a Chinese picture, is without perspective, and from which the shadow of suffering is left out because it is disturbing and is left out because it is disturbing and

unpleasant.

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ST. LAWRENCE CANALS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for St. Lawrence Canais," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 18th day of November next, for the construction of a lock and regulating weir and the deepening and enlargement of the upper entrance of the Cornwall Canal.

Also for the construction of a lock, together with the enlargement and deepening of the upper entrance of the Rapide Plat Canal, or middle division of the Williamsburg Canals.

Tenders will also be received until TUESDAY, the 27th dry of November next, for the extension of the pierwork and deepening, &c., of the channel at the upper entrance of the Galops Canal.

A map of the head or upper entrance of the Rapide Plat Canal, together with plans and specifications of the respective works, can be seen at this office, and at the Resident Engineer's office, Dickenson's Landing, on and after Tuesday, the 30th day of October next, where printed forms of tender can be obtained.

A map, plans and specification of the works to be done at the head of the Galops Canal can be seen at this office, and at the lock keeper's house, near the place, on and after TUESDAY, the 18th day of November next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless

Where printed forms of tender can be obtained.

Coatractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of Two Thousand Dollars must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order.

Dept. of Railways and Canals, a Secretary.

Dept. of Railways and Canals, } Ottawa, 28th Sept., 1883.

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Without exception the best in the market.
Call for a free sample and be convinced.
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Ayer's Sarse--- illa.

The following letter from one or our heat nown Massachusetts Druggists should be o iterest to every sufferer:—

SALT RHEUM, GEORGE ANDREW overseer in the Lowe carpet. Corporation was for over twenty years before his remove to Lowell affilted with Sale Rheum in 1

PREPARED BY

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

Sold by all Druggists; \$1, six bottles for \$5.

vere that I could not move from dress, without help. I tried se swithout much if any relief, AYER'S SARSAPARILLA, by the bottles of which I was comple

184 DUNDAS STREET, LONDON. Patent Medicines at Reduced Prices. Physicians' Prescriptions & Family Recipes a specialty.

Thousands Hastened to their Graves! Relying on testimonials written in vivid glowing language of some miraculous cures made by some largely puffed up doctor or patent medicine has hastened thousands to their graves; believing in their almost insane faith that the same miracle will be performed on them, and that these testimonials make the cures, while the so-called medicine is all the time hascening them to their graves. We have avoided publishing testimonials, as they do not make the cures, although we have

THOUSANDS UPON THOUSANDS of them, of the most wonderful cures, vol-untarily sent us. It is our medicine, Hop Bitters that makes the cures. It has never failed and never can. We will give refer-ances to any one for any disease similar to their own it desir d, or will refer to any neighbor, as there is not a neighborhood in the known world but can show its cures by

the known world but can show its cures by Hop Bitters.

A LOSING JOKE.

A prominent physician of Pittsburgh said to a lady patient who was complaining of her continued ill-health, and of his nability to cure her, jokingly said: "Try Hop Bitters" The lady took it in earnest and used the Bitters, from which she obtained permanent health. She now laughs at the doctor for his joke, but he is not so well pleased with it, as it cost him a good patient.

FEES OF DOCTORS.

as it cost him a good patient,
FEES OF DOCTORSThe fee of doctors is an item that very
many persons are interested in. We believe
the schedule for visits is \$3.00, which would
tax a man confined to his bed for a year,
and is need of a daily visit, over \$1,000 a year
for medical attendance alone? And one
single bottle of Hop Bitters taken in time
would save the \$1,000, and all the year's
sickness.

sickness.

A LADY'S WISH.

"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend.

"You can easily make it so," answered the friend. "How?" inquired the first lady. "By using Hop Bitters that makes pure, lich blood and blooming health. It did it for me, as you observe."

as you observe."

GIVEN UP BY THE DOCTORS.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die, from Kidney and Liver trouble!"

NONSUCH! NONSUCH!

NONSUCH!

NONSUCH: NONSUCH:

NONSUCH:

NONSUCH: NONSUCH:

nteed not to injure any fabric.

Will wash in one hour what usually takes one day by the old way. NONSUCH:

Will not tear or wear out the clothes. No labor or fatigue caused by using it. NONSUCH: Once tried commands the approval of all and gives satisfaction in every case.

NONSUCH!

NONSUCH! NONSUCH!

Is manufactured only by THE MERCHANTS' COMPANY, Detroit, Mich., and London, Ont. A PRIZE Send six cents for postage, and, goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address,

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SIX BEAUTIFUL CHROMOS. These beautiful works of art (made especially for can only be secured by subscribing to the "House da Journal." Never before have such large and else two rest of art been given with such a mamment between the continuous and the subscribed and the subscribe

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where before have such large and object the sun of the

JAMES LEE & CO., 517 Lagaucheticre Street, Montreal, P.Q.

LATEST CABLE NEWS.

Cwing to the spread of Nihilism the Russian Ministers have recommended to the Czar that the head of universities be hereafter appointed by the Government.

Great disorders exist in the penal colonies of Siberia, owing to official corruption. A large number of exiles attempted

onies of Siberia, owing to official corruption. A large number of exiles attempted to escape. Three succeeded from the Island of Saghalien.

The Circles battalion, guarding the Ministerial buildings at Madrid, was suddenly replaced to-day and disarmed. The battalion is suspected of being infected with revolutionary intentions.

Mary Anderson appeared in London tonight in the "Lady of Lyons" before a crowded and enthusiastic house. She was recalled several times and renewed the success she achieved in "Ingomar."

An Alexandria despatch says the reappearance of cholera has revived the panic. Passengers on European vessels have returned without landing. The best authorities say the epidemic will not last long.

Death from 'holera at Alexandria averages eight to ten daily. The fatal cases are among Europeans. Several cases are reported in the interior.

A National League meeting near Loughead has been proclaimed. The Nationalists announce their intention to hold a meeting near Belleck, County Fermanagh. This has greatly excited the Orangemen, who have issued a manifesto calling npon their Order to assemble in thousands, and bidding the Nationalists beware of their anger.

A meeting of Nationalists at Castle

A meeting of Nationalists at Castle Lyon, Cork, has been proclaim d.

A Belfast despatch says there is reason to fear there will be a conflict at Belleck, County Fermanagh. If the Nationalists hold a meeting it will be difficult for the police and military to keep the Orangemen of a shey did at Rosslea. Two thousand off as they did at Rosslea. Two thousand

Orangemen have been armed with revolvers. The Nationalists made no preparavers. The Nationalists made no prepara-tions to protect themselves.

There were no meetings of the League in Ireland yesterday in consequence of the proclamation forbidding them. There were some disorders at Castle Lyon, where the police charged with fixed bayonets, scat-tering the mob in all directions and cap-

turing banners and musical instruments.
After the military and police withdrew, a
meeting was held. continue to receive enthusiastic receptions at monster meetings wherever permitted. Mr. Harrington as well as Mr. Healy has received a purse of sovereigns, and the movement for the payment of members is again talked of. United Ireland proposes that the five hundred gentlemen who attend the testimonial dinner to Parnell should form a great National Committee to work up the business. should form a great National Committee to work up the business. The farmers have driven Lord Waterford and seyeral ness the beautiful and solemn service of the Church. The Bishop delivered a forcible seremon, which was attentively ping hunting. Parnell wil! address his Cork constituents as soon as they have secured a large hall. Lord Rossmore, the grand master of Monaghan, has written a public letter, declaring if Lord Spencer does not put down the meetings the Orangemen will begin the oring. The Times and a couple of ultra Tory papers indirectly encourage the letter, but the English press generally denounce it unsparingly. The Daily News and Echo call for Rossmore's prosecution, and the Pall Mall Gazette suggests that he should first be indicted for conspiracy, and if murders are committed the Orange perpetrators should hang. Lord Spencer, in the meantime, makes no sign, but continues to proclaim meetings in the South, and has added to his unpopularity by incarcerating until death a consumptive youth believed to be innocent.

A Paris despatch says it is clear that negotiations between France and China upon

A Paris despatch says it is clear that ne-gotiations between France and China upon Tonquin have been broken off for the present. The relations between the two countries can only be described as a dead

The Freeman's Journal of Dublin declares a Government circular just issued proposes the wholesale shipment of Irish people to Canada. Every facility is to the people to Canada. Every facility is to the PAL COMMISSARY.

and his triend Mr. Rispin brought ing deep and solemn unto many a feathered family in the west and woke the gamesome spirit of Hiawatha in his unions to promote emigration. No work-house paupers will be sent. Large con-tracts have been made with shipping companies for the conveyance of emigrants The Canadian Government is a party to the scheme, against which the Freeman's Journal warns all Irishmen.

Cardinal Gaston De Bonnechose, Arch-

bishop of Rouen, is dead. Boutenieff has been appointed Russian Minister to the Vatican.

The German Admiralty has ordered an-

other hundred fish torpedoes to be deliv-

ered before spring.

Two officials of the German military at Dusseldorf have been arrested on the charge of high treason.

Hundreds of letters from those using Ayer's Hair Vigor attest its value as a restorer of gray hair to its natural color. As a stimulant and tonic, preventing and often curing baldness, and cleansing and soothing the scalp, its use cannot be too strongly recommended.

A Query Answered.

People often ask when is the best time to take a blood purifier? We answer, the best time is now. Burdock Blood Bitters does its work of purifying, regulating, and toning the system at all times and all seasons. Purity in all things is always in

order when required. A Good Introduction.

J. Kennedy, a merchant in Dixie, about three years ago introduced Hagyard's Pec-toral Balsam to his customers by trying it in his own family for Coughs and Colds. Being pleased with results, large sales fol-lowed, and it is now the favorite remedy

in that neighborhood. A Wonderful Result.

A single bottle of Dr. Low's Pleasan from 100 to 200 worms. It is pleasant to take—no other cathartic being required. Tape worms have also been removed by it, of 15 to 35 feet in length. It is effectall varieties of worms afflicting both children and adults.

Again we call attention to the great reputation of the Baltimore Church Bells, made by J. Regester & Sons, Baltimore, Md. Every Bell is guaranteed satisfactory and not to break in three years. Their rich silvertones are heard from Maine to California, and from Canada to the Gulf. This foundry is one of the oldest in the United States, being established in 1844.

OTTAWA ITEMS.

A bazaar in aid of the St. Patrick's Orphan Asylum opens here very shortly in Egan's block, Sparks st. The lady friends of the institution are working energetical-ly and it is expected to prove a financial

We hear it rumored that the Rev. Father Dawson is likely to be appointed to the Senate Chaplaincy, now vacant. We sincerely trust this report may be correct. The reverend gentleman has labored long and zealously on behalf of his adopted country, whose claims he has always advocated most forcible in his always advocated most forcibly in his writings, and by his large heartedness and liberality has gained the esteem and regard of Protestants as well as Catholics. We believe we express the sentiments of

We believe we express the sentiments of the entire corrmunity when we say that no appointment would give more general satisfaction.—Free Press.

Last Wednesday Bi-hop Duhamel visited Gatineau Point and administered confirmation to 140 persons, among whom were several aged men.

A RELIGIOUS BEAT.

A few weeks ago a shabby looking and ignorant crank styling himself St. Myron Leasure came to Ottawa and attempted on a Sunday afternoon to harangue a

on a Sunday afternoon to harangue a crowd in front of the Russell House on religion, temperance, phrenology, astronomy and other subject-, winding up with an offer to "read any man's head in the crowd for 10 cents." Finding his efforts in aid of religion and science were unap-preciated here, he folded up his umbrella and silently stole away, forgetting, how-ever, to pay his board bill. The Brock-ville Recorder refers to him in the following complimentary terms:—"St. Myron L. asure, a noted crank from New York State, arrived in town this morning on his return from a trip out North. He still wears his summer hat, a dilapidated straw, and when la-t seen was attempting to beat his way in the direction of a square meal." MATTAWA.

October 22—The weather is again turning. It has been very cold for a few days. Water is rising in the streams and tributaries of Ottawa. The number of men sent to the woods this fall shows a big decrease to the number sent in up to this time last fall. Some concerns have sent in as many at heavily dislater fall, while a few others as they did last fall, while a few others have not sent more than half the number,

ness the beautiful and solemn service of the Church. The Bishop delivered a

render to them at discretion, but it is highly problematical whether Ottawa will follow suit. It is said that one of the advance guard is already in the city looking after a suitable hall for the army to hold its meetings in.

Interesting Ceremony in the Basilica.

Quebec Chronicle, Oct. 23. Yesterday witnessed the official recep-tion in this city of the Papal Apostolic Commissary Smeulders, who has come to this Province to settle all the ecclesiastical differences which prevail in the Province of Quebec, especially that in connection with Laval University and that relating to the interference of the clergy in elections. The Commissary is a Monk of the Cistercian order, not high in rank but invested for the present with extraordinary power. He has with him two Secretaries, the Revs. Gerard de Bie and Antoine Daide. At cleared de Bie and Antoine Daide. At eleven o'clock yesterday he was sent for to the Presbytery of St. Patrick's Church, where he is the guest of the Redemptorist Fathers, and brought to the Episcopal Palace, where the Archbishop of Quebec and ecclesiastics and priests of Quebec and vicinity were waiting to receive him. Amongst those presented to him were Vicar-General Hamel, Vicar-General Legare, the Rev. Messrs. Bolduc, Beaudet, Tetu, Marois, Gagnon, Methot, Roussel, L. Paquet, B. Paquet, O. Simard, Laflamme, Marcoux, F. C. Gagnon, Latreche, Labrecque, Matthieu, Paga, Bruchesi, Fecteau, Lemieux, Guion, Filvar, Marchand, Maguire, Legace, O'Clerey, Belanger, Dupuis, Letard, Lowekamp, McCarthy, Corduke, Plamondon, Bourke, Gaudier, Mayrand, Belanger, Sache, Robard, Baudier, Mayrand, Belanger, Sache, Robard, Baudier,

Mayrand, Belanger, Sache, Robard, Baudie, Lemoine, Boilleau, Lamlin, Bonneau, Marquis and Gosselin. At twelve o'clock, immediately after the reception, the Commissary was entertained at a grand dinner at the Episcopal Palace. After dinner the Commission of the Delegate was read, giving him jurisdiction over all ecclesiastical matters in the Province of Quebec, and authority over all Archbishops, Bishops and Priests, with power to settle all questions in dispute. This being aone a procession was formed and proceeded from the Palace to the Basilica. The procession was formed as follows:—In front, acolytes with the cross. All the ecclesiastics of the Seminary. The clergy of Quebec and vicinity. Vicar-General Legare, with the cope, activity dispersion of the approval of said applicant's medical certificate. The medical certificates of the medical certificate of the medical certificates of the medical certificate. The medical certificate of the medical certificate. The medical certificate of the purious diction of the grand council of Canada are in the possession of the grand secretary of the approval of said applicant's medical certificate. The medical certificate of the medical certificate. The medical certificate, of the medical certificate, of the medical certificate. The medical certificate of the medical certificate, of the medical certificate, of the medical certificate. The medical certificate, of the medical certificate, of the medical certificate, of the medical certificate. The medical certificate, of the medical certificate, of the medical certificate, of the medical certificate, of the medical certificate. The medical certificate, of the pulse of the province of the possession of the grand council of Canada are in the possession of the grand council of Canada are in the possession of the grand council of the province of the possession of the grand council of the province of the possession of the grand council of At twelve o'clock, immediately after

Vicar-General Legare, with the cope, acting as Arch-Priest. The Papal Commissary with his two assistants, the former with his Pontifical ornaments. The crossbearer of the Archbishop of Quebec. The

Archbishop of Quebec, accompanied by Vicar-General Hamel and Father Hebert, Parish Priest of Kamouraska. The ensign-bearers with ornaments. As he left the Palace the Commissary knelt down and Vicar-General Legare presented the crucifix for him to kis. The roal to the Basilica was lined with people kneeling to receive the benediction; the Basilica was lined with people kneeling to receive the benediction; the Basilica was full and thousands were outside all devoutly kneeling as the procession passed. All the clergy stopped at the entrance to the sprinkled the people. As the procession was going from the church to the choir, and Arch-Priest Legare then went to the Epistle side of the altar and the Commissary to the front of it, while the Archbishop of Quebec took his place nath to the Epistle side of the altar and the Commissary to the front of it, while the Archbishop of Quebec took his place nath is own throne. A chant was then sung by Mr. Legare and the Commissary went to the Blessed Sacrament took place and the Commissary went to the Archbishop, and left there his Pontifical ornaments. This concluded the solemn ceremony and left there his Pontifical ornaments. This concluded the solemn ceremony and the procession of clergy returned to the Episcopal Palace.

CHATHAM LETTER.

Branches will appoint their prepresentatives at the Branch lection in December next. Every representative must be achancellor, except in such acses as mentioned in sec. 5, art. 2, page 65 of constitution.

Our Grand Council conventions should be held either in the month of July or August. May is the most inconvention to a same and the clommissary went to the choir, and they was pealed from the organ and all the clergy took their places in the choir, and Arch-Priest Legare then went to the altar and sellow of the Epistle side of the altar and the Commissary went to the altar and sellow of the Epistle side of the altar and the Commissary went to be allowed to the solution of the Blessed Sacrament took place and the Commissary went to his thr

CHATHAM LETTER.

Messrs. Mays and Robert have been elected to fill the vacancies in the Board of Separate School Trustees. The Board may be congratulated on securing the services of two such practical members to

may be congratulated on securing the services of two such practical members to share in their monthly deliberations. Presided over by the courteous wisdom of C. J. O'Neill Esq., L. L. B., the worthy chairman, the Board cannot but legislate both wisely and well.

We were favored this week with two distinguished visitors in the persons of the Earl of Denbigh and his son Lord Fielding; Lord Denbigh is one of Cardinal Manning's distinguished converts and entered the Catholic Church some thirty years ago. He is well known for his munificent gifts to that Church which gave to England in its Catholic morn the great universities of Oxford and Cambridge. Tuesday being the feast of St. John of Capestran, O. S. F., a plenary indulgence is granted to all members of the third order of St. Francis who receive Holy Communion on that day. It was truly edifying to see amongst the many communicants in St. Josenb's Church on truly edifying to see amongst the many communicants in St. Joseph's Church on Tuesday morning the venerable form of Lord Denbigh, the distinguished Earl being a fervent and devout member of the third order of St. Francis.

third order of St. Francis.

Last Sunday evening Rev. Fr. William,
O. S. F. preached an able sermon on
"Faith." Immediately before the sermon
the choir sang with fine effect a Te Deum
hymn in which the whole congregation
joined. This congregational singing is a
new feature introduced by Fr. William.
Next Friday evening, Nov. 2nd, a concert will be given in the Raleigh Separate
School taught by Miss Hall. Addresses
will be given by Rev. Fr. William and School taught by Miss Hall. Addresses will be given by Rev. Fr. William and Mr. O'Hagan, B. A., and songs by Mr. O'Hagan and the Misses Berhorst. C. J. O'Neil, Esq., L. L. B. will preside as chairman. hairman.

Mr. J. F. White, the Provincial Inspec-Mr. J. F. White, the Provincial Inspector of Separate Schools, paid the town a visit a few days ago. He was inspecting some of the rural schools in this vicinity.

Mr. Liddy, for years past engaged with Mr. McNaughton of the express agency, Chatham, has been appointed express agent on the Erie and Huron Railroad. Mr. Liddy is a very worthy young man and we congratulate him on his promotion.

Mr. H. J. Pennefather, who has had a two week's trip to Dakota, armed with the deadly rifle, has returned home and speaks

deadly rifle, has returned home and speak in glowing terms of the land of Minne haha, where the birch canoe was builded i the valley by the river. Mr. Pennefathe and his friend Mr. Rispin brought mourn

happy hunting ground.
Since Mr. Marentette's departure St. Joseph's choir has been under the leadership of Mr. Tetrault, who is guiding its voice destiny wisely and well. Mrs. Hill, the efficient organist, still presides.

C. M. B. A NOTES.

We expect to organize a large C. M. B. A. branch at Montreal in a few days. Mr. Deare is meeting with success. He intends getting up a C. M. B. A. circular in French

ting up a C. M. B. A. circular in French shortly.

At a meeting of Branch No. 17, Paris, Thos. O'Neail, Esq., tendered his resignation as president. His resignation was accepted with much regret. Mayor O'Neail was the first president of the Branch, and was re-elected to that office for a second term. The retirement of such an efficient officer will be keenly felt by all the members. Mr. O'Neail is an earnest worker in the C. M. B. A. cause and always willing to assist in advancing the interests of his Branch and the association in general. Mr. J. P. Keaveney suction in general. Mr. J. P. Keaveney succeeds him as president, and Mr. O'N eail takes the chancellor's chair.

Applications for membership should not be sent to the supervising medical examiner. After being reported on by Trustees they should be placed on file with other Branch papers in custody of the re-

cording secretary.

No applicant should be balloted for until the Branch has been notified by the grand secretary of the approval of said applicant's medical certificate. The medi-cal certificates of all members in the juris-

This applies to charter members also. The only exception is in the case of priests; in their case the initiation ceremony is

partly dispensed with.

The next convention of the grand council of Canada will be held at Brantford on the second Tuesday in May, 1884.

a most eloquent sermon appropriate to the

Grand Deputy A. Forster, chancellor of Branch 12, has been confined to his room

Branch 12, has been confined to his room for several weeks through illness caused by a severe cold, but we are pleased to be able to state that he has now sufficiently recovered to be around again attending to his extensive business at Doon.

Branch No. 18, Niagara Falls, deserves special mention for the very able and satisfactory manner in which its business with our Council is conducted. The greatest harmony prevails among the members of the Branch, and President Quillinan and the other officers should certainly feel proud of the rapid progress in membership their Branch has made. We hope Branch 18 will always be as careful in its selection of officers. Bro. Quillinan is a selection of officers. Bro. Quillinan is a gentleman of high ability, and his success as a Branch President shows his energy; we would like to see him hold a position in our Council, where we could more fully have the benefit of his talents. Let our ablest men and our best C. M. B. A. workers be brought to the front. SAMUEL R. BROWN.

NEW BOOKS.—THE LIFE OF MARTIN LUTHER, by Rev. Wm. Stang; 12 mo., 112,pp. Price, free mail, 20 cents.

SHORT MEDITATIONS to aid pious souls in the recitation of the Holy Rosary, 24 mo., 388 pp. tPrice, bound, free mail, 50 cents. FR. PUSTET & CO., Publishers, 52 Barclay St., New York.

London Markets.

	Wheat Spring \$ 1.75 to 1.85	n
	Wheat Spring\$ 1.75 to 1.85 " Deihlper 100 lbs 1.75 to 1.80	
1	" Treadwell. " " 1 75 to 1 80	-
	" Clawson . " " 1 50 to 1 80	-
	" Red " " 1 70 to 1 82	
	Oats " " 1 00 to 1 03	
1	Corn " " 1 30 to 1 40	
	Barley " " 1 0) to 1 15	
1	Peas " 1 25 to 1 35	
	Rye " " 1 10 to 1 15	
	Beansper bush 1 60 to 1 75	3
.	FLOUR AND FEED.	
.	Pastry Flourper cwt 3 00 to 3 25	
	Family Flour " 2 75 to 3 00	
8	Oatmeal Fine " 2 60 to 2 89	
- 1	" Granulated " 2 80 to 3 00	
. 1	Cornmeal 2 00 to 2 50	
	Shortsper ton 14 00 to 18 (0	
1	Bran " 12 00 to 14 00	
g	Hay " 8 00 to 10 00	1
9	Straw per load 000 to 3 (0	1
	PRODUCE, PROVISIONS, &C.	
1	Eggs, basket 0 20 to 0 22	1.
٠,	store lots 0 22 to 0 23	
ť	Butter, lb. pound rolls 0 18 to 0 22	1
	CIOCK U 10 to U 10	
	tucs o is to o it	1
d		1
-		1.
		1
a	Turkeys 0 75 to 2 00 Chickens, per pair 0 60 to 0 70	1
e		1
	Ducks, per pair	1
8	Apples, per bag 0 60 to 1 00	
e-	Onions, per bushel 0 60 to 0 80	
n	Dressed Hogs, per cwt 5 75 to 6 25	1
-	Beef, per cwt 5 00 to 6 00	1
er	Mutton, cwt 7 0) to 8 00	1
1-	Lamb, cwt 8 00 to 9 00	1
1-	Veal, cwt 5 0) to 5 00	1
	Hops, per 100 lbs 0 30 to 0 50	1
1e	Wool per lb 0 17 to 0 20	1
is	Wood, per cord 6 00 to 6 50	1
	Ottowa Warkets.	1

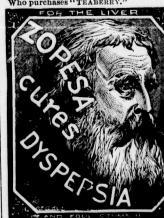
Ottawa Markets.

Correct report made every week for "The Catholic Record."

Correct report made every week for "I'he Catholic Record."

Spring wheat, \$1 10 to 1 20 bush.; Oats, 40 to 41c bsh; Peas, 70 to 75c bsh; Beans 1.25 to 1.50 bsh; Peas, 70 to 75c bsh; Beans 1.25 to 1.50 bsh; Rye, 50c to 55c bsh; Turnips, 50c bsh; Carrorts, 40c bsh; Carbage, per doz., 50 to 60c; Onions, per bag, \$1 00; Potatoes, per bag, \$5 to 60c. Dressed hogs, per 100 lts., \$7 to 7 25. Beef, hind grs, per 100 lbs., \$5 to 5 50; for grs, \$4 to 4 50. Butter, pails per lb., 20 to 21c; ferkins, 18 to 19c; fresh prints, 23 to 25c. Hams, 12 to 15c. Eggs fresh per doz., 19 to 20c. Chickens, per pair, 30c. Fowls, per pair, 50c. Ducks, per pair, 50c. Geese, each, 61s. Turkeys, each, 75 to \$1.00. Hides \$5.50 to 7.00. Hay, per ton, \$9 to 10. Straw, per ton, \$5.50 to 7.0. Lard, per lb., 12 to 15c. Apples, per barrel, \$3.00 to 5.50.

Come all who wish white Teeth of pearl, To set off lips of cherry; A fragrant Breath for the boy and girl Who purchases "TEABERRY."



Carry the News.

NEAR TILSONBURG, Ont., Dec. 14, 1883.
I have been alling for years with Billousness and Dyspepsia, and was reduced to a mere skeleton. Last fall I weighed only eighty-six pounds. I was induced to try Zoresa by Mr. Thomson (of the firm of G. Thomson & Co., druggists, of this place), and, many thanks to him, I am now an entirely new woman and weigh 124 pounds, through the use of this new compound.

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the following testimonial from the Manager of the Federal Bank, here. Others will follow in future issues.

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Yours truly.

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BIRTH.
In Sacramento, Califor dia on the 24th Sept.
THANKSGIVING DAY! MARRIED.

MARRIED.

GORMAN-O'MEARA-At the Roman Catholic church, Pembroke, on Wednesday, October 17th, by his Lordship Bishop Lorraid assisted by the Rev. F. M. Devine and the Rev. P. S. Dowdall, M. J. Gorman, LLB., barrister-at-law of Pembroke, second saughter of the late Michael O'Meara, of Pembroke.

of Pembroke.

McCool_D'MEARA—At the Roman Catholic church, Pembroke, on Wednesday, October I'th, by his Lordship Bishop Lorrain assisted by the Rev. F. M. Devine and the Rev. P. S. Dowdall, C. A. McCool, merchant, of Mattawa, second son of James McCool, Esq., to Teeple, fourth daughter of the late Michael O'Meara, Esq., of Pembroke.

LOCAL NOTICES. Visit to London.

From the International Throat and Lung From the International Throat and Lung Institute, 173 Church street, Toronto, will be at the Tecumseh House, London, the first Thursday and two following days of every month, next visit being November 1st, 2nd and 3rd. We make a specialty of treatment of catarrh, catarrhal deafness, bronchitis, asthma, consumption, and all the diseases of the head, throat and lungs, using the spirgmeter, the wonderful invenusing the spirometer, the wonderful inven-tion of M. Souvielle, of Paris, ex-aide surgeon tion of M. Souvielle, of Paris, ext-aidesurgeon of the French army, which conveys the medicines directly to the diseased parts. Consultation Free. For information write, enclosing stamp, to 173 Church street, Toronto, or 13 Phillip's square. Montreal.

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writes: For a number of years I have been aglicted with rheumatism. Two years ago I was attacked very severely. I suffered a great deal of pain, from which I was not free for a day, until last spring, when I began to use Dr. Thoma. Eclectric Oil, and I rejoice to say it has cured me, for which I am thankful.

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London, 7:30. Glencoe, 8:15. Chatham, 9:30,
Arriving at Detroit 10:45 am.
Returning leave Detroit & Milwaukee Dock,
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That is freigl
"Have mercy!
soul
Like no song
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Full of sorro

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"Miseremini one day; from wail sha Death,
To thy frier Begenerous,
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