Unimoic Record,

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

VOL. 5.

LONDON, ONT., FRIDAY, FEB. 2, 1883.

NO. 225

NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

A nice assortment of Imported TWEEDS now in stock. ALSO-

New Ties, Silk Handkerchiefs, Underclothing, Etc. N. WILSON & CO.

The Roman Catholic Curate.

T. D. SULLIVAN. r country holds good men and true, nd men, just men, and brave men, too, 'll give them all the merit due,

can be more hopeful for Spain, if only these dispositions be quickened by charity and strengthened by a lasting harmony. THE NECESSITY OF UNION AMONGST CATHO-

But on this point We cannot suppress truth; when We mark the conduct which some Spaniards deem themselves justified in pursuing, We experience a feeling akin to that anxious solicitude of The perfect union of Catholics among themselves, and especially with their Bishops, had ever been secure and undisturbed in Spain, and led Our predecessor, Gregory XVI, to address to the Spanish its ancient reverence towards the Bishor signs are showing themselves of dis different camps, and greatly disturbing even societies founded for a purely religious object. It happens often that in dis cussions as to the best manner of defend-Bishops has not that weight which should

the unfettered prevalence everywhere of error and in the war so violently and insidiously waged against the Catholic Church, it is absolutely necessary that all Christians should unite their wills and powers in resistance, for fear that separthey may be crushed by the cunning and violence of their foes.

Moved, therefore, by the thought of such dangers. We have addressed these Letters to you, Beloved Sons, Venerable Brethren; and We most earnestly call upon you to be the interpreters of Our salutary warning, and to employ your wisdom and your authority in the main-

THE RELATIONS BETWEEN RELIGION AND

Here, however, it will be fitting to ment are troubling the minds of so many they inherit not only the but their virtues also.

recall the mutual relations of the spiritual and of the temporal order, for many minds, on this matter fall into a two-fold error. There are some, for instance, who are not satisfied with distinguishing between politics and religion, but separate and completely isolate the one from the other; they wish them to have nothing in common, and imagine that the one should exercise no influence over the other. Such men, in truth, differ but little from those who desire the exclusion of God, the men, in truth, differ but little from those who desire the exclusion of God, the constitution and administration of the State; and the error they profess is the more pernicious that they thereby rashly debar the State from its most abundant source of prosperity. The moment religion is removed, those principles are of necessity shaken on which the public wel.

his own jurisdiction the power of leading, ness and moderation, and to will submit to it but ill, or even openly criticise it, assuming that he has wished thereby to favour some or hinder others. Yet it is easy to see how important it is Yet it is easy to see how important it is should exist among the minds that the Bishop is in the Church, and the Church in the Bishop: and if any one be not the Rishop. The same is not in the Church." with the Bishop, the same is not in the Church."
Such, unchangeable and everlasting, is the constitution of the Christian commonwealth; if it be not religiously maintained, a disturbance of rights and duties ensue as a necessary consequence of the broken association of the members, whose perfect union constitutes the body of the Church, union constitutes the body of the Church, that body which "by joints and bands being supplied with nourishment and compacted grouteh unto the increase of God." We see, therefore, that Bishops should have paid to them that respect which the eminence of their charge exacts, and receive in all matters within their office a profest chalimatters within their office a perfect obedi-

THE CLERGY AND POLITICAL PARTIES. In face of the passions that at this moment are troubling the minds of so many

The Roman Callodic Cardo.

See account of the Section of Section 1997.

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same in religion and in every rightly constituted State; it is obedience to the lawful authority which orders, forbids, directs, legislates, and thus establishes harmonious union amid the diverse minds of men. We shall here have to repeat some well-known truths, which, however, ought not to be the subjects of mere speculative knowledge, but should become rules applicable to the practice of life.

Now, even as the Roman Pontiff is the Teacher and Prince of the Universal Church, so likewise are Bishops the rulers and chiefs of the Churches that have been and chiefs of the Churches that have been attain and the intentions with which they have entered the arena, and We cannot but concede to them well-earned praise for their good service to the Catholic religion. But so lofty, so noble, is the cause to which they have devoted them—selves, that it exacts from the defenders of truth and justice a rigorous observance of numerous duties which they must not fail to fulfil; and in seeking to accomplish some of these, the others must not be neglected. The admonitions, therefore, which we have given to associations, We likewise give to writers; We exhort them Church, so likewise are Bishops the rulers and chiefs of the Churches that have been duly intrusted to them. Each has within to remove all dissensions by their gentlehis own jurisdiction the power of leading, supporting, or correcting, and generally of deciding in such matters as may seem to affect religion. For they share in the power which Christ Our Lord received from the Father, and transmitted to His Church; and therefore Gregory IX., Our Predecessor, said of Bishops, "We do not hesitate to declare that the Bishops called on to share Our cares are the representa on to share Our cares are the representa tives of God." This power has been given Church and the doctrines of the Catholic

Spain will embrace them of their own accord, as well from their tried devotion to this Apostolic Chair, as from a sense of the benefits which are rightly to be expected from concord. Let them recall the facts of their own history; let them recognise that the glorious exploits of their ancestors at home and abroad could not have been achieved had their forces been scattered by dissensions, and were only possible owing to their perfect union. Animated by brotherly love and all inspired by the same sentiments, they tri-umphed over the haughty domination of

"My Lord Archdiocese of Halifax, approach you to-day to offer your Grace our warmest congratulations on the auspicious occasion of your consecration as Archbishop of this metropolitan see. We are aware that your faithful children of the laity will come to bid you welcome amongst them and to tender the assurance of the sincerest loyalty and attachment of their chief pastor. But we, who are bound by stronger ties than these, have come with willing hearts to give expression to our affectionate reverence and obedience. Although personally unknown to some of us, your name is familiar to all, for you have already account of the commercial interests has been in augurated this year at the College of the director of studies, seeing the necessity of having a department wherein the students of the commercial course could put into practice what they learn about banking, merchandise, etc., has succeeded in establishing a department of this kind. One part of the college is set aside for this new institution, and Rev. Mr. McKinnon is at the head of it. He for a number of years was in a like position in Santa Clara College, of California. In the new department the students gain a practical knowledge of all business transactions. In one room there is a bank with all the appurtenances.

esteem for yourself personally, and an earnest of our cheerful and zealous co operation with you in everything that tends to the glory of God and the salvation of souls.

"Signed on behalf of the clergy of the

Archdiocese, "Patrick, Mgr. Power.
"Halifax, January 21st, 1883."

ADDRESS FROM THE LAITY. After vespers in the afternoon the ad-

tives of God." This power has been given to Bishops for the supreme benefit of those over whom it is exercised; it tends by its very nature to the building up of the body of Christ; and makes of each Bishop a bond which unites in faith and charity the Christians under his guidance at once with These rules of conduct will be, in Our specific and the doctrines of the Catholic makes of each Bishop a bond which unites in faith and charity the Christians under his guidance at once with These rules of conduct will be, in Our specific and the doctrines of the Catholic makes of each Bishop a bond which unites in faith and charity the Christians under his guidance at once with These rules of conduct will be, in Our see. We desire at the same time, on because their the Catholic and the doctrines of the Catholic makes of each Bishop a bond which must win victory for the Catholic which has presented itself since your conscience, to tender to your Grace the secretion, to tender to your Grace the sincere and hearty congratulations of the parish, a Cadet society, embracing almost all the grown in the problem. The problem of Westport owe such as certain, to tender to your Grace the sincere and hearty congratulations of the parish, a Cadet society for your appointment to this archiepiscopal which must win victory for the Catholic latity of Halifax on the great dig. Not the problem of Westport owe such as certain, to tender to your Grace the society of Halifax on the great dig. Not the problem of Westport owe such as certain, to tender to your Grace the society of Halifax on the great dig. In the problem of Westport owe such as certain, to tender to your Grace the society of Halifax on the great dig. In the problem of Westport owe such as certain, to tender to your Grace the society of Halifax on the great dig. In the problem of Westport owe such as certain, to tender to your Grace the society of Halifax on the great dig. In the problem of the parish as certain, to tender to your Grace the society of Halifax on the great dig. In Bishops has not that weight which should belong to it. Sometimes even, if a Bishop to

mmense practical benefit to its students.

WESTPORT

On the last Sunday of the old year, the beautiful church of Westport was filled to overflowing. The occasion was the open-ing of a mission by the Rev. Father Bar-ber, a Missionary Oblate of Mary Immac-ulate. During the following. ulate. During the following week the at-tendance at all the exercises was very After vesuers in the alternoon the address of the laity was presented to the Archbishop in the cathedral. As soon as the benediction service was over ex-Mayor Tobin and Mr. Wm. Campton, the chairman and the secretary of the reception committee, advanced to the foot of the prehipping and the service and the chairman and the secretary of the reception committee, advanced to the foot of the prehipping and the chairman and the secretary of the reception committee, advanced to the foot of the prehipping and the chairman and the secretary of the reception committee, advanced to the foot of the prehipping and the chairman and the secretary of the reception committee. read the following address:—
"To His Grace the Most Reverend Cornelius O'Brien, Doctor of Divinity, Archbishop of Halifax:
"May it please Your Grace:—We avail ourselves with pleasure of this opportunity which has presented itself since your consecration, to tender to your Grace the latholc laity of Halifax on the great digity which has been conferred upon you by our appointment to this archive.

forded by your circumstances to the preparation of a work, which shows great learning and skill, and deals in a satisfactory and conclusive manner with the fashionable philosophic or pseudo-philosophic or pseudo-philosophic philosophic or pseudo-philosophic or pseudo-philosophic and the spire with its large gilt cross glittering in the morning sun, as seen from the lake by the traveller on the lake part and earnest part in umphed over the haughty domination of the Moors, over heresy, and over schism. Let the faithful of Spain imitate the example of those from whom they have inherited faith and fame, and show that they inherit not only their ancestors' name but their virtues also.

learning and skill, and deals in a satisfactory and conclusive manner with the fashionable philosophic or pseudo-philosophic errors of our time, and that you have also taken an active and earnest part in the now almost world—wide struggle on but their virtues also.

learning and skill, and deals in a satisfactory and conclusive manner with the fashionable philosophic or pseudo-philosophic errors of our time, and that you have also taken an active and earnest part in the now almost world—wide struggle on behalf of Christian education.

Whenever I find a great deal of gratification as he stands on the deck of the steamboat, to breathe the fresh morning air.

WHAT IS SAID OF THE RECORD.

Thos. Coffey, Esq.,—Dear Sir—Though privileged with the reading of the principal daily and many of the weekly papers of this Province, and being a regular subscriber for two agricultural, and one local paper, yet, since I have become a reader of the vet, since I have become a reader of the RECORD, I would not part with it in exchange for all the others put together. Its make up and style, like that of nearly all Catholic literature, is so much superior to the standard of secular journals that the person or family that reads it regularly must rise in morals, intellect, style of thought and language, in a manner which cannot be gained by the reading of any other paper of my acquaintance. No Catholic family can afford to be without a good family paper in this age of indifferentism, skepticism and open infidelity, and none in Ontario can in this respect excet the Recond. That it may find a place in the family circle of every home in our province, is the earnest wish of Yours sincerely. RECORD, I would not part with it in ex-

Yours sincerely, M. McQUADE. Egmondville, 9th Jan., 1883.

DEATH OF HUGH FERGUSON, ESQ.

render, and we shall continue to pray that all the deliberations and labours of your Grace may be under the constant guidance of the Holy Spirit.

"We beg in conclusion to ask you to accept the accompanying small testimonial of our good will, and to bid your Grace once more a heartfelt welcome to our city, to wish you many years of honoured and prosperous life as Archbishop of Halifax, and to subscribe ourselves, on behalf of the Catholic laity of the metropolis,

"Your Grace's most obedient and devoted servants,

"Stephen Tobin,

"Chairman,

"Wh. Compton,

"Secretary."

His Grace deferred replying to the addresses. He will give written replies in a few days.

Mr. Ferguson was born in Ireland, March 10th, 1803, and died at Adjala, Ontario, Jan. 1st, 1883. He was, consequently, in his eightieth year at his demise. This gentle-man has been all his life an exemplary Catholic, and has bequeathed to his large and respectable family a rich inheritance of sterling worth. His long and well spent earthly career closed with the death of the true Christian. He expired on the first day of this year, strengthened with all the consolations of his holy religion. Among the many sorrowing friends and relatives who surrounded the death-bed of this ferguson, Professorof the Assumption College, Sandwich, and a distinguished member of the Bazilian Association. R. I. P.

MOUNT HOPE ORPHAN ASYLUM.

We are pleased to be able to insert the following flattering report of the Govern-ment Inspector concerning this excellent charitable institution:

other counties, 82.

Dr. O'Reilly's report of the inspection of the Home was as follows:

"There were seventy-three children resident in this crphanage on the day of inspection, July 10th, 1882, all of whom were seen, and all were apparently in excellent health. The house was clean and

neat throughout.

The total receipts of both departments of the institution last mentioned above, including the Government grant, were \$14,310.12; expenditures, \$14,253.32; Government grant for 1883, \$615.48.

FIRST BISHOP OF GRAND RAPIDS.

Rev. Dr. Richter, Chaplain of the Sisters of Charity at Ceder Grove, Cincinnati, has been appointed by the Holy See to be Bishop of Grand Rapids.

. . . And so Gambetta, after all, called for a priest on his death-bed, but it was too late. His infidel friends denied him that

Says the Brownsville (Tex.) Valley: The

stitute a continuous stretch of land sixty-eight miles long, reaching nearly across the finest portion of Yorkshire. Another notable conversion to the Catholic faith is also whispered of in London. It is said

your Grace with intellectual abilities of no ordinary kind, and that you have put them to their best use. We know that in the renowned college of the Propaganda, whither the choicest Christian intellects of the day resort to complete their training, you outstriped all competitors; that when you returned to your native island you devoted yourself to communicating to others the knowledge of which you had acquired so large a share; that when you returned to the comparative solitude of Indian River you devoted the leisure afforded by your circumstances to the pre-

BY GEORGE H. BOKER. [In 1863, President Lincoln appointed to the Naval School at Newport, a little drum-mer boy of the 55th Illinois, upon the recom-mendation of General Sherman, for bravery displayed at the battle of Vicksburg. The boy's name was Orin P. Howe, and he came from the town of Waukegan, in Illinois].

While Sherman stood beneath the hottest That from the lines of Vicksburg gleam'd. And bomb-shells tumbled in their smoky

And grape-shot hiss'd, and case shot scream'd.

Buck from the front there came,
Weeping and sorely lame,
The merest child, the youngest face,
Man ever saw in such a fearful place.

Stiffing his tears, he limp'd his chief to meet But, when he paused and tottering stood, Around the circle of his little feet There spread a pool of bright young blood. Shocked at his doleful case. Sherman cried, "Hall! front face: Who are you? speak my gallant boy!" "A drummer, sir,—Fitty-fifth Illinois."

"Are you not hit?" "That's nothing. Only send
Some cartridges. Our men are out,
And the foe press us." "But, my little
friend—"
"Don't mind me! Did you hear that shout?
What if our men be driven?
Oh, for the love of Heaven,
Send to my colonel, general dear—"
"But you?"——"Oh, I shall easily find
the rear."

"I'll see to that," cried Sherman; and a drop, Angels might envy, dimm'd his eye. As the boy, toiling towards the hill's hard top, Turn'd round, and, with his shrill child's

ery Shouted, "Oh. don't forget!

We'll win the battle yet!

But let our soldiers have some more—
More cartridges, sir,—calibre fifty-four!

TRUE TO TRUST.

THE STORY OF A PORTRAIT.

CHAPTER X.

Catherine bade farewell to her aunt and cousins, and taking a basket on her arm, while Bridget carried another, they followed the road to the Manorhouse. They had not gone more than half way, when they were met by one of the waiting-women coming quickly towards them, who told them that her ladyship had expressed a strong wish to leave Bron Welli. "Because," said the maid, "she remembers what harsh treatment poor Mrs. Tregain received fifteen years ago, when her band was cast into prison, where he still remains, and she herself was driven from the house at night, with her helple So we gathered together what children. So we gathered together what jewelry, plate, and other things we could, and carried Lady Margaret, as she direc-ted, to the farmstead of John Trehern. They are kind people, and good Catholies

They now arrived at the farmhous which was prettily situated on a gently rising slope, with woods between it and the sea, and surrounded by meadows and tilled fields, two patriarchal oaks shading its doorway. It was better built than most houses of its class, having been erec ted on the foundation of one of those Saxon castles so frequently met with in

Cornwall.

Here had resided, for upwards of two centuries, the Treherns, an honest, hard-working race, whose representative, John, the present possessor, was, like his fore fathers, a good and upright man, and fo whom Sir Reginald had always entertained

just esteem. On Christmas morning he had heard, on Christinas morning he had heard, from one of those present at midnight Mass, what had occurred at the Manor. After having discussed the matter with his wife, he resolved to go to the town and learn what he could respecting the fate of his landlord. He had not been gone many minutes when he was seen running back to the house again. "Dame! dame!" he cried to the aston-

plane! dame!" he cried to the astonished wife, "prepare quickly the best room; they are going to bring Lady Margaret here! Just think! to have her ladyship under our roof! Now, make ye haste, while I run and tell the messenge from Bron Welli that all will be ready for

The good dame hurried off at once, and with the help of her eldest daughter arranged the best room.

When Catherine and Bridget arrived, the poor lady asked eagerly if they had heard any news of Sir Reginald and Austin, and her face saddened when they answered that they had not; but she soon uttered these words which were ever on her lips and deeply impressed on her heart, "God's will be done!" Lady Margaret dismissed all her maids

except one, who remained to wait on her for she knew that they had homes in the neighborhood, most of them being daughters of her husband's tenants.

A week had passed, during which Lady

Margaret's health rapidly declined. spine had been seriously injured, and this, added to the anxiety of her mind, was fast bringing her to the grave. Numbers of persons, among whom was Dame Barnby, visited her, and expressed their sympathy for her misfortunes. Catherine and Widow O'Reilly was with her nearly all day; all hope of her recovery had van-ished, but they wished to serve her to the last, and, if possible, to ease her suffer

ngs. New Year's eve came, and as Lady Margaret saw the sun sinking behind the wes tern hills, she felt that she would neve again see it rise. Her mind was peaceful, and though she knew her end was ap-proaching, it was without experiencing any sensation of terror. On the previou day, while Bridget and Catherine were seated by her bed, she had explained to them her last wishes with regard to little Barbara She told them how much she desired tha the child should be restored to her fathe

or brother, if either of them escaped,
"I fear my poor husband has little
chance, but Austin will surely be released;
and I know he will be a loving protector
to his little sister, and will take her to my relations in Yorkshire. So, when you have an opportunity, I pray you let Sir Reginald and my son know where Barbara is, But," added the mother anxiously, "it may be long ere they can send for

When the Hops in each bottle of Hop Bitters (at the present price, \$1.25 per lb.,) cost more than a bottle is sold for, besides the other costly medicines, and the quality and price are kept the same, we think it is honest and liberal in the proprietors, and no one should complain, or buy or use worthless stuff, or cheating bogus imitations because the price is less.

Our Grandmothers

Laught their daughters that "a stitch in time saves not only nice, but ofttimes an incalculable amount of suffering as well. An occasional bowels, not only prevents diseases but of the breaks up sudden attacks, when in time, By druggists.

Dr. Pierce's "Favorite Prescription" perfectly and permanently cures those diseases peculiar to females. It is tonic and nervine, effectually allaying and curring those sickening sensations that affect the tomach and bowels, not only prevents diseases but of time, but oftimes an incalculable amount of suffering as well. An occasional bowels, not only prevents diseases but of time saves nine." A pill in time saves not only nice, but oftimes an incalculable amount of suffering as well. An occasional dose of Dr. Pierce's "Favorite Prescription" perfectly and permanently cures those diseases peculiar to females. It is tonic and nervine, effectually allaying and curring those sickening sensations that affect the tomach and bowels, not only prevents diseases but of time saves not only prevents diseases peculiar to females. It is tonic and nervine, effectually allaying and curring those sickening sensations that affect the stomach and heart through reflex action. The back-ache, and "dragging-down" sensations all diseases peculiar to females.

Bridget, "the child shall not want a home as I have a roof over my head; and Catherine too will care for her, I

"Indeed, I will do all I can," said the ung girl eagerly.
"May God bless and reward you both!"

said Lady Margaret. "She has Protestant relations, but give her not to them, I pray you," added the mother anx-

and Catherine at the same moment.

From the time that Lady Margaret felt assured that her little daughter would not be abandoned, or brought up in a faith contrary to her own, she remained calm and recollected; her lips often moved as though in prayer. She spoke no more, though in prayer. She spoke no mor-but she evidently knew those around he

and she fervently kissed the crucifix which Catherine presented to her. At eleven o'clock that night, all the household knelt by her death-bed, while Catherine read the Prayers for the Dying: and most of those present were in tears it the thought of losing her whom in life hey had so loved and reverenced.

The dying lady suddenly raised her ead slightly from the pillow; her whole face beamed with heavenly joy; she gazed orward as though she witne on from the other world.

"Into Thy hands, O Lord, I commend my spirit," she said, then her voice failed, and her head fell again on the pil-

the the words the happy spirit had fled.

The rest of the night was passed in prayers for the deceased, mingled with

the shop, from which she had been absent some days. As is often the case with energetic natures, she had, during the late troubles which befell the DeCourey's and throughout the lady's illness, displayed a calm presence of mind without yielding to the grief which she inwardly felt; but now, that all was over, and she found herself once more in her own home, with the vivid recollection of all that happened her last resting-place, Bridget returned to the shop, from which she had been absent would be attended to. Both brothers now awaited the trial, vivid recollection of all that happened ambition, since Christmas-eve, she sat down in her a person, old wooden chair and wept, fondly caressing the while Lady Margaret's little olic brother to his fate than to run the

CHAPTER XI.

The seene of our story must now change to London. In an apartment in one of those large mansions that stood in what is now the Strand, Adelina, the wife of Cuthbert DeCourey, with whose brother the reader is already acquainted, was seated close by the fire one cold day

The room was richly furnished; among other things was a round table supported by a single leg, a novelty then, only to be found in the houses of the wealthy; a or costly at that period to be spread as ow on the floor. One of the large rench looking-glasses which were just then beginning to supersede the pol-ished steel mirrors hitherto used in Eng-land hung against the wall. The stift-backed chairs ranged round the room were of the whole apartment bespeaking the wealth and worldly greatness of its own-

Adelina, who was for the moment its gence and expression which often makes even a plain countenance more pleasing. She seemed to be expecting some one, for her eyes frequently turned towards the door, and she listened attentively to every sound; at length she heard quick footsteps in the passage, and the next moment the heavy arras-hanging was raised and her Adelina, remarking that it was late, in-

gired what had delayed him so long, but Cuthbert was absorbed in other thoughts, and made no reply. "No evil tidings, I hope, my Lord?" she

"No, no, 'tis of small consequence to me," said Cuthbert, rather following his own train of thought than answering his

wife's question. Adelina's curiosity was excited. Some-thing unusual had occurred she felt cer-tain; she pressed her husband to tell her what it was; he related what he had that day heard of his brother Reginald's arrest,

and that he was now imprisoned in the Tower.

"Is there aught which you can do to save him !" asked Adelina, "for I have heard that it is a grievous offence against the law thus to harbor priests—therefore I fear that he will fare ill."

To this Cuthbert, who had no intention of trying to help his brother, only re-marked hastily, that all efforts to save him would be fruitless, and that, moreover, it was Sir Reginald's own fault if he were now in difficulties, since he was fully aware of the dangers he incurred by re

Cuthbert then spoke of the object he eally had at heart, namely, the acquision of his brother's large estate in Cornwall. Adelina expressed a dislike to property thus obtained; but with specious rguments he overcame her objections. It was far better, he declared, that the pro-perty should become his than fall into the ands of strangers, and then, if he had no children, he might leave it, after his death,

'Tis a fair spot; the old Manor-hous s strong and spacious, surrounded by oble trees," added Cuthbert, who was desirous of giving his wife a pleasing idea of what he intended to make their future

It is far more difficult to deceive ourer."

"And if it is so, my Lady," replied to deceive others. There is the secret tri-

bunal of the conscience before which the

guilty vainly plead innocence.

Cuthbert's words had dispelled his wife's scruples and convinced her that he was in the right, but they did not soothe his own troubled heart. Besides he knew what Adeline did not know; he was fully aware that the Catholic religion was the true one, and the courageous conduct of the courageous conduct of the courageous conduct of the courageous conduct of the courage o true one, and the courageous conduct of his brother seemed a reproach to his own owardice. Fear, and the desire of obtain ing the honors and riches from which his religion excluded him, had made him renounce the creed of his fathers; but in his

eart he believed. He would have given anything to extinguish that spark of faith, to stifle the voice of conscience which cried out to him that he was an apostate. In vain did he protest that conviction alone had changed his belief; others might give credit to his assertions, he knew them to

When my brother's fair domains as nine," he said to himself, "there I will ettle, and at last be happy."

Poor man! an evil deed may bring riches

nd confer worldly honors, but it cannot estow happiness.
The time of Sir Reginald's trial was

drawing nigh. Cuthbert therefore addressed a letter to an influential friend at he court of Elizabeth expressing his oyal sentiments towards her Majesty, and his zeal for the extension of the reformed religion, concluding with the hope that his friend would obtain for him the estates in Cornwall to be forfeited by Sir Reginald

de Courcy, who was in the tower under a charge of high treason.

The person to whom he applied was a relative of Adelina, and had already frequently received petitions from her husband for various situations and table.

Next morning Catherine took Barbara to her future home at Widow O'Reilly's, and sought in various ways to amuse her; but in the midst of her play the child the could not do a better thing than procure for his troublesome friend a comfortable residence at the Land's End, and thus free himself for ever thing than procure for his troublesome friend a comfortable residence at the Land's End, and thus free himself for ever other was.

After Lady Margaret had been laid in ceived the desired answer that his demand from his importunities; so Cuthbert re-

Sir Reginald was free from anxiety; be-sides his own danger, which was that which least troubled his mind, he knew that his friend, Father Ralph, had no chance of escape. Then he was uncertain as to Lady Margaret, whether she were living or dead; and if anything had hapor who would take care of her-and the dread that the commissioner might insist on keeping her and sending her to live with Protestants, so that she might lose her faith. Even the companionship of his son was a source of sorrow, for he grieved to see his boy in captivity, although Austin himself declared he did

not regret the loss of liberty, and was happy to be with his father. About a month after their arrival at the Tower, Sir Reginald and Father Ralph underwent their examination; and Sir Reginald's property being confiscated, and bestowed with the title on Cuthbert, the latter soon started after a numerous train of servants and armed men for Cornwall. A few days before their departure, Hark-wright, who had spent all his money, and began to fear that he might starve amidst began to lear that he might starve amidst the riches of London, came to him and begged to be admitted into his service; to which Cuthbert agreed, thinking he might be serviceable from his knowledge of the place and country. The journey, being on horseback was slow and fatigueing,

The day of their arrival the sky was overcast, dark clouds had rolled up from the sea, and hovered in fantastic forms over their heads, giving vent at times to their pent-up anger in heavy showers of rain, then again a bright, though transient leam of sunshine would occasionally en- mothe iven the scene. Just as the party turned nto the avenue a ray of light shot from new hon the lurid heavens, like a smile of irony on a countenance darkened by the brooding storm of passion, the trees, the house, the listant hills, all stood out in strange reief against the leaden sky, until the sunbeam faded, and in heavy drops the rain began to fall; and so, amidst the tears and smiles of a spring day, Cuthbert returned to the home he had quitted fifteen years

efore.
There is always a certain feeling of sadthe case when great changes have been wrought in ourselves and in those we left behind. It was natural, then that Cuthbert, who returned under such peculiar circumstances to Bron Welli, should experience sorrow rather than joy at the ight of those familiar objects, each of which was linked with some reminiscence of his boyhood. There was the steps on which his father stood when last he parted from him, his mother, brother and sistern-law beside him, watching his departur How well he remembered that day! His father's blessing, his mother's anxious face, the affectionate farewell of Reginald and his young wife, all were present to his mind as though they were occurrences of the previous day, yet fifteen years had passed and all the actors in that scene were dead except himself and his brother; and between them the separation was as great as if death had severed the ties which ound them.
Adelina addressed a few words to her

husband, but he heeded her not and the party rode into the courtyard and dis-

The sheriff's men had been warned, by a messenger, sent on from London a week before the departure of Cuthbert, to give

She sent away her maids but soon re with her; all seemed so lonely and silent. As the fire blazed up, the figures in the As the fire blazed up, the figures in the tapestry became so distinct that they looked as if they were about to step down from the walls. Tired and weary she leant her head upon her hand and closed her eyes; presently, half asleep, she fancied the room became peopled with strange personages, who walked to and fro gazing on her with astonishment; she felt she was an intruder, and trying to arise she awoke.

an intruder, and trying to arise she awoke.

lights in the room.
"I found you asleep," he remarked.
"What think you of our new residence?"
Truly I scarce can say, for I have seen little of it, and am much tired after the All will doubtless look brighter

journey. All will doubtless look brig on the morrow," replied Adelina. When she rose the next morning

felt more cheerful, and all did look brighter except her husband. He showed her over the house. When they reached the chapel, he stood silently gazing for a few minutes, as he probably thought of the days when he knelt beside his brother at the foot of the altar both happy to be allowed to serve at Mass; of the many times he approached the sacred tribunal of penance, and received forgive-ness of the faults of childhood and youth. O that some hand, he thought with anguish, would at that instant be raised to bless him, and some voice pronounce those words he had so often heard from the priest: "Thy sins are forgiven thee. Go in peace." But he felt that, without re-

he might possibly have saved him. But ambition, when it once takes possession of a person, stifles all better feelings; and so De Courcy chose rather to leave his Catholic brother to his fate than to run the risk, by an attempt to save him, of losing the estates on the obtaining of which he set his heart.

It must not, however, be supposed that Sir Reginald was free from anxiety; besides his own danger, which was that

erious occupation to engage her attentio she found the days rather long and weari some; for the poor now never came to the Manor-house for relief as in Lady Mar-garet's time. From an early age up to the time of her

pened to her, there was the thought of his little Barbara—what would become of her, Queen Elizabeth, to whom her mother was maid-of-honor; and so from her child od, surrounded by worldliness, she ha not the love of home duties and house hold employments, or that interest in the poor and sick, which was frequent among even the Protestant ladies of the sixteenth and seventeenth centuries. Like all idle people, this want of occupation disposed her to listen more eagerly to any news her maids could give her, and especially such as concerned the former inhabitants of Bron-Welli. They had picked up some from Harkwright; and so she learned the history of the seizure of Sir Reginald on Christmas-eve, the death of Lady Margaret at a neighboring farm-house, and farther, that her sister-in-law had left a daughter, but of the fate of the child she could for some time find no clue: but she often wished that she could have the little

But little Barbara de Courcy was safe and it was spring ere they reached Penthough sleeping at the house of Bridget, it was with the latter that she spent, the most with Widow O'Reilly and Catherine; for

part of the day. At three years old sorrows are not last ing; then indeed most frequently the child is scarcely aware of its own misfor-tunes; so it was with Barbara. For the first few days she often asked where her mother was; but by the end of a fortnight she had grown quite accustomed to her new home, and all her affections had cenered on Bridget and Catherine

TO BE CONTINUED.

The Church and the Indians.

It does no good to attempt to disguise the fact that the Roman Catholic Church has, despite all discouragements and hin-drances, accomplished a work among the ness in revisiting places from which we land been long absent, but this is especially lous denomination. If herein is a rebuke ious denomination. If herein is a rebuke to the Protestants, it is the part of wisdom for them to accept it, and strive to profit by the lesson which it teaches. There are many Indian settlements in the Far West which have for years been under the influence of Roman Catholic instruction in matters both spiritual and educa tional, but where no Protestant mission-ary ever penetrated. This, too, while the Catholic religion was, figuratively speak-ing, under the ban of the Government in the territories now largely peopled by the Indian tribes. Whatever may be the general opinion as regards the tendency of such teaching, it would be worse than folly to deny that a great influence has thus been exerted, and to ignore the fact that this work which has been done has been a disinterested one. What mercenary motive could prompt men to go into the desolate wilds of the Far West and there spend their lives in the sole occupa-tion of teaching the Indian youth the fun-tion of teaching the Indian youth the fun-must have passed away to his long rest damental principles of an English educa-tion and the tenets of a religious faith!— and his sweet reward without hearing be-neath his windows the stroke of the ma-Cleveland Herald, Jan. 6.

> ***"Old birds are not caught with chaff." Therefore seek and find the pure golden grains of health in Kidney-Wort. Women, oung or old, married or single, if out of health, will be greatly benefitted by taking Kidney-Wort.

> Hoods, scarfs, ribbens and any faucy articles can be made any color wanted with the Diamond Dyes. All the popular

IS ITETO BE SOON!

A Dream that may be Realized.

WHAT WESTMINSTER IS TO HAVE.

It may give our readers some pleasure peruse the comments presented below A SIGNIFICANT FANCY SKETCH. Castles in the air are structures comm

ough. To restore an old family resince, or to build a new one in some

thosen spot, is the dream of many a man before he has entered on his possessions, and is a dream which, despite the cost of pricks and mortar, is frequently fulfilled. Churches in the air are a less favorite form of fancy's architecture; but the erec-tion of a temple to God has been included among the ardent intentions of many a young heir to broad estates, and has occurred to converts who, though mature in years, have discovered in the Christian eligion the secret of youth and the source All had vanished, save one figure—Cuth-bert was standing near her; there were of an ever fresh enthusiasm. Of these airy fabrics too, many, as the years pass on, take solid shape, and stand forth to the world in material stone. Cathedrals in the air, by reason of their very vastness, come less frequently within the range even of day dreams. That very vastness, indeed, lends in itself an element of fascination to such a scheme, as a modern novelist has felt. "Had 1 that command of wealth of which we hear so much in the present day and with which the present present day, and with which the possessor seem to know so little what to do," said Miss Arundel to Lothair, "I would purchase some of those squalid streets in Westminster, which are the shame of the Westminster, which are the shame of the metropolis, and clear a space and build a real Cathedral, where the worship of heaven should be perpetually conducted in the full spirit of the ordinances of the Church. I believe, were this done, even this country might be saved." Thence-forward Lothair "found himself frequently in reverse over Miss Armydel's ideal fane." in reverie over Miss Arundel's ideal fane and, knowing that he had the wealth by which it could be reared, "he began to ask himself whether he could incur the responsibility of shrinking from the fulfil-ment of this great duty." The churchbuilding of Lothair was, however, as fictitius as Lothair himself; and the prototype of Lord Beaconsfield's hero, hough he has displayed a quite regal munificence, has never, so far as we are aware, contemplated the erection of a worthy substitute for that great Abbeyhurch of Westminster which Protestant-

ism has degraded into a fifth-rate-sculpture-PARTIAL REALIZATION OF LOTHAIR'S

Yet part of the programme of the nov-elist has been already fulfilled. In that region of Westminster which Cardinal DREAM. hierarchy, proudly claimed as especially his own, because it was inhabited by the his own, because it was inhabited by the poor of God, a space has, indeed, been cleared. It lies within the shadow of the Archbishop's house, and just beyond its borders rise the gloomy towers of Man bank Prison. The little plot of ground— a mosaic of mud and weeds—is enclosed with wooden pailings, and is desolate and dreary with all the peculiar dreariness and desolation belonging to unoccupied land and to unfinished buildings in an ill-planned city and under a leaden sky. Yet it lies in the very heart of London; in Parliament street itself, or in some other equally impossible thoroughfare of renown, it is an ideal site, at least in its accessibility; and it is, more-over, placed amid surroundings which will grow in magnificence and importance as the years increase. This was the spot chosen some time ago as that upon which should be built the future Cathedral of the liocese-a Cathedral for which Mr. Henry Clutton prepares the designs. A few thousands of pounds, readily subscribed, sufficed to buy the land, and to do some work with the foundations; but the great work with the foundations; but the great project was speedily put aside by needs which pressed more heavily on the heart of a Christian prelate. Who shall tell the story better than in his own moving words? It is now ten years ago—ten years almost to a week—that the Cardinal Archbishop opened the schools attached to the Italian Church in Hatton Garden; and in answer to an address read to him by one of the boys, his Eminence said "it was very true that he had a great care for little children and if he had not that care.

of the Good Shepherd." A POSTPONED PLAN OF CARDINAL MAN-NING'S.

diately said to them: I have a church to build, which must be built before I put a stone on the ground—I must build schools for little children all over London; all these little stones are cut by the Holy Spirit of God in baptism, and they must all be placed in the walls of the Spiritual Church of Jesus Christ. When that is done I will think of building a Cathedral.' Since then ten years have come and gone, and given scope, enough and to spare, for putting into practice these memorable words; and the work of gathering the little ones of Christ and teaching them was never, according to the speakers at Hammersmith the other evening, in more need of moral and material aid than it is now. Humanly speaking, then, there was no prospect that the reign of the second Cardinal-Archbishop of Westminster should leave to future ages, among other records, this massive memorial in other records, this massive memorial in stone. To him the vision of the Cathedral must have become almost as unreal as was the ancient mariner's less beautiful and holy vision of the phantom ship; neath his windows the stroke of the masons' hammers and of the stonecarver's chisel, the hundred cheering voices of builders busy over a work, the history of which, through long generations, will be the history of immortal souls.

A RUMORED CONVERSION MAY MAKE IT A

the darkness, and to the self denying Bishop comes a helper whom he has not counted upon. So it happens that there has suddenly arisen a rumor, by which a well-known Yorkshire baronet, who is about to be received into the Church is credited with the magnificent intention of erecting, at his own sole cost, the Cathedral at Westminster. Already he ha built some fifteen churches for the communion of which he has hitherto been a member; a communion in which his soul finds no longer her resting-place. They remain as pledges of his love they could not imprison his spirit, which is now about to gain a larger freedom in the full knowledge and practice of the Truth as it is in Jesus. Following the desire to be a member of the Catholic Church came the ambition to build another fane—this time a veritable "house of God." At first he thought of his own Yorkshire as the scene of labors, but the obvious incongruity between a large church and a small congregation occurred to him; and then he fixed on London, and to him; and then he fixed on London, and finally made up his mind to build the Cathedral upon the site already secured. The cost, which rumor has set at a quarter of a million, will be borne solely by him-self; and the style of architecture will be that of Cologne, which is closely copied in the great votive church at Vienna

Of details, however, it is difficult to speak accurately, and perhaps premature speak at all. The ourse, as yet only a Cathedral in the air But, even so, its outline, as prefigured in imagination, is clear to us. Eagerly will the Catholics of England, and millions of a monument, edifying for all time to millions of his fellow-believers, to the piety and chivalry of a Catholic of the nineteenth century, and to himself and to the members of his family a crown of joy and an exceeding great reward.—Londo Weekly Register.

HALF HOURS WITH THE SAINTS.

Saint Severinus.

Do Penance.—St. Severinus quitted the solitudes of the East, where he had been devoting himself to the exercises of the conobitic life, in order to evangelize the population of Norica, a province which comprised the greater part of Austria and the Tyrol. He at first encountered great resistance, but soon effected wonders of conversion as well by reason of his humble and mortified life, as because he announced Wiseman, on the re-establishment of the to his hearers the calamities wherewith the rebellious nations would be afflicted. penance," exclaimed he: "sin is the cause of all the woes that God scatters upon the earth!" Before consenting to pray for those who were afflicted, and before releasing them from their infirmities, required that they should do penance. His own life showed forth the constant example thereof. He foretold to Odoacer, king of the Herules, that he was to lay waste Italy, by way of punishment for its crimes; and the prophecy was amply verified. Hence kings and nations and rulers ended by holding him in singular veneration, regarding him as the envoy of Heaven. He yielded up his spirit on the 9th January, 482.

MORAL REFLECTION -If not out of tenlerness towards God, let us, at least from charity for ourselves, repair our past guilt. and avoid committing fresh offences; for, "As by one man sin entered into the world, so death passes by sin."-(Rom. v. 12.

St. Julian the Hospitable.

ALMSGIVING .- St. Julian had dedicated himself to God; but being compelled to marry in order to content his family, he little children, and if he had not that eare, he would not be worthy to be a shepherd servants thereof. Such great charity and devotion could not fail to attract the attention of the persecutors of the Christian faith. Basilissa was the first who had to "About seven years ago," continued his Eminence, referring to the year 1865, when first I had the Archiepiscopal office laid upon me, a number of my friends in his turn, underwent martyrdom some called a meeting to promote the building years afterwards, at Antioch, with many of a Cathedral for London; but I imme-January, 313. A miraculous cure effected by him at the very moment when he was to suffer failed to bend the minds of his

MORAL REPLECTION .- In imitation of the holy martyr, we should know how to put in practice the injunction of the pro-phet Daniel, "Redeem your sins by almsgiving, and your iniquities by mercy to the poor."—(Dan. iv. 24.)

Saint William, DEVOTION TO THE BLESSED SACRAMENT.
- St. William, archbishop of Bourges, is chiefly remarkable for his fervent devotion cal state, he was made a canon of Soissons and, subsequently, of Paris. He afterwards entered the order of Grammont, and eventually that of Citeaux, whence he was drawn, against his will, to be raised to the archiepiscopal see of Bourges. His elevation to this high position caused his piety to shine forth more strikingly, and at the same time enabled him to display the treasure of zeal and charity that filled his soul, for the solucing of the unfortunate and the consolacing of the unfortunate and the conversion of sinners. He was wont to style the poor "his creditors," and never deemed himself out of debt to them till he had not the wherewithal to give. St. William died on the 10th of January, 1202, after

A RUMORED CONVERSION MAY MAKE IT A REALITY.

But it is the unexpected which happens, and nowhere more frequently than in the religious world. The best laid plans of "mice and men" are undone, day after day, by the designs of Providence. To the upright man there shines a light in (John vi. 59.)

The Leaf and the Book. Across the meadow-land together A youth and merry maiden stray'd Where grasses grew, and purple heathe 'Midst checkered peeps of sun and she At last beside the river scated, He took her book—this lover sage— Next year the maiden; slowly strolling Alone beside the river's brim, saw Summer time to Winter rolling, And rested there to think of him. der eyes with sorrow's tints were shaded Her book still pictured youth and age— Fine fallen willow-leaf had faded Where he had folded down the page.

Years after by the stream forsaken, In Winter time she wandered forth, Great forest trees with storms were sh Sent from the kingdom of the north. She found the spot where they were se: Before he left her for renown; No willow-leaf the book secreted, But life's sad page was folded down.

FEB. 2, 1883.

ARCHBISHOP TACHE.

A Christmas Reminiscence of Near Forty Years in the Northwest

reporter. "I should be delighted to wri one, but I'm not much more than half century old myself, and I have only bee

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AS RELATED TO A WINNIPEG "SUN" R "An article on my Christmas remini censes in the Northwest for half a cer-tury!" laughingly exclaimed His Gra-the Archbishop of St. Boniface to a Su

to contribute anything to the Sun th would be of interest to its readers I a afraid I would not have time to write an article as you ask me by the dayou would want it. But sit down and you would want it. But sit down and will reply to such questions as you mask. My first Christmas in the Nort west? Yes, it was in 1845—just 38 yer ago. There were then about fiftehouses in what is the Winnipeg of to-da Some of them were comfortable dwe ings. One of them—a log house—is standing. It was the McDermott hom atead, and is located opposite the McDermott House on Post Office street. is a storey and a half high. At the Christian stead, and is located opposite the M Dermott House on Post Office street. is a storey and a half high. At the Chrimas time I speak of it was occupied Mr. McDermott and his family. WI was Fort Garry like? The wood buildings existed; but the governme house did not, nor had the wooden w been creeted. Alexander Christie, was in charge of the fort. He was a the governor of the district of Assinibo Mr. Black was the accountant of the Hudson Bay Company—the position in filled by Mr. J. J. Hargrave. He was afterwards Judge Black, and in 1870 was described. afterwards Judge Black, and in 1870 vone of the three delegates to Ottawa confer with the Dominion Governme for the creation of Manitoba. He d in Scotland a year or two later. Alexander Ross, in later years the autl of the History of the Red River sett ment, then lived on what is now knows the William Ross estate. He was sheriff of Winnipeg. Another of the residents whom I well remember was James Sinclair, father of Mrs. Dr. Cow a merchant who carried on business the state of the ald Remembers have a merchant who carried on business the site of the old Bannatyne how There were some half-dozen houses Point Douglas. The only stores we those kept by the Hudson's Bay peop McDermott and Sinclair. Yes, Church of St. John's was then in exence. So was the ladies' college. R. Mr. Cachen, whose history was received. Mr. Cochran, whose history was recen described in the Sun by Ven. Archdead Pinkham, was the clergyman in char Four or five years later Bishop Ander Four or five years later bishop. Ander was appointed to the charge of this cese. There was no Presbyterian chur nor, of course, a church of any other of senting denomination. No, there we no lawyers here in those days. The was a doctor, a Mr. Bunn, who Fort Garry some years ago. There been an architect, a Mr. Morin, who ca out here from France, but business not of such a promising character as

were a number of buildings, the magnificant of which was, of course, cathedral and Bishop's palace. cathedral was then in course of constition. There was also a good sized selection. house, attended by over 100 childre girls and boys; the sexes were co-e cated at that time. The younger of dren were taught by the Sisters of Cl ity, and the elder ones by the Bishop his priests. I was very much str when visiting the school on the day I rived here to hear a promising you pupil giving his lesson in Latin grainn That pupil was Roger Goulet, well kno in recent years as surveyor in the l office. He was just commencing classical studies at the time 1 speak. The first missionary in the great land after the English conquest Father Provencher. He was also first Bishop of St. Boniface. Weigl 300 lbs. over six feet high and stou 300 lbs., over six feet high and stou proportion, he was the most handsoman I ever saw; and a most excellent i he was. When dressed in his pontil robes, with the mitre on his head, he sented a really magnificent appeara Shortly after this, while on a visit England, he was recognized as one of most handsome men of his time. Ac to his personal appearance and magnet was a sweet, sonorous voice, which w preaching or singing completely capt ted the listener. The other priests l at that Xmas besides myself were Fa at that Xmas besides myself were far Aubert, in whose honor Aubert st. Boniface, was named, and Far Lafleche, the present Bishop of Training the Rivers, Quebec, for whom a street also named in this municipality. Cathedral stood just in front of the pent building. It had two stone towith a tin belfry. As I before told it was then in course of construct it was then in course of construct. There was nothing inside but the walls, and they were not even plaste. It was as large as the present build walls. MIDNIGHT MASS

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ON THE ST. BONIFACE SIDE

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MIDNIGHT MASS
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It was a beautiful, bright, clear, reg
Manitoba night, with the thermore
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The Leaf and the Book.

Across the meadow-land together A youth and merry maiden stray'd. Where grasses grew, and purple heather 'Midst checkered peeps of sun and sha At last beside the river seated, He took her book—this lover sage—

Next year the maiden; slowly strolling Alone beside the river's brim, aw Summer time to Winter rolling, And rested there to think of him. And rested there to think of him. Her eyes with sorrow's tints were shaded, Her book still pictured youth and age— The fallen willow-leaf had faded Where he had folded down the page.

Years after by the stream forsaken, In Winter time she wandered forth

ARCHBISHOP TACHE.

A Christmas Reminiscence of Nearly Forty Years in the Northwest

AS RELATED TO A WINNIPEG "SUN" RE-

"An article on my Christmas reminis-censes in the Northwest for half a cen-tury!" laughingly exclaimed His Grace the Archbishop of St. Boniface to a Sun reporter. "I should be delighted to write one, but I'm not much more than half a century old myself, and I have only been in the Northwest thirty-eight years. You can therefore see the inconvenience it would be to give you the reminiscenses of fifty years. My time is very much occupied, and while I should be delighted to contribute anything to the Sun that would be of interest to its readers I am afraid I would not have time to write such an article as you ask me by the day you would want it. But sit down and I will reply to such questions as you may ask. My first Christmas in the Northwest? Yes, it was in 1845—just 38 years ago. There were then about fifteen houses in what is the Winnipeg of to-day. Some of them were comfortable dwellings. One of them were comfortable is still the work of the still th Some of them were comfortable dwellings. One of them—a log house—is still standing. It was the McDermott homestead, and is located opposite the McDermott House on Post Office street. It is a storey and a half high. At the Christ mas time I speak of it was occupied by Mr. McDermott and his family. Wha was Fort Garry like? The wooden buildings existed; but the government house did not, nor had the wooden wall been erected. Alexander Christie, sr., was in charge of the fort. He was also the governor of the district of Assiniboia. Mr. Black was the accountant of the Hudson Bay Company—the position now filled by Mr. J. J. Hargrave. He was afterwards Judge Black, and in 1870 was one of the three delegates to Ottawa to confer with the Dominion Government for the creation of Manitoba. He die in Scotland a year or two later. M Alexander Ross, in later years the author of the History of the Red River settlement, then lived on what is now known as the William Ross estate. He was Sheriff of Winnipeg. Another of the residents whom I well remember was James Sinclair, father of Mrs. Dr. Cowan, a merchant who carried on business on site of the old Bannatyne house. There were some half-dozen houses on Point Douglas. The only stores were those kept by the Hudson's Bay people. McDermott and Sinclair. Yes, the Church of St. John's was then in exist-ence. So was the ladies' college. Rev. Mr. Cochran, whose history was recently described in the Sun by Ven. Archdeacon Pinkham, was the clergyman in charge. Four or five years later Bishop Anderson was appointed to the charge of this dio-cese. There was no Presbyterian church, nor, of course, a church of any other dissenting denomination. No, there were no lawyers here in those days. There was a doctor, a Mr. Bunn, who died in Fort Garry some years ago. There had been an architect, a Mr. Morin, who came

moved to Quebec, where he still lives. ON THE ST. BONIFACE SIDE were a number of buildings, the most prominent of which was, of course, the cathedral and Bishop's palace. The cathedral was then in course of construc-tion. There was also a good sized school nouse, attended by over 100 childrengirls and boys; the sexes were co-edu-eated at that time. The younger chil-dren were taught by the Sisters of Char-ity, and the elder ones by the Bishop and his priests. I was very much struck when visiting the school on the day I arrived here to hear a promising young pupil giving his lesson in Latin granmar. That pupil was Roger Goulet, well known in recent years as surveyor in the land office. He was just commencing his classical studies at the time I speak of. classical studies at the time I speak of. The first missionary in the great lone land after the English conquest was Father Provencher. He was also the first Bishop of St. Boniface. Weighing 300 lbs., over six feet high and stout in proportion, he was the most handsome proportion, he was the most handsome man I ever saw; and a most excellent man he was. When dressed in his pontifical robes, with the mitre on his head, he pre-sented a really magnificent appearance. Shortly after this, while on a visit t England, he was recognized as one of th most handsome men of his time. to his personal appearance and magnetism was a sweet, sonorous voice, which while preaching or singing completely captiva-ted the listener. The other priests here at that Xmas besides myself were Father Aubert, in whose honor Aubert street, St. Boniface, was named, and Father Lafleche, the present Bishop of Three Rivers, Quebec, for whom a street was also named in this municipality. The cathedral stood just in front of the present building. It had two stone towers, with a tin belfry. As I before told you, it was then in course of construction. There was nothing inside but the bare walls, and they were not even plastered. It was as large as the present building.

out here from France, but business was not of such a promising character as to

induce him to remain. He therefore

MIDNIGHT MASS
on Christmas night. I remember it well.
It was a beautiful, bright, clear, regular
Manitoba night, with the thermometer
down to 30. There were no stoves in the church, and very few in the country. I also remember that some seven or eight panes of glass were broken, and there was spectators. It was a grand demonstration.

assembled evidenced their deep piety. We found it necessary to discontinue celebrating midnight masses a few years ago, owing to the fact that the cathedral was too small to held the people who thronged to the service, and we had to shut the doors in the faces of large numbers—a very unpleasant act. My next Christmas; It was at the Isle a la Crosse, in 1846. Father Lefleche and I arrived there in September and became guests of Roderick McKenzie, Hudson Bay chief factor. The population of the place was 60, of whom five or six were English and French. At Christmas time the Indians were scattered through the woods hunting. A year before Father Thibault had visited the place. He stayed two weeks, and found the Indians well disposed. He at once sent word to Bishop Provencher, who sent Father Lafleche and myself to the place. We found about 1,000 Indians there—200 Cree and 800 Tchipeeweyans. Were they savages? No, not exactly, but they were all European and Oriental languages; not a single American Indian languages; not a single America there—200 Cree and 800 Tchipeeweyans. Were they savages? No, not exactly, but they were very nearly so. They were, however, willing to become Christians, and anxious to have their children baptised. I suppose they were the most honest and quiet people on the face of the world—even in their semi-savage state. Father Lafleche and I were learning the Cree language that Christmas and Mrs. and Miss McKenzie were our teachers. By the Cree we reached the Tchipeweans through a blind interpreter, who knew both languages, and unable to follow the hunters, remained in the fort. We supported him during the rest of his life. That Christmas we held midnight mass in

to receive the truth. At Xmas, 1848, of the while Europe was convulsed with excitement and a reign of terror prevailed in many countries, I was away up at Arthabasca, thousands of miles from the borders of civilization, celebrating the first Christope II bastical thirty provests. of civilization, celebrating the first Christian Christmas. I baptised thirty persons on that occasion, mostly Indians. One incident may be well worth relating: One One of the old Canadian voyageurs who accom-panied Sir Alexander McKenzie in his exploration of the McKenzie and Fraser rivers was named Beaulieu. He settled down at Arthabasca and married an Indian, by whom he had a son. When the son grew up he, too, married an Indian, and lived with her for many years. In 1848 that man and the woman he had been living with for a quarter of a century were living with for a quarter of a century were each about fifty years of age. But they were not man and wife. Marriage was unknown to them, they became convinced of the truth, and that Christmas walked nearly 100 miles to Arthabasca, and were baptized and married by me. On the second day of the new year I started for Isle a la Crosse on snow shoes, and accom-plished the journey of four hurdred miles ithin fifteen days, the thermometer rangwithin fitteen days, the tief more trees ing from thirty to forty-five below zero during the whole journey. The next Christmas I again spent at Isle a la Crosse, Christmas I again sp where a chapel had been erected. I was surprised on Christmas eve by the arrival of a band of Indians, including several women, who had walked 100 miles to celebrate midnight mass. They were semi-savages, but the influence of the truth over them had been so great that they made that journey of 100 miles on foot, commemoration of the birth of the Lord who died even for the savages. Did

A CHRISTMAS IN ROME? Yes. It was in 1851. In the November previous I had been consecrated Bishop in France, and then went to Rome. Pius IX. had reigned as Pope five years. The troubles of '48 had passed away; quietness prevailed on the Tiber. The Eternal City was held by the French troops. That Xmas I witnessed midnight mass in the famous St. Marie Majeur—one of the largest buildings in Rome, and only rivalled in architectural beauty by the amous St. Peter's itself. I should judge that there were 30,000 people in attendance. The Pope himself officiated. The Princes of the Church and the Ambassadors of the nations took part or were

I ever spend

In glass in the great Lone Land to replace them. It was indeed a bitter, biting Christmas night, but not withstanding this the church was crowded—yes overcrowded. I think there were almost as many Protestants present as Catholics. They came from many miles around. There were as many protestants present as Catholics. They came from many miles around. There were as many protestants present as there are now; the parish of St. Boniface then as there are now; the parish was a great deal larger. A large number of those present came in sleighs, I should think there were 200 of them. Several of them were drawn by oxen; but very funny things happened in those days, you know. The people were very thindy clad. It was a mystery to me then, and has been ever since, how they stood the cold. I could see that they suffered a good deal during the service as they kept moving their feet. But there was very little higner in the country then, and people could stand the cold better than they can now. The mass of that Christmas midnight was celebrated by Bishop Provencher, with Father Aubert as assistant the country was of that Christmas midnight was celebrated by Bishop Provencher, with Father Aubert as assistant.

little liquor in the country then, and people could stand the cold better than they can row. The mass of that Christmas midnight was celebrated by Bishop Provenener, with Father Aubert as assistant priest, Father Lafleche as deacon and myself, being the youngest, as sub deacon. There was no ergan in the church in those days, and previous to the commencement of the service I remember Aubert and Lafleche entertaining the congregation to A SPECIES OF AMATEUR CONCERT on two clarionets, assisted by two half breeds on violins. They played well, the people were delighted, and that was the first time that the music of clarionets and violins was heard in a church in the first time that the music of clarionets and violins was heard in a church in the lone land. The Christmas carols were very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkably sweet voices. The former very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkably sweet voices. The former very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkably sweet voices. The former very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkably sweet voices. The former very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkably sweet voices. The former very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkably sweet voices. The former very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkably sweet voices. The former very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkably sweet voices. The former very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkably sweet voices. The former very sweetly sung by two sisters of charity—sisters Lagrave and Gladu. Both had remarkable instance of memory. When in the Fternal City, on the Sunday after Epiphany. I remained, and at the meeting I heard no less

That Christmas we held midnight mass in Mr. McKenzie's log house. I officiated. Father Lafleche preached, sang, and played a flagiolet, a sweet sounding little instrument made of wood. I have never room, said: 'it is time for us to leave now.' seen one like it since. This was

THE FIRST CHRISTIAN CELEBRATION OF became a convert to Catholicism. In the first christian of christians of the first can be came a convert to Catholicism. In 1869 I again spent Christmas in the Eternal City, being present at the Acamenical Council of the Vatican which, commencing on the 8th of December, lasted until the following the day of rest without knowing why.

Both half-breeds and Indians were waiting the reserve the text of the first can be called the first and the first can be called the first and the first can be called the first can be competing in the Eternation of the first can be competing in the Eternation of the first can be competing in the Eternation of the first can be called the first can be cal

letter from Sir Edward Kenny. time a member of the Dominion Government, which "regretted my absence from St. Boniface and asserted that my presence would be worth more than a regiment of solciers." Bishop Langevin at once telegraphed to his brother that if my presence was necessary I was ready to return. I shortly afterwards received a dispatch from Hon. Mr. Langevin requesting me to return. On the 12th of January I left Rome and was soon again in my beloved Canada. The troubles had all ended before Christmas, 1870. The regular troops under Sir Garnet Wolsely had returned home, and Governor Archibald was successfully administrating the affairs of the Province. Speaking of Governor Archi-bald I would like to say that in my opinion he adopted the policy which could bring the peace and prosperity that has since prevailed in this country. He has since prevailed in this country. He was to my mind a model governor and acted as wisely as possible under the cir-cumstances. This country owes a debt of gratitude to Governor Archibald which it can never repay. Has the growth of Win-nipeg surprised me? Yes, indeed it has. Its growth has been wonderful and surpassed my most sanguine expectations. always believed that when communication and the adjoining country would come into prominence and amount to some-thing. I thought that

ABOUT THE YEAR 1900 Winnipeg might be such a city as we find it to day. While I always had great faith it to day. While I always had great faith in the country around Winnipeg and the upper Saskatchewan and Pease River districts. I must confess that I had not very much faith in the rapid settlement of the prairie. The western march of settle-ment has been simply marvelous. During my first year in this country only two treal, a distance of 1,600 miles, all the way in birch canoes. From Montreal to Thunder Bay the mail was carried in a canoe manned by a crew of sixteen paddlers, and capable of carrying four passengers. such a canoe was too large to pass the portages between Thunder Bay and this place,
and so the party had to divide and come
through in smaller canoes. The journey returned.

opened up and is being rapidly peopled. The great snow shoe rout with pemmican meals has been replaced by lightning ex The semi-annual mail has been replaced by instantaneous telegraph messages. The trading post has become a city sages. The trading post has become a cry of 20,000 inhabitants, with an assessment of \$30,000,000 and a rate of civil taxation that keeps pace with the most enterpris ing of American western towns, but the religious, educational, and social has not been as great as the material progress, cause we were not then in such a backward state in those respects as the general condition of the country would lead people to expect. Strangers to the place at Christ mas, 1845, were surprised at the intellect ual and religious advancement of the people. Even as long ago as 1859, when people. Even as long ago as Consul Taylor drove across the prairie and visited the place and the institutions and homes of its people, he expressed his surprise at what he saw and at that early day nbibed the enthusiasm, which has in creased year by year since then. Yes, regard Manitoba at this Christmas time a ne of the wonders of modern times. 1845 we had two churches, a bishop, six priests and 12,000 people. At Christmas priests and 12,000 people. At Christmas time, 1882, we have 70 places of worship, 4 bishops, 104 priests and 30,000 people, while other denominations have increased

in proportion.
WHAT ABOUT XMAS, 1892? Oh, it's not easy to foresee, and I am neither a prophet nor the son of a prophet. But basing the progress of the next ten years on the past decade, I prophesy that at Christmas, 1892, we shall have a population of 100,000 with assessment of \$100, 000,000. We shall have twenty miles of street railways; the whole city will be

lighted by electricity.

There will be ten bridges across the Red and Assiniboine rivers, the banks on either side of which will be lined with railways and dotted with warehouses. will be a great lumbering, manufacturing railway and distributing centre. The banks of the rivers and adjoining bluffs above the Broadway bridge will be covered with villas. It will be the centre of the collegiate and educational life of the whole Northwest. All the leading denomina-tions will be worshipping in \$100,000 sanctuaries. St. Boniface will have a pop-ulation of 10,000 and the Northwest 1,000,-000, with rapidly growing cities on all the principal rivers and railway junctions. There will be a railway in operation from ocean to ocean, of which Winnipeg will be the half-way station, with a net-work of branches to the Saskatchewan, Peace River, Hudson's Bay, Prince Albert, Edmonton and Battleford; and it is my belief that at that Christmas you will see being completed, if not in actual operation, a second transcontinental railway, a great competing line with the Canada Pacific. To the east and north will be great mining,

gress of the next decade as we are now surprised over the marvellous growth of 2,000 People Living on the Charity of one Priest.

sanguine expectations, and that we shall

then be as much surprised over the pro-

The Rev. F. W. Gallagher, P. P. of Carrick, Glencolumbkille, County Donegal, writes:—"No charity could possibly be greater than that with which I am engaged at present. Over 2,000 human beings are this moment absolutely depending for their existence on the alms sent me for them. Language could hardly describe the wretchedness of many of them. The two last cases I was called on to relieve this morning before the dawn of day will give you some idea of the unspeakable poverty of the people, alas! in too many instances. One was the case of an old woman over 80 with two idiotic sons hving with her. She was in a dying state, brought on, I believe, by defective nour-ishment. She had literally no bedclothing to cover her, and the little grain of hay upon which she reclined was positivesaturated with rain-drops coming through a sooty, thatchless roof. Her name is Barrett, residing within a short distance of Carrick.

'The other is the case of an old man bordering on 80, living with his son, daughter-in-law, and four grand-children. He was dying, I am quite satisfied, from want of proper nourishment, his only food being a limited supply of Indian meal gruel—for months he had not tasted with milk. The other members of the family had to live on the same kind of food, but being stronger it did not affect them so much. Such is the misery I have to en counter daily."

Mr. Henry Harding, of Toronto; writes: My little daughter, 7 years of age, has been a terrible sufferer this winter from rheumatism, being for weeks confined to her bed, with limbs drawn up, which could mails arrived here-brought from Mon- not be straightened, and suffering great pain in every joint of limbs, arms and not help her, and we were advised to try Dr. Thomas' Eelectric Oil, which we done, But and the benefit was at once apparent; after

CATHOLIC LONDON

From the London Tablet.

A tew days ago another vestige of old Catholic London came to light, when, during the demolition of some baildings in White friars Street, the workmen uncovered thirty feet of the masonry that gave its name to the spot. We must go back a long way, to far different times, to speak of the great city as Catholic London; after the storm of persecution and bloodshed that swept over it, and after the immense alteration wrought by three centuries, any remnant is precious that represents what it was in the days when it was Catholic, a wooden-built gabled city among green country, a city where small churches were to be found at every turn, and where the monasti. Order clustered in the centre of England's life. Arnold's Chronicle gives a glimpse of that time by enumerating in the list of London churches—"the charturhous, Saynt Barthu pryory, Clerkenwelle nonry, Holywell nonry, Saynt Helens nonry, menures (Minories) nonry, the crouched fryers, the Savnt Helens nonry, menures fryers augustynes, the fryers mynors, the fryers prychars, the whyt fryers, Saynt Peter at Westm' Abbey, Barmondsey abbey, Saynt Mary anerey pryory" (over-the-ree, i. e., over the river), and others. And his list of churches, with the old names which quaintly hint their situation with regard to modern streets and parishes, is in itself a proof of the vigor of religious life and the generosity in alms and endowments which marked the Cathand endowments which marked the Cair-olic city of bygone times. In 1521, there were 118 parish churches and 36 other churches and religious houses. Many of these showed the devotion of the citizens by their dedication to "Saynt Mary," but the title was dropped and the name alone kept with some distinctive additions. There was Mary Adermanbury (the oldest of the churches dedicated to the Blessed Virgin), Mary Stanying (or stone-built), Mary Wolnore (near the wool-market), and many more. Eight churches were dedicated to "Milhallys," each again having its distinctive name; St. Peter had several churches besides Westminster Abbey. St. Botolf was honored in four, all near the same quarter of the city, where the name is still preserved; St. Michael and St. Martyn were London patrons with even a greater number of shrines; and others too numerous to count, had not one but many churches. It is hard to imagine now the old Catholic homes of the Real Pres ence, wood-built or stone built, all beautiful with the gifts of generations, and clus tered, wedged in among the houses as the empty city churches are clustered nowadays. Harder still is it to recall in fancy the aspect of London streets when the Madonna looked down from the corners o from above the gateways, and when the more thoughtful and devout of the crowds below bowed the head with a passing glance at the statue, or doffed a hat at sight of the cross in the middle of the sight of the cross in the middle of the roadway upon which the houses of the "Chepe" looked down with their gabled overhanging storeys. We read of Father Campion that, as he was being drawn on the hurdle to Tyburn, he tried the best he could to move his head in reverent salutation when the hurdle was passing under the arch that spanned the street outside oil Newgate, when he saw the statue of the Blessed Virgin, which still remained in its niche above the gate. On his right, at the same moment, was Christ's Hos-pital, where he had worn as a boy the Bluecoat costume still familiar to us. But

realized.

The time has come when the first of ome of the old mistakes and slanders, as when after 300 years the glorious story of the English martyrs and their times, in the very words of their contemporaries, is illustrating more the former Catholic condition of London, its trial and struggle, its defection and apostasy. The time has come, too, when once again, after the long silence of three centuries, the Angelus bell rings thrice daily, even in the very midst of the London traffic, close behind the Strand, and, but for the noise of the thoroughfare, within hearing of the sites where the ancient monasteries have given place to shop and office, and warehouse. It is time for us all to hear the story of Catholic London, and to be given in col-lected form all that is known of what it was in the days of Faith, and where are to be traced the few remnants of the city that has passed away. Its "sacred way" is familiar to most of us—the old Oxford Road, that once led by hedgerows and green lanes such as St. Martin's Lane to Tyburn among the elms at the juncture with the Edgeware Road. But besides this line of streets, so hallowed as the path to martyrdom, there are many other spots where death took place for consc sake; and the prisons of that period have in themselves a history of faith and fortiin themselves a history of faith and fortitude sufficient to cancel their chronicles of disgrace. Again, the Strand, Holborn, Gray's Inn, were noted as abounding with Catholic houses, and as haunts of "recusants." The documents of that time are full of tales referring to particular streets and districts of London; and the spoliation have none. and districts of London; and the spoliation | bave none of the monasteries is a page of London history as glorious as it is sad. It is true, of the monasteries is a page of London history as glorious as it is sad. It is true, the great city, with its tremendous spread and its restlessness in the race for wealth has changed far more than continental cities; while the Great Fire alone was sufficient to alter it forever. But its Catholic names have survived; it has even its Ave Maria Lane, and its riverside districts called after the monasteries. However much London is altered, its history retains intense interest; and now that our Angelus bells may ring fin peace, and

For weak lungs, spitting of blood, weak stomach, night-sweats, and the early stages of Consumption, "Golden Medical Discov-states that he met with an accident some ery" is specific. By druggists.

PLAIN TALK WITH THE EOPLE

Some Big Truths

Is it true that we are nothing but animals? Some time ago a good hearted man, a big farmer, had listened to the docman, a big farmer, had listened to the doc-trine of a certain Freemason, continual reader of infidel papers and enthusiastic follower of socialism. One night, after his day's labor the farmer began to reflect

That his thoughts might be a little clearer, he placed his head on his hands, and then, reflecting and reasoning in his fashion, of course, he asked himself, if there was an essential, an out and out difference between himself and his dog, his darks between himself and his dog,

difference between himself and his dog, his donkey or his ox.

"My dog, it is true," said he, "has four legs and I have only two. He has a head, so have I. He eats and I eat. He drinks, so do I. He sleeps, he is hot or cold, he hears, he sees, he breathes, and so led I. he is year, intelligent, and I am not do I; he is very intelligent and I am not o stupid; he lives, he is sick, he dies, and live as he does and some day I'll die too. it not exactly the same ?"

Meanwhile a neighbor came in. He was a doctor very skilled in his profession (even if he was a country doctor), and what is better, a good man and very intelligent.

telligent.
After mutual greetings:—
"What is the matter with you, neigh

bor," said the doctor; "you seem to be entirely topsy-turvy." "It is because I am thinking," said our farmer; "and it seems to me that there is hardly any difference between us and the

And he began to unfold his ideas on the question.

The doctor bit his lips not to laugh, and let him spin his yarn. When he was

through:
"Look here, my friend," says he, seriously, "you are a beast, a brute, an animal all through."

The farmer looks at him, gets up, contracts his eyebrows, and clenching his fists.

fists:
"Look out," said he, choking with rage.

"What is that you are telling me! You insult me, sir!"
"Not in the least," answers the other,

calmly. "I only say as you do; I tell you that you are what you think yourself to And talking seriously with the

ignorant man, he proved him what those reasonings amount to, and where those doctrines would lead a man.
That farmer was right when he got mad at being called a beast, a brute, an animal. And I tell you if a comrade, in hearing you talk would appear to the world appear to the company to the you talk, would come and, for answer, tell you: "You are nothing but a beast, a brute, a thorough animal," I guess you would get raving mad, and you would reply by first reasoning; and you would be right, too. Why? Because to confound be right, too. Why? Because to confound man with a beast is insulting him grossly

is taking away his honor and his noblest attribute.

Yes, even with the infidel and atheist ood common sense clamors and cries to s: Man is not an animal; man is above the animal, as far above it as his reason, his conscience and his soul stretch. The brute has not, as we have, a reason-

able and immortal soul; the brute acts with instinct only, without being capable of any greater perfection, and without being capable of doing either good or evil; but man has a soul immortal, reasonable free, capable of reflection and judgment, capable of obtaining merit or demerit, these things are little known, and seldom

according as it performs good or evil.

What thinks in us is our soul; what in us is generous, devoted, loving, good, patient, and charitable is our soul; and The time has come when the first of the churches torn from Catholic hands has come back to its rightful possessors again. The time has come, too, when English history in the sixteenth century is at last being told aright, when the sheer force of truth is winning a hearing from proverbial English honesty, and rectifying some of the old mixtakes and slanders and like the mixtakes and slanders and like to the sixty in the midst of the sold mixtakes and slanders and like the mixtakes and like the mixta but to work he need his tools.

Man, therefore, is composed of a body and soul; the brute has nothing but a body, with instincts which God has given it for the preservation and well being of that body. Those instincts are blind agents, irresistible attractions which the brute follows without knowing the reason why. The animal has not, as we have, a soul reasonable and free, able to know the truth, to love and to will good. In this distinction lies the vast difference between man and beast. Man is a per-son, whilst the beast is nothing but a

men, even pagans and idolators, are unanimous on that point.

Do you know what kind of people

doubt of the reality of their soul? They are those who live like brutes.

Some time ago, in Paris, a young apprentice, fifteen or sixteen years old, who, by his bad conduct, was the cross and shame of his parents, was brought before a saintly religious.

The father, trying to bring him back

and to inspire him with some sentiments of repentance, spoke to him kindly but firmly. All in vain; in a husky, sullen tone, the wretch answered: "I wish I

Angelus bells may ring fin peace, and our monks are come back fast building for themselves new homes amongst us, we may well desire some competent pen to tell the history of Catholic London as brightly as its history as a city has been already told.

Eur weak lungs switting of blood week to be the state of the price remains the same as formerly. Don't buy or use worthless stuff or imitatives because the price is less.

ery" is specific. By druggists.

"ROUGH ON RATS," clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15e.

"ROUGH ON RATS," clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15e.

The Catholic Mecord

Pablished every Friday morning at 486 Rich-mond Street. THOS. COFFEY, Publisher and Proprietor.

Annual subscription..... Arrears must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to la subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what lithus been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and latty of the diocese.

Believe me.

Believe me, Yours very sincerely, + John Walsh, Bishop of London.

Mr. THOMAS COFFEY Office of the "Catholic Record." LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 13th Nov., 182.

Dran 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, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much piensed with its crealent literary and religious characters. Dr. Judicious selections from the beaw tiers. In play Catholic families with most users and help the young to acquire a laste for pure literature.

pure literature.

I shall be pleased if my Rev. Clergy will 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 CATHOLAC RECORD.

Catholic Record.

LONDON, FRIDAY, FEB. 2, 1883.

DEATH OF BISHOP PINSON-NEAULT.

We regret to announce the death of Right Rev. Bishop Pinsonneault, first Bishop of London, which took place at Montreal, on the 30th of January. Particulars of funeral and biography will, we trust, be laid before our readers in the next issue.

PURIFICATION.

The life of the Immaculate Mother God is intimately connected with that of our Blessed Redeemer. The mysteries of both are faithfully recorded and commemorated by the Church throughout the ecclesiastical year. On the 4th of February next, Quinquaugesima Sunday, the Church celebrates the solemnity of the presentation of Christ in the Temple, and also that of the Purification of the Blessed Virgin Mary. St. Luke gives a simple and touching account of this event in the 2nd chapter of the Gospel, v. 22-32: "They carried Him to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord." According to that law, parents were obliged to bring their first-born to offer him to God, and to redeem him with five shekels, a hundred oboli, in token of gratitude that the destroying Angel had spared the first-born of the Hebrews on the night on which he struck dead those of the Egyptians. Commentators of Holy Writ remark, concerning the above incident, that neither Jesus nor Mary were ound to observe this law. For plainly Jesus as the Son of God, and author of the law, was not subject to the observance of the Mosaic ceremonies. In like manner Mary, having conceived by the Holy Ghost, was, consequently, without sin, and therefore in no need of purification. "In Mary," says St. Bernard, "there was nothing unclean, either at the conception or at the birth of her Son." "They complied with the law, say ascetic writers, "not to give scandal to such as were ignorant of their being exempt from the law, to show, as it were, from the first, that Jesus was come to redeem sinners and finally to leave us an example of humility and obedience. We should learn from this to comply with laws which are not binding upon us, when we see that our non-compliance would give offence to weak and ignorant persons, and strive at all times to show a good and edifying example. We should also, following the example of Jesus and Mary come on this day into the temple to offer ourselves to the Divine Majesty, making frequent offerings of ourselves to God, in order to live | authority. for Him alone, and by Him alone, and according to his holy law.

ried in procession. This pious ceremony princes. is designed to remind us that Jesus, the light of the world, was offered up to his Heavenly Father by Mary, in the temple of Jerusalem, where he was called by Simon, "a light to the revelation of the Gentiles, and the glory of the people of

Mary we are introduced to two holy characters whose names are recorded by

was presented there, took him into his arms, and declared him to be the pro nised Messiah, the glory of Israel. At the ame time the prophetess Anna, who, for a great number of years, had attended on the Lord in his temple by continual prayer and fasting, was also favored with the like grace, and made the like profesion of her faith in the infant Saviour. 2.) The sacred meeting of persons of such eminent sanctity, in the temple of God nd his Blessed Mother, the Church com nemorates on this solemn occasion. In connection with the Purification

Mary, it will not be out of place to say a word about a pious practice sanctioned and encouraged by the Church—the churching of women after child-birth. The law of purification prescribed in the Old Testament no longer applies to Christian women, because the Church has done away with Jewish ceremonies. But the pirit and intention of that law the Church would yet have complied with. In accordance, therefore, with this spirit, the Church desires that women should, after the example of Mary, repair to th church, to procure the blessing of the priest, to give thanks to God for their safe elivery, to dedicate their children to Him, nd to implore of Him grace to bring up their offspring in piety and holiness. this consists the so-called churching of women, a practice which not only contains nothing to be ashamed of, but is most holy and edifying, and should, by no neans, be omitted by such as desire God's plessing. A beautiful example of respect or this pions usage was lately given by he noble Queen of Spain, who, after childirth, went to the great cathedral of Madrid receive, at the hands of the Archbishop he blessing of the Church, and to give hanks to God for the favors youchsafed

IRELAND'S STRUGGLE FOR THE

III.

The martyred nation's gore Will not in vain arise to where belongs omnipotence and mercy ever more; Like to a harp string stricken by the wind The sound of her lament rising o'er The seraph voices, touch the Almighty Mind

To thee my country To thee my country
ere I must resume
Thy sable web of sorrow let me take
Over the gleams that flash athwart thy the gleams that flash athwart thy gloom
A softer glimpse, some stars shine through thy night,
And many meteors, and above

And many meteors, and above thy tomb Leans sculptured beauty, which death can-not blight. And from thine ashes boundless spirits rise To give thee bonor and the earth delight.

While Ireland during the period ex ending from the parliamentary acceptance of the king's supremacy in 1537, to the death of Mary in 1558, was the theatre of the stirring events recorded in my first oaper, all Europe was likewise shaken and onvulsed by the tremendous religious pheaval known as the reformation. Not since the days when Alaric and Attila led their hordes of barbaric invalers through the fair provinces of Rome's mperial domain, effacing the grandeur and dermining the sway of that mighty emire, to which the poet could set no bounds nor fix a term, his ego nec metas verum, ne tempora pono, in a word, for nine hundred years Europe had not witnessed such widespread disorder, such red-handed cruelty, such aggravated infamy, such atrocious criminality, as the preaching and dissemination of the so-called reformed doctrines provoked. Everywhere, from Picardy to Bohemia, treason and massacr walked hand in hand with heresy. The states of the Germanic empire, so long enjoving the countless benefits of internal peace, based on unity, subordination and mutuality, were now the prey of civil strife and internecine barbarity.

When the planets
In evil mixture, to disorder wander,
What plagues, and what portents, what
meeting!
What raging of the sea! shaking of earth!
Commotion in the winds! frights, changes,
borrors!
Divert and crack, rend and deracinate
The unity and marred calm of states quite
from their fixture.

One word as to the origin of the religous troubles of the sixteenth century The remote causes leading to the revolu from papal authority were both grave and numerous. Suffice it here to recite the principal and fundamental sources of the novement. They were

(1.) The frequently disputed elections to the papacy ending in divided allegiance, lessened obedience, and weakened

(2.) The differences between poper The Purification of the Blessed Virgin titure or the collation to episcopal sees and princes concerning the right of inves-Mary is, in common speech, called Candle- resulting in frequent vacancies in impormas, because on this day the candles used tant bishoprics or the nomination of for the divine service are blessed and car- worthless creatures of the reigning

(3.) The absence of cohesion between the members of the episcopal order, caused by the greater devotion of many amongst them to the princes from whom they receive place and title, rather than to the Supreme Pontiff, from whose plenary On the occasion of the Purification of authority they derived their spiritual jurisdiction.

(4.) The grave abuses occasioned by St. Luke—the venerable Simeon, and the the non-residence of bishops in their sees, est legitimate heir to the throne was Mary, prophetess Anna. The former, who had the ignorance, immorality and avarice of received a promise from the Holy Ghost certain of the inferior clergy, together that he should see the Saviour of the with the illiteracy and viciousness of the Mary, "Queen of Scots," as she is known where the officiating minister was ignorant world before he died, coming by divine populace, sunk in the servitude of the feu- in history, was then in France, married of the English language, had to be in-

instruct in season and out of season," to reprove, entreat, rebuke in all patience and doctrine." (St. Paul II., Tim. IV.

(6.) The insubordination of hur passion, restless under the sweet yoke of the Saviour, who declared: "Blessed are the poor in spirit, blessed are the meek, sed are they that mourn, blessed are the clean of heart, blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven." And also,

ven : Matt. XVIII. 3. Be not solicitous

your body what you shall put on." And further on: "Except you do penance you shall all likewise perish.' The immediate cause of the uprising against the authority of the Roman Pontiff led by Martin Luther was the preaching by the Dominican friars of the indulgences granted by Julius II. and his sucessor Leo X. to encourage the faithful to almsgiving in favor of St. Peter's church at Rome. Of indulgences, Dr. Lingard says: "It is well known that the primitive church visited with peculiar severity the more flagrant violations of the divine law; and that such punishments were occaionally mitigated by the 'indulgence' of the bishops, who, in favor of particular penitents, were accustomed to abridge the austerities enjoined by the canons, or to commute them for works of charity and exerrew out of the practice. The money was frequently diverted from its original destination, and as the office of collecting the contributions was committed to inferior agents called questors, who received a aggerated the advantages of the indulgence and imposed on the people. To prevent such abuses, severe constitutions these laws were either not enforced or had fallen into disuse." Moved by jealousy at the choice of the Dominicans by the Staupitz, vicar of the Augustinians, selected Martin Luther, a monk of his own order, then in his thirty-fifth year, who to fiery eloquence and acumen in disputations, joined a marked fearlessness of opposition, to denounce the abuses connected with the preaching of the indulgences From the denunciation of the abuses, his impetuous temper led him on to the denunciations of indulgences themselves. He at once fell under the censure of the Roman Pontiff. But these censures had now no terror for him. Strong in the upport of the German masses, whose national susceptibilities he aroused by frequent and well-trained allusions to the truggles in by-gone times between the popes and the emperors, he set Rome at direction of the religious movement set on foot by his own audacity and restless activity. What he dared to do in Germany VIII. in England and Gustavus Vasa in Denmark, soon after assumed the role of reformers in religion. When kingly authority repressed the efforts of the reformers, the latter had often recourse to treason and revolt, which as often brought down on them the just but severe chastisement due to such crimes. But for the intervention of state authority, the reformation had never triumphed in England, Scotland and the Scandinavian kingloms. In Ireland, not even the state authority, exercised with relentless rigor, could achieve for it success. Ireland alone, of the nations of Northern Europe, remained faithful to the Roman Church. This fidelity of the Irish people Macaulay ascribes to hatred of England, but to higher causes and nobler motives

must it be attributed. The Irish episco-

pacy had been for centuries in closer com-

nunion with the Holy Seethan that of any

other country outside the dominions of

the pope; the Irish clergy were learned,

zealous and godly, the Irish people, ear-

nest and devout, famed for their piety and

their attachment to the clergy. Is it any

marvel, then, that they offered such deter-

mined resistance to the projects of Henry

VIII. in his attempted religious innova-

tions, as kept the faith of Ireland intact

ot only during his reign but in the reign

of Edward, whose councillors persisted in

the work of innovation, and thus paved

the way for the easy and universal

triumph of the ancient religion on the

ccession of Queen Mary. Queen Mary

died on the 17th of November, 1558, and

on the very same day her sister, Eliza-

beth, was proclaimed Queen. Elizabeth

Anne Boleyn, and, though illegitimate,

ascended the throne, with the universal

consent of the English nation. The near-

daughter of James V. of Scotland, and

to the dauphin. The pride of the Eng. I serted to secure its passage.

(5.) The disgraceful immoralities of lish people could not brook the thought princes and nobles reproved by holy men of accepting the sovereign of the rival and condemned by pontiffs, vigorous ath- kingdoms of France and Scotland as their letes of Christ, who, even in the face of ruler. The claim of Mary was, therefore princely enmity, knew their duty to be passed over, and the princess Elizabeth, in her twenty-sixth year, placed in quiet but secure possession of her father's throne and sceptre. In person beautiful in pearing a very queen, in intellectual ac quirements superior to any woman of her age, the youthful sovereign, with an adainistrative capacity rare in womankind, began her reign full of promise, and inspired with a lofty determination to exer ise the largest measures of power that a sovereign could, in the English monarchy exercise. From the beginning she was "enter ye in at the narrow gate," and resolved on establishing the reformed religion as the state church. Queen Mary "Amen, I say to you, unless you be con- had declared her heir to the throne only verted and become as little children, you on condition that she should swear fidelity shall not enter into the kingdom of hea- to the Roman Church. Elizabeth took a solemn oath to this effect. But her secret for your life what you shall eat nor for jealousy of her cousin, Mary, of Scotland, whose just claims to the British crown Elizabeth ever had in view, inspired her with aversion to the religion of which Mary was so devoted an adherent, while the moral depravity of her early associates had undermined her piety and seriously shaken her faith. She was therefore, ready to lend ear to the suggestions of counsellors of the reformed religon who successfully appealed to her jealousy and pride in favor of the form of worship whose interests they had at heart. To the young queen the forms of religion were, we may well believe, of themselves indifferent. Having no piety, she had few, if any, settled religious convictions. But on one thing she was firmly resolved. that whatever form of religion should be decided on for the state establishment. she should be head of the church. From eises of piety. In process of time abuses her, bishops should exercise authority. from her, priests undertake the care of souls. Her absolutism in the state could suffer no intervention of Parliament, her absolutism in the church no higher jurisdiction of Pope or prelate. But the percentage on the amount, they often ex- young queen proceeded cautiously in the execution of her well-planned purpose of superseding the ancient religion by some system akin to that prevailing in the had been enacted by several popes, but reign of her brother, Edward VI. At her coronation, at which the pishop of Carlisle alone assisted—the other prelates mistrusting for good reasons the intentions and papal legate, to preach the indulgence, purposes of the Queen-she took the oath "to maintain the laws and privileges of the Church as they had existed under Edward the Confessor," and received Communion under one kind at the High Mass chanted on that day. This mockery performed, the Queen's subtle and unscrupulous minister, Sir Wm. Cecil, other-

the book of Common Prayer, abolished chance, and willingly assumed supreme the Mass and forbade communication with the See of Rome. In Ireland a similar course was pursued. the 'Proud,' son of Con O'Neill, whom Henry VIII. had made Earl of Tyrone. O'Neill was but little disposed to admit the Queen's supremacy in the state, much less, of course, in the Church. The lord deputy, fearing the power and influence of the northern chief, sought to conciliate him, and for this purpose became sponsor to one of his children, thus contracting a tie of spiritual relationship with the O'-Neills as dear and as sacred in the eyes of the Irish as the ties of blood.

wise known as Lord Burleigh, laid his

new parliamentary boroughs were created

and trusted adherents of the minister

selected for their representation, while

the elections for the counties and older

boroughs were manipulated by Sheriffs

Sidney made all due preparations fo he summoning of an Irish Parliament to ratify the Queen's religious policy as ac cepted by the English Houses. He found, however, on all sides such antipathy to the reformed doctrines that he issued writs only to ten counties with their towns and boroughs. To pack this fragmentary Parliament would seem an easy task at first sight, but Sidney found it one of great difficulty and all his machinations could not prevent the return of a numerous and devoted body of Catholics. He had, however, many trusted adherents and used them with good effect in furthering the schemes of his royal mistress. In the short space of one month, the period without knowing it for their own for which this Parliament sat, the acts of Queen Mary's Parliament, restoring the work, cannot read its—we had almost supremacy of the Roman See, were repealed, the royal supremacy re-established and the appointment of bishops vested in the crown. But the act of Uniformity, ordering the observance of religious rites similar to those authorized and enforced was the daughter of Henry VIII. and by the severest penalties in England, was the crowning work of the session. But so strong was the Catholic feeling in the two Houses, especially in the Lords, that every artifice had to be resorted to, and finally a clause permitting the celebration Margaret, sister of king Henry VIII. But of the service in the Latin tongue in cases

ROME AND THE PAPACY.

Daniel, in his prophecy of the empires, saw the great powers of the East absorbed by Alexander, the herald of Grecian civilization; the empire of Alexander incorporated into the Roman empire, and then the Roman Colossus itself overturned and pulverized by a great stone which became an immense mountain

Daniel therefore saw by the light of Him who holds in his hands the

ruins of that gigantic idol, the Roman Colossus, and then becoming earth. Now, we who recognize the miraculous prevision of Daniel in Cæsars, actually assist at the accomplishment of the latter part of his even named Cyrus, before the latter was, also saw the trials through the triumph of the cause which we which animates the soldier perishing Cicero and Virgil, seemed to have a men and events acting in concert to plans to pack the parliament. Several Church down to the days of Charle-It is this same tableaux that an

and elective officers in the pay or inacumen and an eloquence rare in terest of the government. This parlia ment restored the royal supremacy and the Queen's Deputy in Ireland was Sir Henry Sidney, a man of undoubted abil- holy, rises the cross over the obel- of the Italian kingdom. But Italy itself is after all but on accident in The Queen's Deputy in Ireland was Sir the earth—there, in that city thrice without grave changes in the status ity and rare administrative power. The isk, symbol of vanquished paganism, itself is after all but an accident in most prominent of the Irish native chiefs St. Peter's, splendid expression of the history of the Papacy, and canat that time was John O'Neill, surnamed the hosannas of victorious Christian not offer a serious obstacle to the own littleness and impotence.

After all, what can one State, havagainst the designs of God and the by their brethren in Russia.

covering the whole earth. destinies of nations, the whole history of the world; he marked out for Cyrus and Alexander and Cæsar Augustus the course which from eternity had been traced for them and these instruments of Omnipotence followed it as the glory of God required they should follow it.

He saw through the dim light of distant ages the Papacy rise on the a mountain that overshadowed the regard of Cyrus, Alexander, and the prophecy. Daniel, who knew and which we are passing, and indicated erve and promote. We, Catholics of this age, may fall in the struggle, but should we not die with the joy before the falling ramparts of the enemy, knowing that he dies victorious. It was not the prophets only who knew this predestination of states and empires. Rome has from the earliest days known its own particular destiny. Polybius, in the age of the Scipios, and after him sort of prescience of the glory and supremacy of the Papacy. In later times, Bossuet, taking in with his eagle glance the succession of states and that of religious systems, knowing the fixed and unalterable law which controlled political and social revolutions, saw from the beginning bring about the first triumphs of the

llustrious French writer has re-

cently retraced with a knowledge, an

Rome. For there, in the very centre it is intimately bound up with the of the world, the umbilical point of constitution, and cannot be removed ity; and the Vatican, home of the Papacy, inexhaustible treasure of the true, the good and the beautiful. There it is that all the agitations of this world terminate, thither all the efforts of the good and machinations of the wicked are directed, there are the symbols that rule the world—the cross, the church, and the Vatican. No one in recent times has better appreciated the mysterious and in- statements on the subject of the netimate relations between humanity gotiations between the two governand divinity and more fully understood the marvels of history directed them. The truth is, that the fact of by the Almighty than M. Nicholas. a modus vivendi having been arrived spirit of communication. His Etudes has created a veritable sensation in ur le Christianisme has brought about Germany. numerous conversions in many lands and amongst people of every tongue into which it has been translated. The deluded politicians who, guided by petty malevolence and obstinacy, have assumed an attitude of hostildestruction and the triumph of that said—inspired pages without fear and trembling. In presence of the brilliant thoughts and unassailable argumentation of this gifted production they must acknowledge their

destinies of the Church. Can it pretend to undo the very work of the ancient conquerors, of those Cæsars whose heritage it seeks to usurp without shadow of title. Exhausting its energy in maintaining its position as gaoler of the Supreme Pontiff, it sees not in the contemporainous history of the great empires on its borders the certainty of its own ruin. It blinds itself to the fact that the world is once more preparing itself to restore the Papacy to its rank of universal power and mediation. It shuts its eyes on the fact that the vocation of the gentiles still continues and that heretical and schismatical kingdoms have acquired such great power, for one reason only, and that to prepare a rich harvest for the Father of the faithful, who has already reaped and garnered in the rich domain of Cyrus, Alexander, and the Cæsars. The kingdom of Italy evidently cannot perceive that itself alone of all European states is condemned to remain outside of this great movement of modern civilization, and that it is the assured victim of that very movement. It is easy to perceive that any of the states of Europe, save Italy, France, England. Germany and Russia, may be called upon to co-operate in the restitution of the Papacy without having to suffer the slightest loss in their power, their glory, their wealth or their strength. Italy alone stands excluded from the vocation of the nations, because Italy alone is guilty of spoliation and sacrilege. Italy alone is held to restitution, and the necessary restitution cannot be accomplished without detriment to itself. Italy has violated a land held sacred, put sacrilegious hands on the temple of God, and pillaged the treasures offered by the nations in appeasement of His anger or thanksgiving for His benefits. Italy has placed itself outside the common law, and its loss shall be fatal if it make not restitution. But assuming its willingness to make restitution, it cannot do so without incurring the anger of the revolutionists, whose creature Italy has ever been, and who are prepared to perish with it, or make it perish with them, rather

The Roman question is a grand universal and Catholic question which shall be decided by the great powers outside of Italy, in spite of Italy, and against Italy. The prethese times. The whole course of dominance of revolutionary tendenhistory he clearly shows to have cies is in other States merely accibeen developed and completed in dental and momentary, but in Italy growth of the Mountain foreseen and predicted by Daniel.

than witness a restitution of the

Papacy.

RUSSIA AND THE VATICAN.

The details of the arrangements concluded between the Holy See and Russia, have not been, and may not be published. The Germania, which had published certain premature ments, has since qualified many of This writer is truly gifted with the at between Russia and the Vatican

It is to be hoped that the negotia tions pending between Germany and Rome will receive that early and prompt solution ardently desired by the Catholics of that country, and also we believe by the emperor himity to the work of God, laboring self and his government. The interests of the Catholics of Germany must outweigh with them every political and partisan consideration.

Now that the bishoprics of Poland are to be provided by the Holy See with new prelates, that the exiled bishops are to be amnestied, and that the appointment of rectors of parishes is to be invested in the bishops on the condition of their nominees ng for origin and foundation, vio- for parochial charges fulfilling cerlence, intrigue and deceit, badly tain formalities required by the civil sustained by impudent mediocrity, authority, it is quite natural that the and daily threatened with ruin by Catholics of Germany should eagerly the vanity of its pretensions, what, hope for the speedy advent of that we ask, can this kingdom effect religious peace so soon to be enjoyed

THE AUSTRIAN EMPIRE.

One of the most remarkable of th political phenomena presented by th Europe of to-day is the growth the Austrian Empire, the only great Catholic power of Europe. We so it extending its limits with remark able success and certainty toward the East, where it has already wo for civilization and religion countrie once rich in the works and monu ments of religion. Austria lately co ebrated with the most ardent enthe siam the sixth anniversary of th house of Hapsburg. This great power, after having experienced th rudest trials without ever having re pudiated the national faith, is to-da more solid than ever, and a further course of greatness and prosperit now awaits the Austrian dynasty Faithful to its sovereign, the Austria nation has survived the dangers of the Italian crisis, and those of th still more terrible Prussian crisis. I seems that its misfortunes serve onl to free it from obstacles in the wa of its pursuing its new destiny. The constitution which the em

peror-king accorded to Hungary prepared Austria for the organization of a vast Catholic empire in th

Sadowa itself was but the prelim nary of that bappy alliance which opens the door to Austrian progres

The reign of Francis Joseph is in deed a great reign-a reign equal a least to those of the greatest emperors whose memory is dear to Aus tria. It was with the greatest en thusiasm that the people of Austri everywhere celebrated the sixth an niversary of the glorious line of Hapsburg. Throughout that vas empire every difference of race i lost in the national love and respec for the sovereign. While Russia Poland and Prussian Poland ar really vanquished countries, and ar treated as such, Austrian Poland ce ebrated the festival of its Catholi emperor with sentiments of tervo and devotedness, not surpassed by those manifested by the duchy of Austria, by Hungary or Tyrol. Aus tria, by remaining faithful to th ancient principles of sovereignty, re covered its once lost power with sin

gular facility. Austria is to-day the nucleus of that tutelary alliance which, uniting the great empires into one commo close political alliance, shall extend abroad the conquests of civilization over barbarous and infidel people and re-establish throughout Europ on a firmer basis than ever tha social order now menaced by organ ized revolution.

How can the hatred of Italian uni versities affect the dynasty of Haps burg, bound by the closest ties to Germany, and besides to every Cath olic dynasty in Europe and in th world? The unbroken attachmen of the peoples it has consolidated int one state through paternal domina tion, and the maintenance of a polit cal course, wise as well as firm places the house of Hapsburg beyon the petty threats of wicked but im potent revolutionary societieswhether in Italy or elsewhere.

GREAT BRITAIN AND THE HOLY SEE.

Commenting on the denial of th Daily News and Times, that the Bri ish government intend to accredit diplomatic agent to the Holy See Le Journal de Rome says that th denial made by these papers is unde the circumstances quite superfluous The Holy See is not unadvised of the fact that laws dating from the earliest period of the separation England from the Papacy prohib the sovereign of Britain from hold ing any direct official communication with the Vatican. England is country where such laws are not a rogated by desuctude. They ar simply evaded whenever occasio demands their evasion. As long therefore, as the sovereign of Eng land retains the spiritual supremac usurped by Henry VIII., as long, i fact, as the English state church co tinues to exist in its present form England shall be compelled to eluc this singular statute and to appoin men official agents to transact i business with the Holy See. Suc was the character of the mission long confided to Odo Russell, C

THE AUSTRIAN EMPIRE.

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The constitution which the emperor-king accorded to Hungary, prepared Austria for the organization of a vast Catholic empire in the East.

Sadowa itself was but the preliminary of that happy alliance which opens the door to Austrian progress to Salonica.

The reign of Francis Joseph is indeed a great reign-a reign equal at least to those of the greatest emperors whose memory is dear to Austria. It was with the greatest enthusiasm that the people of Austria everywhere celebrated the sixth anniversary of the glorious line of Hapsburg. Throughout that vast empire every difference of race is lost in the national love and respect for the sovereign. While Russian Poland and Prussian Poland are really vanquished countries, and are treated as such, Austrian Poland celebrated the festival of its Catholic emperor with sentiments of tervor and devotedness, not surpassed by those manifested by the duchy of Austria, by Hungary or Tyrol. Austria, by remaining faithful to the ancient principles of sovereignty, recovered its once lost power with singular facility.

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the other hand, the Holy See cannot light continues to shine and illumine, and accredit a Nuncio to the Court of Queen Victoria. It can only confide an official mission for a time to some prelate. Mr. Errington has never and problem of the court of the some tits shining shows something above and beyond material things; towards these objects, too, the will has a natural inclination, for the reason says they may be made useful. To reach the more general good, of even extended material enjoy. been and is now nothing other than intermediary for communication between the government of Britain and the Papal Secretary of State. He has not even the character of official diplomatic agent as had Odo greater and Russell. Le Journal, however, adds that it may be hoped that without any infringement on the laws prohibiting regular diplomatic intercourse between Britain and the Holy See, the mission of Mr. Errington will be invested with a more permanent and regular as well as more openly official character.

THE CATHOLIC CLUB (MON-

We are glad to see that the Catholic Club of Montreal continues to do such really excellent work. It is a practical proof of what Catholic societies can become under the judicious management of an efficient director, aided by the good will and good work of zealous members. "I second says see they will win, for they look like it," said the old poet of his rowers in the race, posse quid posse videnter: but before he said so he made them roll up their sleeves. If the moderators and members of our Catholic societies would think and talk less of should have more frequently to lectual contest. We subjoin with pleasure a report of a meeting of the societies. Our readers are probably aware that the Catholic Club of Montreal is a literary and scientific society of Catholic English speaking young men, under the direction of the Rev. Father Ryan, of St. Mary's College. The Club meets every Wednesday. At each meeting the Rev. Moderator gives a short lecture on moral philosophy. These lectures are a continued series and form a kind of course. From the introductory lecture we learn what the course comprises. Beginning with the study of human action, as seen in the mind and heart of the individual man, the lecturer goes on to consider domestic action, social action, civil action, political action, international action; thus ranging through the whole sphere of human conduct, from the individual conscience to the most complex forms of civilized society. It will be easily seen how useful moral and social questions are being settled on the false material princicomes an essay or debate at the meetings of this Club. We see from the report of a late meeting that the essay was so interesting that it is to every success, and the Club long

Since writing the above we have received a summary of the lecture delivered the club on the 17th ult. Father Ryan in that discourse, which we regret not being able to give in full, defined philosophy as the science of human acts.

In every human act there are, he said, three elements—the agent, the object—and the relation between both, or the The will is a ruling power; it rules not only the material, mental and moral world—it rules itself. The will is said to elicit its own acts, and to command the acts of the other faculties of man. On On commanding it is politic rather than des-potic, and its policy is persuasive, for its subjects are powerful; it leads rather than drives. We may mentally follow the will in its walk through the moral world, and in watching its conduct towards the com panions of its rambles we may more clearly see the objects of its acts. The will is accompanied in its walk by the intellect, for it cannot walk alone; it needs the light of the intellect to show it how and whither to walk; it controls the intellectual lamp, and may turn its rays up-wards or downwards, to the right or left, lectual lamp, and may turn its rays upwards or downwards, to the right or left, as it likes. The will is accompanied not only by the intellect, but by the senses, and the senses walk first; walk towards their object, and their object is always material. When the senses reach their chieft they not and are satisfied. always material. When the senses reach their object, they rest and are satisfied, and they ask the will to rest and be satisfied, too. The will only too often conlong confided to Odo Russell. On its adequate object. The intellectual

good of even extended material enjoy. ment it may become useful to restrai the tendency to stop at particular pleaures, and the will desiring the greater good, or the good it has not yet enjoyed, begins to rule and restrain the senses. and restrain the senses. This self-restraint only serves to increas the capacity and power of the will for greater and higher enjoyment. Its hunger and thirst have not been satisfied the feast of the senses, for it feels there is something more worthy its satisfaction than sensible things, and this is spiritual thought. The object of thought is universal truth, and the will, led by the light of the intellect, hungers and thirsts for universal good. The intellect may be satisfied with the contemplation of an abstract truth; the will does not care for the abstract, it can tend to and feel and love only the concrete. It cannot be satisfied with a stone when its food is bread. And so it cries out to all creatures, as it moves onward and upward. Who will give me the good that I seek? This is and has been, and ever has been, and ever shall be, the cry of the human heart. Three answers have been given; answers are sometimes said to be new, but they are as old as the human heart. One answer comes from the sen-ses, another from self, the third and true answer comes from right reason and co. science. The first answer says the agreeable is the object of human and the object of human act; the second says the useful is the object; the the only adequate object of a human act is the spiritual, immutable, eternal good. This is the final object or ultimate end of action; all other objects have their formal good or evil according as they are means or obstacles to the attain ment of this final end. It is the formal object, that is, the object as known in relation to the final end, that constitutes an element in the morality of human acts. their difficulties, sit down to their have said that those who "try to build up It will be readily seen from what we work, and roll up their sleeves, we a physical theory of moral phenomena, as Mr. Huxley and his school try to do give what we have said is the first answer chronicle their success in the intel- and the falsest to the question of the human heart. The utilitarian school represented by Mill, goes a step nearer to the truth, but stops short and errs by con-Catholic Club which we think may founding the act with the object, the means with the end. If we are asked where is this spiritual, immutable, eternal good you promise to give? we simply answer this good is God. But we are talk-

ing philosophy, and not theology; philos phy looks for God; theology finds Him. The Catholic Club could not, we believe, render the cause of religion greater service than by procuring the publication of these lectures of Father Ryan, which have edified and instructed all who have heard them, and are in every sense so well calculated to promote the diffusion of truth and the advancement of the good cause.

A WORD OF EXPLANATION.

In reference to a letter received from Subscriber" in the Lower Provinces, asking for an explanation why we have not found fault with Sir John A. Macdonald's government for its alleged ill-usage of Catholics in the matter of political appointments in the Maritime Provinces, we desire to state that, being under no obligation to any government or party, we feel perfectly free to discuss any action of theirs in so far as they affect the rights such lectures are to our young men of Catholics. But while thus free to reat the present day, when all these view the course and discuss the attitude of our political parties, we consider it would be unjust to any party to condemn ples of evolution. After the lecture its action on any matter, especially one of such paramount importance as the appointment of Catholic judges, without hearing its explanation and justification of such action. Our friends in the Maritime Province can easily, during the be continued in the form of a debate. next session of Parliament, have the ques-We wish lectures, essays and debates tion of judicial appointments in those Provinces fully discussed. The government will then have ample opportunity to defend its action. If that defence be not satisfactory, we shall be amongst the by Rev. Father Ryan, at the meeting of first to raise our voice in condemnation of the administration of the day. Our duty forbids us to spare delinquency in any party in respect of Catholic rights and interests. For this very reason this journal holds itself aloof from alliance with either of the political parties in Canada.

SUGGESTIVE FIGURES.

The official returns for the last ensus show that the population of Ulster numbered 1,743,075 persons. Of these 833,566 were Roman Catholics, 379,402 Church of Ireland, 470,-629 Presbyterians, 34,825 Methodists, 43,332 of other denominations, and 321 who refused information; 930,390 can read and write, 306,118 can read

only, and 515,846 are illiterate. Ulster is the stronghold of Proestantism in Ireland, yet nearly half its total population is Catholic.

THE POPE'S ENCYCLICAL.

We call the attention of our readers to the splendid Encyclical Letter addressed by our Holy Father the Pope, to the Spanish Bishops, which we publish in this ssue. This magnificent document enunciates principles which have a practical bearing for the Catholics of Canada, as well as for those of Spain, and which inculcate lessons worthy of the most serious attention.

A NOBLE EXAMPLE.

We have great pleasure in publishing the following correspondence, which will speak for itself:

STRATFORD, Jan. 18th, 1883. RIGHT. REV. AND DEAR FATHER,-

We, the Children of Loretto, wish to join the great number who are assisting yo the erection of the Cathedral, therefor not so much for the amount, which w vish were ten-fold greater,—as for the good vill with which it is offered.

We would fain hope that all the children

We would fain hope that all the children of the diocese will rally around your Lord-ship, and aid you in a similar but far more generous manner. That you may live to see the completion of this, and many other great works, and that our Lord may bestow n you many blessings for the coming year the sincere and heartfelt wish of you devoted children,

the Archbishopric of Cologne boys noble families imitated the example.

prentices and poor labourers, animated with a childlike love of their Saviour

out consulting the University. The doc

marked with a cross, and carrying scrip

their vow, for they had taken vows from

which only the pope, they said, could free them. Pope Gregory IX., afterwards raised, on the coast of St. Pierre, where two of their ships from Marseilles had perished, a church dedicated to the new holy innocents, with a foundation for

es that had been recovered from the sea to

Such, dearest children, have been the

of Catholic children to the cause of Christ

ren is their marvellous power over even

obdurate sinners. Priests know by experience how effectual is the ministry of

children in converting their sinful parents

and winning them back to the path of vir-tue and to the service of God. Moore, in his legend of "Paradise and the Peri," re-

presents a hardened, outlawed bandit as

presents a nardened, outcawed bands as being softened into compunction and sor-row for his sins by the sight of the placid, innocent face of a boy in prayer, which brought back to him again the memory of

precious, repentant tear that won admission into Paradise for the lost wondering

Peri. A similar thought is expressed by

Keble in his "Lyra Innocentium," wherein he traces this mysterious influ-

ence of innocent youth over the wicked

ence of influence years.

A little child's soft, sleeping face
The murderer's knife ere now hath staid;

The murderer's knife ere now hath staid;
The adulterer's eye so foul and base
Is of a little child afraid,
They cannot choose but fear
Since in that sign they feel God and good
angels near.

Children have also at all times mani-

fested a singular love and a mysterious attachment to holy places. The his-tory of the Church is full of strik-

God's faithful servants, and their prefer-

ence, even in their innocent recreations and

play, for the vicinity of churches, is proverbial. They love to linger around church

porches, to loiter on the door steps, to loo

church steeples, and to play their childish games in the squares fronting churches so much so, that these squares were, in

mediæval times, called by a name derived

mediaval times, called by a name derived, according to some, from "Parvuli pueri" "Little Children," because they were so much frequented by them. And what shall I say of the love of the church for

these dear lambs of her flock? Does sh

not, like her divine Lord, gather together these lambs of her flock with her arm, and

take them up in her bosom? Does she not regard them as her most precious

treasures, surrounding them with her maternal cares, and guarding them with the most zealous solicitude? Does she not

love to employ them in the service of her altars, to range them under beautiful

banners in her processions, to give them a place in her august ceremonials, and to

asylums and homes has she not created in

order to shelter and protect and educate

her orphan children?
Such, dear children, are the great privi-

such dear children, are the great privi-leges given little boys and girls by our blessed Lord. Such the place they hold in his infinitely loving heart. Such the loyalty and love they have often mani-fested to him in return. Such the per-manent place they hold in the mind and solicitude of holy Church in her services and ministrations. Your Bishop has dwelt

and ministrations. Your Bishop has dwelt so long on this tempting theme that he fears he in turn has become childish.

He will therefore conclude by wishing

He will therefore conclude by wishing you every blessing, by the expression of the hope that you and all the dear children of the Diocese will do their utmost to deserve the love of God, to be good

Catholic children, to be simple, innocent, pure, obedient to parents, docile to teachers, reverent towards old age, full of love for Christ, his blessed mother, and the saints, fond of the church and her ser-

vices, earnest in learning the catechism

charitable towards the poor, compassion ate towards the afflicted and suffering, se

with childish awe up to the dizzy height of

instances of the love of children for

shed

sinless and happy days of caused him to she

and of his holy religion.

Another singular characteristic of shil-

fidelity, the loyalty, the love and dev

be preserved as relics of martyrs who had

sacrificed their lives for

THE PUPILS OF LORETTO. Loretto Convent.

The Bishop's Reply.

The Bishop's Reply.

My Dear Children,—I beg to thank you most sincerely for your thoughtful kindness and generosity in contributing out of the money given you, perhaps for holiday presents, the handsome sum of twenty-five dollars in gold to the building fund of our new Cathedral. I take this opportunity to thank also the children of other convent nank also the children of other convent chools who have acted in a similar me The self-denial for Christ's dear sake ided in this gift is pleasing to God, burable to yourselves, and encouraging the cathedral is being built for the ory of God, the honour of our holy reli-tion and its uses, and for the salvation of our order of the salvation of our order of the salvation of our order of the salvation of the salvation of the salvation of those who are now children in the dio-The future is yours and you will soo herit and enjoy the fruits of the lab sacrifices and the zeal of the and people, who having laid broad to the foundation of God's church in this western country, are now by noble and united efforts toiling to build up its majes-tic superstructure. It is therefore but meet and proper that you should be interested in und proper that you should be interested in our work; and your co-operation in our wriduous undertaking is an augury of success and a source of encouragement to us; for our blessed Lord, who loves children to twelve ecclesiastics, and he caused the bodwith a special love, will abundantly bless and prosper a work which enlists their their co-operation and of their prayers. In helping to construct the Cathedral, and interesting yourselves in its progress you are taking your proper place and fulfilling fit-ting duties as children of the holy church for Christian children are under special obgations to our blessed Lord. He sanctified hildhood by becoming a child Himself, and the thereby impressed upon it a character of sacredness, and invested it with a pecu-iar dignity. He loved children with a speial love, and when attracted toward Him y His loveliness and holiness, they fol-owed Him in crowds; He would not allow he apostles to disturb them, saying little children to come unto Me and forbid them not, for of such is the kingdom of heaven." In the souls of children He saw the divine image of God best preserved and least sin-stained, and in their innocence, candour, simplicity, purity and trusting faith, He found the nearest d trusting faith, He found the nearest proach on earth to the moral beauty, rfection, spotless innocence and justice of fallen man, fresh from the hand of his creator in the morning of the world's exist nee. He protected their helplessness by he most solemn sanctions, warning all en rusted with their care that they must con duct them in the path of virtue, and mu not by bad teaching or example, turn them away from God. "Woe be to him by whom scandal cometh, it were better for him that nillstone were fastened around his neck and that he were tossed in the bottom and that he were tossed in the bottom of the sea, rather than have given scandal to my little ones—to my children." He made use of children to convey lessons of the deepest import to his followers, declaring that they must all become as children i they would enter the kingdom of heaven

St. Andrew said: "There is a boy here having five loaves and two fishes." naving five loaves and two fishes."

Hap'ly the wonder to behold—
A Loy 'mid other boys he came.
A lamb of Jesus told.
Though now unknown by name
Well may I guess how glow'd his check—
How he looked down,half pride, half fe
Far off he heard one speak
Of him in Jesus ear.
Then did He make that stripling's store
Lyre of the feast by Him decreed
Where angels might adore
And souls for more than the stripling of the feast by Him decreed
And souls for more than the stripling of the feast by Him decreed
And souls for more than the stripling of the feast by Him decreed

made use of the service of a boy to

work the 'miracle of the multiplication

bread, typical of the Holy Eucharist, wh

here angels might adore and souls for ever feed. And in return children's innocent, pu young hearts went out in deep affection to our beloved Lord. They crowded around him in multitudes and surrounded him with their sympathies. They went out to meet him from Jerusalem, strewing the road in his honour with green branches and shorting hosamaks of welcowers. of praise, and in the temple they sang His praises and cried out "Hosannah to the Son of David," in defiance of the jealous, angry chief priests and scribes who indignantly said to him, "hearest Thou what these say;" and who got for answer: "Yea, have you never read "out of the mouth of infants and sucklings Thou hast perfected praise." Children were the first who died marryrs in a Christian education, and preparing them for the struggles and battles of life? What s commemorated on the Feast of the

Holy Innocents. Of them the Church All hail; ye infant martyr flowers. Cut off in life's first dawning hours, As rosebuds snapped in tempest's strife, When Herod sought your Saviour's life. You tender flock of lambs we sing. First victims slain for Christ your king. Beneath the altar's heavenly ray, With martyr palms and crowns ye play.

In the fierce persecutions that sought to drown the infant Church in blood, children were amongst the bravest and most con stant martyrs. Witness the boy martyr St. Pancratious; the martyr sons of St. Symphorosa, and hosts of others. And to come down to later times we find in 1208, in the time of Pope Innocent III., a touching incident of the fidelity and devotion of children to the cause of Christ related by historians. In the village of Cloves, near the Castle of Vendome, France, a simple shepherd lad called Stephen, naturally eloquent, declared that the Saviour had charged him to preach a crusade for the recovery of the Holy Land. He went about through cities and towns He went about through cities and towns singing in his mother tongue: Seigneur Jesus Christ aide nous encore a conquerir la Sainte Croix.—"Lord Jesus Christ help us to recover the Holy Cross." Many boys and served God with fidelity, you may one day enter into those ineffable and "Knowledge Plato, "should than wisdom."

about his age followed him. In other parts of France children of both sexes eternal joys which God has prepared in those who loved him here imitated them and set off to join Stephen singing and carrying crosses, banners and censers. There were 15,000 in Paris alone under the age of twelve. Everywhere as they passed the inhabitants gave upon earth.

This is the Bishop's Lenten Pastoral to the dear children of his diocese.

CATHOLIC PRESS.

where as they passed the inhabitants gave them hospitality and alms; and to all questions as to where they were going they replied, "to God." "We are going to seek the Holy Cross beyond the sea. The Almighty calls us to succour the Holy Land at Jerusalem." The youth of Burgundy and of the frontiers of Germany were inflamed to follow them. In the Archishover, of Calegore here of Freeman's Journal.

The Brooklyn Catholic Knight advises every man to insure his life. "How often," the editor very truly says, "do we see subscription lists circulated to raise funds to defray the funeral expenses of a man who during life supported his fam. man who during life supported his family as his means would permit, but neglected to join an organization that would pay a certain amount to his widow at his death?" It is objected by people who ed to the same standard. The King have the same groundless prejudice against life insurances, which old women have against making their wills, that life insurof France took alarm, but moved by the sanctity of the object scruple I to act withance companies break up. They do occasiontors disapproved of the movement and then the King ordered the children to ally: but the investor must try to select one managed on proper principles by proper men. It is objected that a poor man can not pay the premium which well-managed companies demand. The poor man who can save a little has another means of life insurance within the reach return to their parents. The greatest number obeyed, but many persevered; and the people favoured them. "Only infidels," said they, "and despisers of God infidel," said they, "and despisers of God can blame such a pious impulse. Pope Innocent on hearing of it exclaimed, lamenting, "These children shame us while we sleep." They set off with joy to recover the Holy Land, many thousands of them reached Marseilles, where they embarked. Amongst all their subsequent of all, and arranged to suit his case. The Catholic Knights, the Legion of Honor, and several other societies approved by Bishops and priests are ready to meet him more than half way. The time has gone by when a Catholic could complain that calamities, these poor young pilgrims gave affecting proof at least of their teachings of the Church him from providing for his family by stretching a threatening arm between him gave affecting proof at least of their faith and constancy. Many, on falling into the hands of the Turks, preferred death to apostacy. Not one, it is said, could be prevailed upon to abjure Christ. In Germany, too, nearly 20,000 children had assembled, dressed as pilgrims, and the secret societies. No man can urge, as an excuse for joining the I. O. , the Knights of Pythias, etc., that he can not find the advantages of these see associations within the Church. Of late societies managed on business principles marked with a cross, and carrying scrips and staffs. They crossed the Alps under their little chief Nicolas, who was himself a boy not quite ten years of age. On their road through Italy many perished. Some returned home after cruel sufferings, but grieving only for their return. Others went to Rome to demand absolution from

have multiplied. They were badly needed. The frequency of the subscription paper, the "raffle," etc., for the poor widow left with penniless orphans, showed that they were needed. A check from the treasurer of one of these widow from the humiliation of beg-ging from strangers, and gives her time, even if it be for a small amount, to "look around her," as the phrase goes. Our disconting brethren are very far-seeing in regard to life insurance. They make the most of what treasure they happen to get in this world. Because Catholics know that this life is only a time of probation, they ought not to no future of their own households. very emphatically declares that he who does not care for his family is "worse than an infidel." It gives a man strength to do and to dare many things when he can feel that he will not leave his wife a beg at and that food, fuel, and every comfort of hie will not fail her when the night cometh and he can work no more. Justice is better than generosity; when signing subscription papers carelessly and impulsively, the generous man should meditate on the fate of his family, should

he suddenly die. Our esteemed contemporary might have also mentioned another Catholic society which is now doing an immense amount of good among our people-namely, the Catholic Mutual Benefit Association. The number of members is now over 7000, and more than \$100,000 were paid last year from its funds for the most part to those who were directly depending on its members for support. The sum of \$2000 is paid to those named in the will of deceased members in a few weeks after The assessments do not in the aggregate amount to one half what it costs for insurance in an ordinary insurance company, and the society offers quite as quite as many inducements to its members as any

of the secret organizations condemned by the church. Catholic Columbian.

enlightened' after eating the forbidden fruit. A woman who apostatized from the Catholic Church recently, told a Priest that the same phe-

nomenon occurred in her case. One of our Eastern exchanges gives an account of a reception by a Catholic Young Men's Society of the high-toned sort. The report says that "dancing was kept up until an early hour." Nice example for Catholic Young Men's Societies. Such institutions are curses in any Catholic community and should be annihilated.

The principal of a female seminary in

Massachusetts announces a course of tures on law for young women, and desires to know what we think of it. A good idea, for as it is the law is very partial to women, and there are many more points they could take advantage of were they not they could take advantage of were they ignorant of them. There is a law that supercedes all others, and if that were properly taught, the civil law could easily follow. We have reference to moral law. Massachusetts needs all that law she can get the could be supported in the could be supported by the co to put an end to caltured crime. This is our suggestion, as asked for by the Principal. Lessons in "sanitary plumbing" are announced in the same institution. Our Catholic institutions have always taught science in its relation to each

The Madonna in Flames.

A small enamelled copy of Raphael's well known picture of the Madonna della Seggiola at Florence, the companion picture of the Madonna dei Candelabri, now on exhibition in the loan collection of the Metropolitan museum in New York, in an ornamental frame, was found by Capt. O'Conner and brought to the Central station. It was ascertained that it belonged to Mrs. Wm. E. Cramer, the wife of the editor of the Evening Wis sin. It was covered with dirt and cinders and the iron frame in which it was held and the iron frame together. The and the fron frame in which it was need was melted and run together. The dirt was wiped away from the picture, and there, pure and spotless was the Virgin face. The pleading eyes of the Virgin, gin face. The pleading eyes of the Virgin, with the peacefully folded arms and saintly attire, were there untouched and unsullied by the destroying flames. It was found near the body of Miss Chellis, who, it will be remembered, died in sight of the whole agonized crowd below, calmly kneeling in prayer in the embrasure of a window, her head bowed upon her hands. Miss Chellis was a devout Catholic.

"Knowledge without justice," says Plato, "should be called cunning rather

Silent Griefs.

There are sighs unheaved, there are tears un-

There are memories sweet, and we love them

There are memories sweet, and we love them well,
But the eye grows dim as their currents swell.

There are friendships gone like the dews of morn:
There are friendships gone like the dews of morn:
There are friendships gone like the dews of morn:
There are friendships gone like the dews of morn:
There are friendships gone like the dews of morn:
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There are friendships gone like the dews of morn:
There are friendships gone like the dews of morn:
There are friendships gone like the dews of morn:
There are friendships gone like the dews of morn:
There are friendships gone like the dews of morn: And the heart grows sad that its loves have cure you.

Patient—But my business
Patient—But my business That its hopes are gone and its garlands deed.

There are scenes we knew that are faded now: now; There are gathered wreaths and a shaded brow; There are songs unsung that we loved to hear When the heart was Iresh and its pleasures near;
There are footsteps hid in the sands of time;
There are voices stilled in this earthly clime,
But the echoes come from the boundless

There are prayers we breathe for the ones

we love Whilst we linger here from our hope above, Yet we smile to think that our griefs will cease And our hearts rejoice in an endless peace. Far away, above the ethereal blue, Where each soul is glad and each heart is true. We will live in love, and her radiant beam Will inspire the soul with a heavenly dream.

THINGS PRACTICAL.

The Correct Recital of Prayer, with Some Hints on the Ceremonial

of the Laity.

There is a controversy going on just now in the London Tablet as to the correct form of the "Hail Mary." Should it be "the Lord is with thee," or, "our Lord is with thee?" And writers on both sides are ransacking old books and manuscripts to get at the "Hail Mary of our love the pain left me entirely, and I have had no pains since.

Mrs. A. Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an scripts to get at the "Hail Mary of our fathers." I refer to the controversy because it suggests a matter of some impor-tance. A priest who pays any attention to the prayers of the people, and especially of the children of his parish, is likely to discover that incorrect forms in the "Our Father," the "Hail Mary," the "Creed." the "I confess," the "Glory be to the Father," and other prayers are almost universal, and so inveterate that they are with some difficulty eradicated from popular use. The effect may not indeed be such as to render the prayer heretical, but it makes the language either ungrammatical, or different from the pure established standard. Let any priest call up a class, even the most advanced, in his Sunday school, and put it through the prayers, beginning with the Sign of the Cross, and he will see what we mean. Children learn these defective forms from parents, and thus a tradition is created, and goes from bad to worse, each generation adding its quota of corruptions. Now the daily prayers are the ABC of catechetical instruction, and children must be well grounded in them and in the correct form before they are allowed to go on to the first question of the first chapter of the catechism. If this were thoroughly done, the coming generations would pray, if not more attentively, at least more cor-

CEREMONIES. And while we are on this subject, would it not be proper and easy to teach And while w people that scraping the door with the top of the boot or shoe is not a genuflec-tion: that scattering Holy water over one's face and person in lines ungeometrical and ungraceful is not making the sign of month, and word was sent on fleetest steed to the neighbors, and the station was held in the largest house of the settlement, and the sanctuary and church were the sitting room, and the altar was the dining table raised on chairs to the proper height; and the appetizing odor of the roasting turkey was wafted from the kitchen turkey was wasted from the kitchen every time the good wife of the house rushed out to see how the fire was going on. We have become congregations, we aspire to be Rectorates, we have built churches and residences for our priests, the ways of the past is a tale our children listen to with justicated and residences for our priests, the ways of the past is a tale our children listen to with justicate and residences for the past is a tale our children. listen to with interest and wonder. Hac meminisse Jawebit. Sunday brings together a full organized congregation.

ALTAR BOYS. Now a stranger makes up his opinion of a congregation from its behavior in church; nothing so deeply and favorably impresses non-Catholics as the faith of our people revealing itself by a decorous and pious conduct at Divine Service. There is a ceremonial for the laity as well as for the aleany and the interior beautiful. There is a ceremonial for the laity as well as for the clergy, and the interior beauty of God's house depends a great deal on how it is carried out by both. We think that a set of well-trained altar-boys is the best lesson and model—the priest of course excepted—that can be put before the people in these matters. We confess that a choir of well-trained altar-boys is a work of extraordinary patience and therefore of great merit. But any priest who has been the happy possessor of such boys will say the happy possessor of such boys will say that the work is worth the trouble. The sanctuary gives tone and atmosphere to the building, not only in the sense that the Divine Presence is the holiness of the temple but in the sense also that the gathering outside is the reflection in the behavior of the gathering inside its sanctuary railing -N. W. Chronicle.

Advised Him To Take Exercise.

There are sighs unheaved, there are tears unwept;
There are lutes unstrung, there are harps unswept;
There are griefs unknown, there are thoughts untold;
There are hearts that beat when they seem butcold;
There are wounds unseen that have often bled,
Por the soul feels most when in stlence deep It lives unneard as the winds in their sleep.
There are sorrows very dark that o'ercloud our way.
And that shade the heart in our life's glad day; Scene-Office of a pompous doctor who And that shade the heart in our life's grad day:

There are joys unfelt, there are hopes unfed;
There are joedges hushed; there are vows unsaid;
There are flowers dead among Spring leaves;
There are treasures lost among the golden sheaves;

Shade the heart in our life's grad didn't sur. Four lists have less at you must take long walks, and brace up by staying outdoors. Now, I could make a drug store of you, and you would think I was a smart man, but my advice to you is to walk, walk, walk, walk. Patient-But doctor-

Doctor—Of course, your business prevents it. Change your business, so that you will have to walk more. What is our business?
Patient—I am a letter-carrier.

Doctor (paralyzed)-My friend, permit me to once more examine your tongue.-

THE BEST WAY TO REPAIR STRENGTH and increase the bodily substance is to invigorate the stomach and improve the circulation with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Simultaneously with the disappearance of indigestion it relieves that morbid despondency, and the nervousness which are as much the product of dyspepsia as the weakness of the stomach and loss of vigor and flesh which proceed from it; as a blood purifier it has no equal. Sold by Harkness & Co., Druggists, Dundas st.

Mr. W. Maguire, merchant, at Franklin writes: 1 was afflicted with pain in my shoulder for eight years-almost helple

was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, intense burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist, of our city to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been helter for vears that burn have not been better for years; that burn-ing sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best results." Sold by Harkness & Co., druggists, Dundas st.

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

To gain the public confidence is essential to business success, and it can only be gained by a steady course of faithful dealing with them. It is by this course that Messrs. Tuckett & Son have secured the great success of their "Myrtle Navy' tobacco. This confidence is not only a a source of business to the firm, but also source of economy which the consumers get the benefit of. The merchant never quality of the tobacco. The name fixes the quality as absolutely as the mint stamp fixes the value of the guinea. It is not even necessary for the commercial traveller's trunk to be burdened with a sample lare and person in lines ungeometrical and ungraceful is not making the sign of the Cross; that squatting down on one's heels is not kneeling, that there are moments during the Mass, High and Low, when the proper posture of the faithful varies, being at one time standing, then again kneeling, and a hundred like items? We have outgrown the days when the priest came around once a month, and word was sent on fleetest. are part of the reasons why the finest quality of tobacco grown can be sold at so heap a price.

A Big Investment.

G. M. Everest, of Forest, states that Hagyard's Pectoral Balsam still holds its own amongst the many cough medicines in the market. He says that he has sold it for nearly sixteen years, and the sales are steadily increasing. One family has purchased over 50 bottles for various members and friends.

Davy & Clark, Druggists, Renfrew, date of June 3rd, write, "Burdock Blood date of June 3rd, write, Buttuck Blood Bitters, though comparatively a new pre-paration, has taken the lead in this local-ity as a blood purifier, our sales of it being equal to that of all other medicines used for the purpose during the last year."

A Secret. A secret of beauty lies in pure blood and good health, without the one the other is impossible. Burdock Blood Bitters is he grand key that unlocks all the secre tions, and opens the avenue to health by purifying and regulating all the organs to proper action. It cures all Scrofulous Dis-cases, acts on the Blood, Liver, Kidneys, Skin and Bowels, and brings the bloom of health to the pallid cheek.

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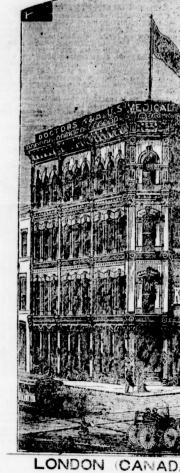
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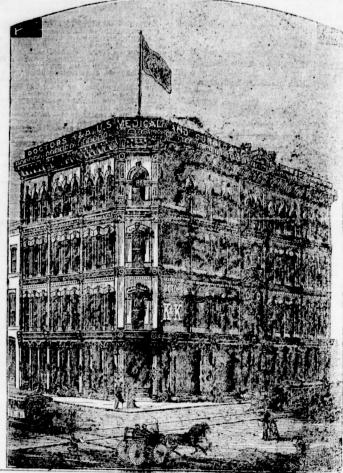
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For Places East-H. & T. R., Buffalo, Boston, Post						
ern States.	5 00	1.00		8 00	1 30	6 30
New York, &c. (Thro Bags).		1 00	10.30	8 00	2 45	6 30
G. T. R. East of Toronto, Kingston, Ottawa, Mou-						0 00
treal, Quebec and Maritime Provinces		1 00	5 00	8 00		6 30
For Toronto	5, 7 80		5, 10 30	8 00	1 30	6 30
For Hamilton G. W. R. Going West-Main Line.	5, 7 30	1 00	10 30	8 00	1 3042	
ThroBags—Bothwell, Glencoe,						
Railway P. O. Mails for all places West of London.	5 00	1 15		8 00		2 45
Detroit, Western States, Manitoba, &c.						
Thro Bags-Windsor, Manitoba, Detroit, W'rnStates		1 15			2 45	
		1 15		8 00	2 45	
Mt. Brydges		2.02	10 30	8 00	2 45	
Newbury	5 00	1 15	++++		****	6,30
Newbury Sarnia Branch, G. W. R.	5 00	1 15	1111			2 4
Thro Bags-Petrolia, Sarnia, Watford and Wyom.						
ing,	6 30	1 10		0.00		
ing Railway P. O. Mails for all places West	0 30	1 15		8 00	2 45	
	6 30	1 15		00000	2 45	
Janada S. R., L. & P. S., & St. Clair Branch Maile	0.00	1 10		8&9 30	2 45	
Glanworth	7 30					
Willon Grove	1 30	1.15		9 00	2 45	
		1.10		9 00		
Bruce and Orwell	7.30				2 45	
	500a780	1 15				= 000
U.S.R. West of St. Thomas, Essex Centre, Ridge-			****		1 30 & 2 4 2 45	
town and Amherstburg	7.30	1 15			2 45	
St. Clair Branch Railway P. O. Mails-Court wright		1 10			2 99	
to St. Thomas, &c.,		1 15	1		2 45	
St. Thomas	7 30	1 15		9 00	2 45	6 30
Fort Stanley.	7 30	1 15			2 40	6 30
Port Dover & L. H. Mails	5 00			8 90		
London, Huron & Bruce-All places between Lon-				0 00		
don, Wingham, Hyde Park, Clinton, Seaforth,			1			
White Church, Ripley, Kincardine & Lucknow.	7 00				6 30	
Milsa Craig	7 00	12 15			6 30	
W. G. & B. South Extension	5 00		1	11 00		
W. G. & B. Phro Bags—Hensall, Lucan, Exeter, Clinton, Blyth Wingham, Lucknow and Kingardina	5 00	191	2 30	8 00	1 30	6 30
Wingham Luckness and Figure Counton, Blyth						
Wingham, Lucknow and Kincardine.	****	2 30			11 00	
		1 15		8 00		
						6 30
L. H. between Paris and Strafford	2.1.1.	12 00				6 30
		12 00			1 30	6 30
		12 00			2 45	
deorgian Bay and Lake Erie Division.	7 15	12 00				6 30
t. Mary's and Stratford.	7 15	10.00	1112	11 33		
hro Bags—Goderich and Mitchell	7 15 7 15	12 00	4 (6	8 00	11 30	6 30
Belton, Thorndale, (daily) Cherry Grove, St Ives,			4 05	11 39		6 30
** (Tuesday and Friday). The Grove, Clinton and Seaforth.		12 00				
he Grove, Clinton and Seaforth			1112	11 00		6 30
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ian packet wie Helifam II bernet in the Tolk	IX . WY	duesc	18 / 5 . 21	o p.m	per	Cans
lian packet, via Halifax; Thursdays, at 1 p.m., per In Postage on letters, 5c. per 1 oz.; Newspapers 1c. per 2 o	man or	Vhit	estar I	nne, v	ia New	Yor
Rates of Postage on Letters between	1 109.	100, 0	C.			
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Acceding t oz. in weight and maneid		TACTOR	or our	C. LIC	treis h	voste
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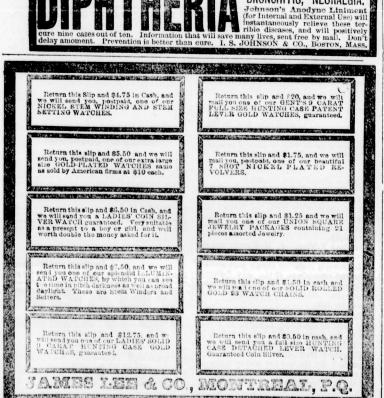
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ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually, Rev. W. O'MAHONY, Pres., AI EX. WILSON, Rec. Sec. Professional.

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Patience, (The Magnet and the Churn,) Sullivan
Van
Oilvette, (Torpedo and the Whale,) Audran
When I am Near Thee,
Abt 40
Who's at my Window,
Osborne 35
Lost Chord,
My Dearest Heart,
Sullivan 40
My Dearest Heart,
Sullivan 55
Life's Best Hopes,
Meininger 40
Requited Love, (4 part Song,)
Archer 35
Sleep while the Soft Evening Breezes,
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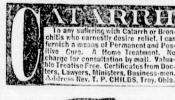
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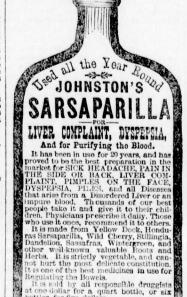
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LATEST BY TELEGRAPH.

Ireland.

Sligo, Ireland, Jan. 23.—Reports have reached here of deaths, by starvation, in the Island of Innesmurray, off the coast of

County Sligo.

Dublin, Jan. 24.—In court, to-day,

Davitt, Healy and Quinn, charged with payit, Healy and Quinn, charged with inciting to lawlessness, were ordered to find securities for their good behavior or go to prison for six months. A week's time was given them.

Later.—The Chief Justice, in giving independ in the case of Desire Hard.

Later.—The Chief Justice, in giving judgment in the case of Davitt, Healy and Quinn, held that the language of defendants was distinctly seditious and incitement to civil war. Davitt and Healy were required to find sureties in £1,000 each and two each of £500, and Quinn one in £500 and two in £250 each. Only Davitt and Quinn were in court. Cork, Jan. 24.—O'Brien, editor of United Ireland, was elected to Parliament at Mallow over the Government candidate

by a vote of 161 to 89.

Dublin, Jan. 25.—Healy, who, with Davitt and Quinn, are required to find security for their good behavior, says he will refuse to give bail, and go to prison.

Joseph Cowan, Radical member of Parliment, offers to become headynan for

nent, offers to become bondsman for

liament, offers to become bondsman for Healy or Davit.

Sigo, Ireland, Jan. 22.—A gunboat has gone to Innismurray Island with provisions for inhabitants reported starving.

London, Jan. 25.—The following dispatch is furnished by the Irish Special News Agency:—The evidence of the informer Farrell produced a most painful impression all over Ireland. Although impression all over Ireland. Althoug the testimony was given coolly and con ins story. He defined that the assassina-tions were arranged at any meeting, or that he met anybody by appointment to assassinate any particular person. He went, he said, to certain streets by appoint-ment, not knowing the object of his being brought there, but suspected it to be murder. No real evidence has yet been given of the existence of an organiza-

being watched here with the keenest in-terest. It is thought great changes are likely to ensue sooner than is generally

expected.
London, Jan. 24.—The Times says there can be little doubt that if statesmen continue to be wanting, the French repub-lic will go headlong to ruin. That the French people are aware of this is the explanation of the panics caused by the diffi-culties of a Minister so little resembling indispensable genius as Duclerc.
Paris, Jan. 24.—It is said Eugenie has

recommended Jerome to formally renounce his claims as heir of the Bona-partes, in favor of Prince Victor, and so seal the union of the Imperialist party, and confirm the testament of the Prince Imperial. Just before Eugenie departed a young priest pushed his way through the crowd. After kissing her band he

Paris, Jan. 28-The Ministers met at the Elysee this morning, and tendered their resignations, which Grevy accepted.

LECTURE BY FATHER TEEFY.

ment, nat knowing the object of his being brought to been joint suppered it to be given of the existence of an organization and to mount significance is attached to the fact of an "assistantion acide" in was referred to in the trial, all the princer mines this vocation, and within the gate to the fact of an "assistation acide" in was referred to in the trial, all the princer ministic princer claimes of diemenatory in the trial and the claimes of diemenatory. The control is a simple control in the trial, all the princer in the part of the control is a simple control in the trial, all the princer in the princer of the control in the trial and the princer of the control is a simple control in the trial and the princer of the control is convention for a few weeks, Mr. Section's presence at the opening of Partine and being demand of the control is convention for a few weeks, Mr. Section's presence at the opening of Partine and being demand of the control is convention for a few weeks, Mr. Section's presence at the opening of Partine and being demand of the control is convention for a few weeks, Mr. Section's presence at the opening of Partine and being demand of the control is convention for a few weeks, Mr. Section's presence at the opening of Partine and being demand of the control is convention for a few weeks, Mr. Section's presence at the opening of Partine and being demand of the control is control in the control is control in the control in the partine of the control is control in the control in the control in the control is control in the control in the control in the control is control in the control in the control in the control in the control is control in the control in the control in the control in the control is control in the control in the control in the control is control in the control in the

make all things new, that woman received thank the honor due her. It was reserved for Jesus Christ and his holy Church to place The

But who, my dear brethren, is this valiant woman of whom the wise king speaks!

Whose fidelity to her spouse, whose care Her hand is ever stretched out to the ditions have begun to despair of the Republic. Discouragement does not yet show itself in the newspapers, but it is too apparent in private conversations. It would be rash to suppose that because Republic is doomed. It is on trial, but it has strength to survive many mistakes. The streets in which the Louvre, Bourse, Bank of France, Elysee and many other public buildings are situated have been partrolled by a detachment of infantry several nights.

London, Jan. 28.—A Turin correspondent says the result of the situation will be the early dissolution of the Chamber. In

Son-and when all is over and they have taken down the body, she receives it upon her knee, and with sweetest motherly care, undoing the works which sin had inflicted, prepares that adorable corpse for burial, and then awaits with patient trust for the

among the pagans? It was free love, a state so degrading that the question could not be argued in such a holy place as this. Even Greece and Rome, with all their boasted enlightenment, saw in woman only the slave of man's arbitrary caprice. And Moses, the great law-giver of the Israelites, had to yield permitted divorce. It was not till our blessed Lord came, who was to priests standing to-day at the altar must priests standing to-day at the altar must thank their good mother for their voca-

The mother's care begins very early in the life of the child. When does it cease? woman in her proper place and give her a vocation divine in its origin, sanctifying in the fulfilment of its duties, and exalted in its destiny. Let us see if this be not the case.

The further prayers when no longer she has them near her to counsel them.

The Christian mother, however, does not limit her charity to her household. a young priest pushed his way through the crowd. After kissing her band he whispered to her a few moments; then withdrew and joined another priest. The incident caused a sensation. The priest is unknown.

Paris, Jan. 25.—Figaro and Gaulois say the magistrate conducting the enquiry in the case of Prince Napoleon states sufficient cause has not been shown for further proceedings. This report will not be published until the Chamber of Deputies has decided in regard to the bill against pretenders to the throne.

The Times says it seems probable the Duclerc Cabinet will be beaten in the Chamber of Deputies on Monday. The most remarkable feature of the crisis is the rapidity with which Frenchmen of all conditions have begun to despair of the Republic. Discouragement does not yet

London, Jan. 28.—A Turin correspondent says the result of the situation will be
the early dissolution of the Chamber. In
plores her divine Son, who at her request
vouches, Grevy remarked: "I am firmly
resolved on dissolution; nobody can govern
the country with the present Chamber of
Deputics."

I hastens to visit her. When at the marriage feast the wine had given out, she implores her divine Son, who at her request
given them birth and nourished them, but
especially do they bless her for having
given them birth and nourished them, but
especially do they bless her for the prayers
she said and the example she set and the
the cross to sympathize, if sympathy her
breaking heart can give, with her dying

Again, I ask, where shall we find a vali-

ant woman? Not now in Christian homes
—nor clad in the fashion of the world; go
seek them on the battle-field by the side
of the wounded; for they are bravehearted. Is the South stricken by a plague?

LECTURE BY FATHER TEEFY.

Notwithstanding the coldness of the fight there was a large attendance in St. Mary's Cathedral, Hamilton, on the 21st of the sevent of the collection of Easter more. But her work in the faithful disciples of her Son. Mary's Cathedral, Hamilton, on the 21st of the collection of Easter more. But her work in the state of the collection of Easter more. But her work in the state of the collection of Easter more. But her work in the state of the collection of Easter more. But her work in the state of the collection of the coll hearted. Is the South stricken by a plague?
These women are then boldly facing death
and gently ministering to the wants of the
dying—you will find them in the poorhouses where they are mothers to orphans,
and tending to those who have none other
to care for them. Need I mention their,
name—you know it well, the world knows
it, for the valour, the self-sacrifice of the
sisters of charity have been praised in every

the Biessed Virgin, they are handmaids of the Lord. To their work, as to all other, comes the end. The activity which this Christian mother and the sisters have spent in doing good, the virtues which they have practised, the busy life led in

may say, the grand officers have been a little inactive in some cases.

We have a branch here that is beginning to prosper, and would have prospered from the outset had we made a few more exertions, but unfortunately kept the affair too quiet and private, and hence few were aware of its existence or the amount of good to be gained by being a member of

For the benefit of your Kingston readers who are unaware of the existence of branch 9, I may say that this branch has been in existence close on two years, and although little was known of its existence until lately, it is, however, multiplying constantly in membership, and its meetings are held on the first and third Monday of the month in their fine hall, King street. On the death of a member \$2000 is paid the widow or

elatives of deceased. If Catholics would take into consideration the innumerable benefits derivable from such a praiseworthy association, they would not hesitate a moment to enlist

The list of officers appeared in your last issue, so your readers can see that some of the best Catholics are members of the asso-

This association, like all other good assoiations, has had a good many obstacles to urmount, but now these obstacles are ng overcome, and the association is placed on such a basis as to com iself to the rich and poor as the noblest ssociation ever organized.

I would suggest the establishment of reading rooms, and the formation of history and debating associations in connection with the Branches; nothing, however great or noble, can excell history and debating associations, and looking at the good derivable therefrom, I am strongly in favor of such.

I would also suggest the formation of a fund in connection with the C. M. B. A. by which aid can be given to the sick and distressed brethren.

I would call the attention of the Grand

Yours fraternally,

Branch 9, Kingston, Ont.
S. R. Brown—Dear Sir and Bro:—At
a regular meeting of Stratford Branch No.
13, C. M. B. A., held last evening, the folowing resolutions were unanimously

adopted:Moved by R. A. Purcell, seconded by Chas. Stock, That the officers and mem-bers of Stratford Branch, No. 13, C. M. B. bers of Stratford Branch, No. 13, C. M. B.
A., having full confidence in the ability
and integrity of our Brother B. L. Doyle,
of Goderich, a most highly esteemed member of our Branch, we desire to express
our satisfaction at the appointment of
said Brother to the bench. We heartily
congratulate his Honor Judge Doyle on
his elevation, and hope that he will enjoy
his office for meny years.

his office for many years.

Moved by T. F. Quirk, seconded by C. J. Tracy, That a copy of this resolution be forwarded to Judge Doyle, also a copy for publication to the Catholic Record of R. A. PURCELL, Rec. Sec. Branch 13.

Stratford, Jan. 26, 1883.

God Bless Them!

A number of Catholic girls living at the Russell and Antisdel houses, had a High Mass celebrated at the pro-Cathedral, in Detroit, Tuesday, 23d inst., at 9 o clock, for the Catholic girls who fell victims to the flames in the Newhall house disaster. He who sang of the rarity of Christian charity lived in another world from these cious women, who whilst others wrangle

f the cause and manner of death bethink themselves (a holy and wholesome thought) of their needs in the other world. May God grant them in return the prayers of others, that they may rest in peace.—Michigan Catholic.

SILVER JUBILEE.

Monday, Jan. 15th, being the 25th anniver, arry of the marriage of Mr. and Mrs. Fuerth, a High Mass was sung in the Woodslee parish church, at which the happy couple partook of the Holy Sacrament. Upon arriving at their residence after Mass, they were met by their children who read them a very flattering address, and presented them with a beautiful goin more beautiful silver soopened from their numerous friends, and many congratulatory wishes extended them. The following is the address read by their children, to which Mr. Fuerth teelingly replied. We also join their numerous friends in wishing them many more happy years of wedded bliss.

A FRIEND.

DEAR PARENTS.—To-day completes the Twenty-fifth year of your union. It also completes a part of the mission in this life for us all. But in memory's hall hangs the pleture. A reminiscence of those intervening years will show you that you were not wholly unconscious of the flight of time. True, we are but shadows and life to us only a dream. But consider a moment all the changes that have taken place; the sufferings and trials you were obliged to undergo for us. her watchings, her tears, her prayers, her works—the harvest of her piety, her charity, and her mercy. Let her works be declared in the assembly of the blessed, and let that life receive from the hands of God the everlasting rest and crown which it deserves.

Let us, my dear brethren, do honor to our mother and her memory. Let us ever thank God for the grace of good parents, to whom, after God, we must owe the faith. And let us help these good ladies in their work of charity, that their field of labor may be extended, that by our aid more poor may be relieved, more souls taught to love and serve God. Thus shall we have part in their merit, and our works are more souls when the same that the memory of the soul the same that the same that the sound difficulties you did not swerve from your purpose, though bitter moment, your wishes have been for our welfare.

Dear parents, accept this as a token of ou ove. While it reminds us how God suffere

The C. M. B. A. is a good association, and has unfortunately been kept too quiet to do the amount of good it really can. I being demanded throughout the entire country. At any of the great exhibitions or fairs, they have not been excelled, and their rich, mellow, far reaching tones are now heard in nearly every city in the country. This is a more effective evidence of their superiority than all the so-called commendatory letters and references (of Bells sold, etc.), promulgated by many of the Cheap Bell Founders of the present day. A fine descriptive circular and prices of these Church Bells, will be sent free to any one contemplating the purchase or gift of a Bell, by addressing the BALTIMORE BELL FOUNDRY, BALTIMORE, MD.

LOCAL NOTICES.

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Another Voice in Favor of the Pride of the Valley.

Hudsonville, Noy. 17, 1882.

PROF. A. M. SHRIEVES.

DEAR SIR:—Your valuable medicine has done me a great deal of good. I have only tried one box, find enclosed \$1\$ for five boxes of Pride of the Valley, and oblige

Yours Respectfully,

Hudsonville, Ottawa, Co. Mich.

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and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

a specialty.
SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and at tachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

such suggestions as I think will further its as ever; with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to sadden ns. Sold at 50 cents per bottle. For sale

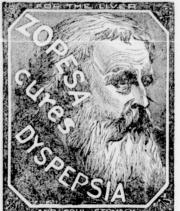
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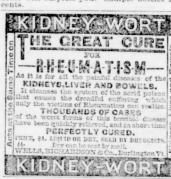
Mothers! Mothers!! Mothers! Mothers! Mothers!! Mothers!
Are you disturbed at night and broken o, your rest by a siek child suffering and crying with the exeruciating pain of cutting teeth? If so, go at once and bet a bottle of MRS, WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and set female physicans and nurses in the United States. Soid everywhere at 25 cents a bottle.

in the United States. Sold everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering.

"Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the blood and Heal, as its acting power is wonderful." "Brown's Household Panacea." being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.





TEACHER WANTED.

Female Teacher wanted in School Section No. 4, Biddulph. Application stating salary and experience of teaching, and what section taught in last. Apply to James Carrigan Elginfield P. O., Ont.

BALTIMORE CHURCH BELLS ranted satisfactory. For Prices, Circulars &c., address Baltimore Bell Foundry, J REGESTER & SONS, Baltimore, Md.

LONDON MARBLE WORKS WM. M. O'DWYER,

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MANTLE PIECES & FURNITURE TOPS. Estimates given for Building Work, and Satisfaction Guaranteed.

Shop: Opp. Exhibition Ground, Richmond St.

REMOVAL! H. BEATON

being about to remove one door south of his old stand, WILL OFFER HIS WHOLE STOCK

HATS & FURS! AT COST FOR NEXT 30 DAYS.

SECURE A BARGAIN. H. BEATON.

COME AND

RICHMOND STREET. THE London Mutual Fire Insurance

N OTICE is hereby give that the annual general meeting of the members of this Company will be held at their office, Richmond street, in the City of London, Ont., on Wednesday, the 31st of January, 1883, at the hour of 2 o'clock in the afternoon, when a statement of the affairs of the Com-pany will be submitted, and Directors elecpany will be submitted, and Directors elected, according to the Act of Incorporation By order.

Company of Canada.

D. C. MACDONALD. Secretary and Manager London, th January, 1883.

Tone, Touch, Workmanship and Durability. Nos. 204 and 205 West Baltimore Street. Baltimore. No. 112 Fifth Avenue, N. Y.

VOL 5.

NICHOLAS WILSON & FASHIONABLE TAILOR

A nice assortment of Imp TWEFDS now in stock ALSO-

New Ties, Silk Handkerc Underclothing, Etc. N. WILSON &

CATHOLIC PRESS.

Baltimore Mirror.

Is there not something more human in that religion which draw ple to profound adoration? Is the something Divine about that faith has lasted amidst the clashing of institutions for nineteen hundred Where is there a human institu where is there a human instituted? Where is the Church that can its adherents to the worship of Al God every Sunday during the year?

is there a religion that can awake profound feelings of adoration as witnessed by a Catholic congregation as witnessed by a Catholic congregation g Holy Mass! Is this only fana it is worthy of thought.

It is a homely but a true sayin "the proof of the pudding is in the of it." The various sects outsi Church profess particular creeds, least, hang out their sign-boards t effect, but when they are put to the contract of the we find that creed lines are destroy union is effected on the broad t Protestantism—that is, an ism that tests against the Catholic Church never says "we believe," but "we believe." The Presbyterian canny you wherein he differs materially the Methodist, and the Baptist fro Lutheran. There was a time when bably, a difference in religious belief have been discovered, yet as each be that the others also are on the righ to salvation, it is not a matter of it ance to them what they may hinge creed upon. "We are all going to ven or to hell together, so why be cerned about doctrine." Their mican no longer lead the religious thout must be directed by the inclin of the people and the vicissitudes of and place. They are not sent to and place. They are not sent to and teach whatsoever Christ taugh commanded His Apostles and their cessors to teach. No, they are called people to teach what shall suit them as long as these preachers do not to salvation, it is not a matter of it people to teach what shall suit then as long as these preachers do not upon the local corns and teach a de that is hard to believe, they will be lar. For this very reason we see the Protestant pulpit not occupie men who dare teach morality with certitude, but who vainly endeal held the trustion and receive the

hold the attention and receive the dits of their congregations by regrandiloquent dissertations on the eipal sensations of the time, either or political, and chiefly the latter. is there a Protestant preacher to day is known for his zeal in suppressing because an infinite and good God is ded? Where is the sect that dares with authority that "unless you do ance you shall perish?" We can over the entire Christian world an everywhere nothing but wrecks of testantism, whilst, in spite of persec most bitter, the Catholic Church is r gaining the hearts of the people really believe in the necessity of re The Catholic Church is one, and its bers all believe the same doctrine nourished and strengthened by the Sacraments; and kneel in pro-adoration before the same Altar of fice. These thoughts were suggest hise. These thoughts were suggest us by the report in the city paper the members of a Congregational C in Columbus had extended a "ce the pastor of a Methodist Epi Church. We will not be surprise should be accepted. On the one si congregation determines what pr would be to the tastes of the me

and on the other the pastor of a condenomination debates with himself wit would add to his popularity, aveinsult, or increase his wallet, to a In these days false pretenses are shrewd devices for gaining a poin hence display smartness, and nobod beat the preachers at that game. who will never allow themselves humbugged in the ordinary busin life, will sustain all manner of incon cies and absurdities in the way were the have respect for such minist men having souls, but we do determine of their unbelief an and absurdities in the way of re abominations of their unbelief an perversity with which they shut eyes to the light and open their p to the darkness. In the Catnolic C there cannot be such a proceeding congregation "calling" a priest to to them. He is "sent" as Christ se Apostles. He derives his powers the authority that sends him, as from any people to whom he goes to eternal truths.

Some parents there are who diknow how to train children. They and they scold, and they scold.

make no allowances. They overlo shortcomings. As the saying is, they to put old heads on young shou They can't do it, and at every failur get vexed and use rough language they do not deal a blow to their little They find fault with them for ever gently, patiently, lovingly, encourage they rebuke them in wrath, arousing the viciousness, stubbornness and ness in their disposition. They their children worse by trying in a way to make them better! They that they were young themselves putting a cover on the memory of own youthful follies, they imagin