

The Catholic Record.

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

VOL. 3.

LONDON, ONT., FRIDAY, NOV. 5, 1880.

NO. 108

REMOVAL!

WE have removed to our new store opposite Market Lane, and have the largest and most attractive stock of Cloths, Shirts, Scarfs, Underclothing, &c., in the City.

N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

NOVEMBER, 1880.
Sunday, 7.—Twenty-ninth after Pentecost. *Scoti Double.*
Monday, 8.—Octave of all the Saints. *Double.*
Tuesday, 9.—Dedication of the Basilica. *Commemoration of the Saints Octave. Double.*
Wednesday, 10.—St. Andrew, Confessor. (*Consecration of Bishop of London.*) *Double.*
Thursday, 11.—St. Martin, Bishop and Confessor. *Double.*
Friday, 12.—St. Martin, Pope and Confessor. *Double.*
Saturday, 13.—St. Stanislaus of K, Confessor. *Double.*

CATHOLIC PRESS.

"Of Nobels has ever made money out of Offenbach's works that he was enabled to keep," says the ablest dramatic newspaper in America. No wonder this is true, for the Frenchman's operas were dirty, and filth, like liquor, always brings a curse with it.—*Baltimore Mirror.*

A MAN may know perfectly well how to build a house, but without the practice of a mechanic he will fail in his efforts. So a Catholic may know his faith well and what he must do to build up a spiritual edifice, but without a constant practice in it, he has a poor chance of ever accomplishing the end that he aims at.—*Catholic Columbian.*

It is better than a joke to have the Quakers, those lovers of "peace at any price" (when it suits them), brought into contact with the "man of blood." It appears that Mrs. Lucas, sister of John Bright, has been introduced to Garibaldi as one of his special admirers, and that the "hermit" spoke to her "a special word of sympathy." We have often more than suspected that the principles of the "family of love" followed the dove-colored bonnets and drab-colored broadcloth when the latter became things of the past. Quakers and Carbonari hobnobbing—the rabbit and the hyena eating out of the same dish! Why, this is the golden age returned before its time!—*London Universe.*

WHILE the Jesuits are being driven out of France, it is rather interesting to hear what one of the ultra-radical members of the Italian Parliament, the well-known Signor Patronecelli della Gattina, has to say about them. From what he writes in the *Gazzetta di Torino*, we translate the following:
"When I was 16 years old my uncle, a Freethinker, sent me to a school of the Jesuits, after I had been expelled from the seminary of Puzosoli. I was then capable of forming a judgment of what I saw going on around me, and I can assure you upon my honor that I never heard a syllable of anything of an immoral or subversive nature.

Yet, when the present rulers of Germany, Switzerland and France determined upon expelling the Jesuits from those countries, their chief plea was that they corrupted the youth entrusted to their care. Let those of their enemies speak for them who have seen them at work.—*London Universe.*

The Rev. Dr. Holme, who is a zealous Baptist, cries out against laughter. He obstinately refuses to follow the lead of his brother Baptists and draw a line between croquet playing and dancing. He thinks that such discrimination is queekery. He will not allow his brethren even the harmless amusement of laughing at Talmage. "A fully developed Christian," says Dr. Holme, "has no relish for secular amusements." Muscular Christianity, according to this rigid preacher when it wants relaxation goes to hear a long sermon; and therefore well-developed Christians are the only true Christians. A colored brother slyly remarked that the keeping of time with the feet, while the brethren and sisters gyrated in a ring at camp-meeting, was dancing, and told a story of the "spiritual" hugging which sometimes followed that religious amusement. The Baptist weekly conference laughed very much at this story,

and after a brother said that the devil often assumed the disguise of a fool, Dr. Potter asserted that the Conference had given a free "ad" to Talmage. The lugubrious Holme complained that the preacher of the Tabernacle was un-Biblical, and the discussion ended, leaving in the impartial mind the impression that the weekly conference verges on the imbecille.—*Catholic Review.*

If the English Salvation Army that came to this country some time ago, has done any good, we are glad of it. But there seems to be quite as much need of the Salvation Army at home as there is here. The Bishop of Manchester, it appears, has found in his diocese a parish containing 1,232 houses where 906 heads of families openly declare that neither they nor their households go to any church. This is plainly a very bad case, but we do not doubt that many more like it might be found in England. As the Salvation Army has not been received with much enthusiasm in this country, and its labors do not seem to be needed here as they are in England, it might very properly return to the country that it came from, and try to do some good there. The American people probably would not miss it very seriously.—*Pilot.*

CHARITY, as by Parliament manufactured, cannot be a whit better than a Church framed by the same agency. They are both the workmanship of men whose opinions of the Godhead are very divergent, and whose faith may be said to be almost nil. The affair at Poplar, cannot, therefore, be a matter of much surprise. Two homeless, starving women knocked at the gates of the Poplar Workhouse a whole night in vain. One of the women said if she were not admitted she felt that she would die, and the poor-law official informed her that as she had no order for admission she must die! For hours afterwards she waited to see had the poor-law official any "bowels of compassion" in his composition. Whilst so waiting her expectations were realized. She was found dead in front of what is legally called a "poor-house." There have been a coroner's inquest and a censure on the workhouse authorities, and a special committee has been formed to look into the whole matter. But what then? It is not the official who is to blame—it is the system.—*London Universe.*

It ought to be superfluous to tell parents that the daily papers are not fit reading for their children; but, unfortunately, it is not. Parents, in the majority of cases, do not seem to care what their children read as long as "they read nothing worse than other person's children read." The daily papers contain bold and unvarnished accounts of crimes of which every child should be ignorant. It seems absurd to cry out against vicious literature, while children are permitted to revel in the details of divorce suits and scandals which ought to make older persons blush. It is shocking to hear small children discuss the details of murder trials with an interest which shows the frightful precocity in knowledge they have gained. The most sensational story may injure the powers of a child's mind and inflame his imagination, but, as a rule, it does not familiarize him with the immorality of the time in such a dangerous manner as the columns of the average paper. The very advertisements in many of them are suggestive of evil things; and no father ought to allow his son or daughter to wander at his or her own will through the fields of print which spread before them so boundlessly.—*Catholic Review.*

It may last we had to notice the fact that the unfortunate man Bichery, whom Loysen had seduced from the faith, had groped his way so far back as to refuse to join his dark master in the attempt which the latter made to form an alliance with the gentleman who calls himself Bishop of Edinburgh, but who in reality is good Mr. Cotterill. At that time we used the following language:

Let us trust and pray that, having set himself free from the double slavery of Loysen and Cotterill, this unhappy man may find the grace to return to that tender Mother, the Catholic Church, who never turns away from the sinful when

she finds that they are sincerely sorrowful.

Some good Catholics must have been praying hard, for to our unspeakable joy we read the following in the French papers of Monday last:

The Abbe Bichery, who for awhile was vicar to Father Hyacinthe in his schismatical church in the Rue Rochechouart, and who quarrelled and went to law with him, has, after two months' probation at La Trappe, recanted his errors and submitted himself unreservedly to the Pope.—*London Universe.*

IMMORALITY is fearfully on the increase in Germany, and more especially in Prussia. The latest statistics show that crime is double of what it was ten years ago, although the population has only increased by 20 per cent. Our contemporary, the *Germania*, in an article on the subject, traces all this frightful depravation to the persecution the Catholic Church has had to undergo ever since 1873. We translate the following passage:

Bishops and priests have been dragged into prisons because they would not be unfaithful to their Church and their duty; yet people do not see that by this means the disgrace that used to attach to it no longer. Priests are punished again and again for celebrating Mass and administering the holy Sacraments; but the people honor these criminals and look upon them as martyrs.

The same writer then goes on to say:

Is the authority and the prestige of the State likely to be enhanced if priests, as has been done in Posen, are captured by the aid of the military simply because they bestowed the blessings and comforts of religion upon the people living in bereaved parishes?

All this is plain enough. The priest who does not heed the laws of the State that were expressly made for the oppression of the Church, and who does his duty regardless of consequences, remains dear to the people, and whatever Bismarck's toadies may say about "the majesty of the law" is of no avail.—*London Universe.*

BOUCAULT has rattled the dry bones in London by infusing some political spirit into his play of "Daddy O'Dowd," now called "The O'Dowd." The critics are furious at him for introducing politics—that is, anti-English politics—on the stage. It seems they even "abuse him" for it, but Boucault is so accustomed to abuse from a certain class of critics that he probably rather enjoys it by this time. When "Daddy O'Dowd" was presented in this country it was promptly recognized as one of the best plays its talented author had written. It then had no special political coloring, but in re-modelling it for the London stage the author has availed himself of the present state of things in Ireland to add some features which increase its interest. It is for these that the critics rail at him, but they seem to take well with the public, for, according to a cable dispatch, "since the first night the spectators have given constant and sympathetic applause to the dramatist's intentions." The same dispatch adds:

"The political sentiments are neither unreasonable nor treasonable. Offense is taken chiefly at the lustings scene in County Galway, in which the liberal candidate, the O'Dowd's son, referring to his opponent's assertion that the over population of Ireland is the cause of her poverty and misery, says: 'A few years ago Ireland had a population of 8,000,000; now she only 5,000,000. Let us follow the other 3,000,000 across the ocean, where the once thrifless people have become prosperous citizens and the backbone of the Republic.' 'What is the reason?' is the demand. 'Freedom,' answers the candidate, who then calls Ireland the Cinderella of the Isles and closes with the lines from Goldsmith's 'Deserted Village,' as applied to the present wretched condition of Ireland, which Mr. Boucault attributes to absenteeism and want of peasant proprietorship."—*Pilot.*

"We, therefore, the Bishops of the Protestant Episcopal Church in the United States of America, assembled in council as 'Bishops in the Church of God,'" go on to draw up the obscurest set of resolutions regarding the Catholic Church that could, by tortured "ingenuity," proceed from a vestry of Dogberys. It is greatly to be regretted that the "Bishops in the Church of God" do not know how to express themselves clearly and in plain English. We defy anybody, even Mr. Richard Grant White, to determine the meaning of the resolutions drawn up at the Conference regarding the "Holy Roman Church." Certainly the Bishops cannot have understood them themselves; for they are surely not demented. To show that they are not writing without

reason we quote two of the resolutions:

"1. That the body calling itself the Holy Roman Church has by the decrees of the Council of Trent in 1563 and by the dogma of the Immaculate Conception in 1854 and by the decrees of the Infallibility of the Pope in 1870 imposed upon the consciences of all the members of the national churches under its sway as of the faith to be held and as of implicit necessity to salvation dogmas having no warrant in Holy Scripture or to the ancient creed, which dogmas are so radically false as to corrupt and defile the faith; and

"2. That the assumption of a universal episcopate by the Bishop of Rome, making operative the definition of Papal infallibility, has deprived of its original independence the Episcopal order in the Latin churches, and substituted for it a Papal vicariate for the superintendence of dioceses with a virtual change of the divine constitution of the Church as founded in the episcopate and the other orders into a indefinite consolidation, and has destroyed the autonomy, if not the corporate existence, of national churches."

For all we know to the contrary we might agree with every word here stated, as we might equally disagree. But we find neither head nor tail to the propositions, and in this they resemble the Church from which they emanate. Perhaps our friend the *Churchman* may help us out as to what the bishops really meant. Or were the "Bishops in the Church of God" engaged in a game of 13, 14, 15, of which these resolutions are the outcome?—*Catholic Review.*

THE Archbishop of Canterbury has discharged his last bottle of fog; but he became definite in his concluding charges. He could not let alone the Church whose temporalities he enjoys. "We do not wish our future clergy to be of the lower Roman Catholic priest or ordinary Methodist class-leader or Scripture-reader type." So spoke Dr. Tait at Maidstone. As the Methodists are the logical and legitimate offspring of Reformation principles, we presume he knows something of them. But what does he know of the true priesthood? Unordained, un consecrated, and it is said, unbaptized—what connection or sympathy can there be between Dr. Tait and anything spiritual? He unjustly and falsely charges some imaginary section of the priesthood with ignorance, and the talent comes well from the head of a Church which values classical lore and gentlemanly bearing more than theology, ordination, or mission. A scholar and a gentleman—that is Protestant for sanctity! Thank God! the Catholic priests are not so polished as to fear to speak of hell, nor are they such scholars as to deny the divinity of Christ! Why could not Dr. Tait leave the only priesthood under heaven alone, and try to earn his £15,000 annually by putting some religion into the surprised hymen whom he calls his brethren? If he wants a few points, we refer him (with some disgust) to Dr. Littledale, who wrote in the "Contemporary":

Open depravation of Christianity in the pulpit, personal immorality of life, daring nonconformity in public worship, gross neglect of pastoral duties, . . . deliberate sordidness and irreverence in the administration of the Sacraments—all these I have myself known to have laid before bishop after bishop (against one person or other) with the result save a snubbing for the complainant.

For the archbishop's own private meditation we refer him to the same scholar's estimate of the Anglican Bishops for the last three hundred years.—*London Universe.*

PERSECUTION OF THE RELIGIOUS ORDERS.

Paris, Oct. 29.—*Le Monde* says the Pope has written to the Archbishop of Paris deploring the decrees against the religious communities and their application.

Paris, Oct. 29.—The Marquis de Corioli, arrested for opposing the execution of religious decrees, has been released. At Thuir, in the Eastern Pyrenees, the dispersion of the foreign missionaries is not resisted. The Government is resolved to finish at once and for all with the remaining unrecognized orders in Paris. The police are now being instructed to disperse them on Saturday.

Paris, Oct. 29.—The Franciscans have been expelled from their establishments in Rennes and Avignon. At the latter place they were obliged to force doors and demolish barricades. The work of ejectment lasted three hours. The Superior declared he owned the building, but he was nevertheless expelled. There was considerable excitement. Fourteen persons, including eight women, were arrested. The Superior of the Capuchins at Perpignan, on the appearance of the police, pronounced excommunication.

Paris, Oct. 29.—The religious decrees were carried out to-day against the Capuchins at Perpignan and Marseilles. The police forced the doors of several Legitimists, including that of Marquis Corioli. The editor of the *Citizen* has been arrested for abetting resistance.

THE IRISH AGITATION.

GREAT EXCITEMENT IN ALL PARTS OF THE COUNTRY.

The news by cable from Ireland continues to be of the most exciting character. We give the despatches as we find them transmitted by cable. It is not prudent to place implicit reliance on all we receive through this channel. What is positively stated as a fact to-day may be contradicted to-morrow, and therefore it would be well to suspend belief in many rumors and reports until they are confirmed through other sources. The cable man has a habit of criticizing the sayings and doings of public men in the old country which is supremely impudent from one in his position. He is paid for transmitting the news. His opinions he should be taught to keep to himself.

New York, Oct. 27.—The *World's* cable says:—Parnell intends sending a new delegation to the United States to raise men and means for the outbreak that seems impending.

The *Herald's* Dublin special says Ireland has not been in such an excited state for many years. Dublin, which was slow to action, is now roused with the expectation of a stirring winter. All feel that the country is on the eve of a grave crisis. The agitation is open and is a social revolt against, and a movement to crush the ruling class of Ireland by intimidation and force. The prosecutions are only intensifying the bitter feeling of the Leaguers and drawing to their side many who hitherto disapproved of their course. It is rumored that on account of the prosecutions Shaw will resign from the Land Commission. No one believes that the prosecutions will be successful. A disagreement is confidently anticipated.

The excitement among the members of the League is not to be exaggerated. Their speeches, since the prosecutions were threatened, have been fierce, violent and characterized by intense hatred and contempt for the Government and landlords. Foster, once very friendly with Parnell, is now bitterly denounced, and nicknamed "Blackshot Foster." Foster is sadly unfitted for such a really serious task as the pacification of Ireland. The attitude of the Land League is now one of fearless attack upon everything and everybody with the bitterness of desperation. Parnell in a speech at a Galway banquet said:—"I would not have taken off my coat and gone into this work if I had not known that we are laying the foundation of a movement for the regeneration of our legislative independence. Let every tenant farmer, while he keeps a firm grip on his holding, recognize the great truth that in so doing he is helping to break down English misrule in Ireland." The city is filled with alarming rumors, many of which are baseless. The Government is awakening to the fact that they have a serious social war and desperate men to face. The garrisons are being filled to their utmost capacity. The sudden breaking out of the disturbances at Cork seems to mark a series of regularly organized outrages there, which now exceed those in any other county.

Dillon made a long speech defining the policy of the League, and replying to the accusations that the League is responsible for the outrages. The following resolutions were adopted:—In the face of the threatened prosecutions of members of the Land League by the English Government, we call on the Irish race all the world over to answer such coercive measures by a resolute organization for the purpose of defending the principles and the people of Ireland, and ardently request that Michael Davitt remain in America for the purpose of protecting the great extensive movement among the United States.

New York, Oct. 27.—The *Evening Mail's* London cable says:—The American branch of the Irish Land League is sending weekly remittances of money to the representatives of the League in Dublin. Between three and four hundred pounds have already been received.

THE MOUNTMORRIS DISTURBANCE.

Dublin, Oct. 27.—The excitement over the Land League agitation has been still further intensified in the county of Meath by preparations on the part of the authorities to billet the military in the public houses. A notice has been posted on the Ballacourt house threatening the life of anyone who shall visit the rent office of the estate of the late Lord Mountmorris within the next three months for the purpose of making any payment.

At a meeting of the magistrates of the West Riding of Cork, convened by Earl Cowper, it was resolved to favor the suspension of the *Hobbs Corpus* Act, and urged the Government to bring in an Arms Act, that the Peace Preservation Act might be re-enacted, and that troops be sent to Bantry, Bandon and Skibbereen.

At a meeting of the borough magistrates of Limerick it was decided that a hundred additional police be drafted for service in the town on the occasion of Parnell's reception, November 1. It was also decided that the liquor shops should be closed on that day.

A despatch to the *Times* from Dublin says between Templemore and Thurles signal flashes on the most approved military system are carried on nightly and answered by flashes from various points on the hills. There appears to be quite a system of communication by such signals and flashes, which is generally considered ominous of mischief.

London, Oct. 28.—In an interview yesterday with Tom O'Connor, Parnell's lieutenant, he said he was certain that Parnell would be indicted. He thought the other names mentioned in connection with the

prosecutions were largely speculative. O'Connor himself feels anxious over the situation, but he is prepared to face the worst. He is certain that the assassination of many landlords, and a reign of anarchy in the troubled districts, will follow immediately on any leaders being arrested. O'Connor starts for Dublin on Saturday to await his arrest, if it is really determined on. A fund is being organized to defend the prosecuted Leaguers.

The agitation caused by the intention of the Government to prosecute the Land Leaguers is still increasing. At a Home Rule meeting held in London it was resolved to call upon Irishmen living in England and Scotland to hold aloof from both parties during succeeding elections unless their candidate definitely disapprove of the impending prosecutions.

Dublin, Oct. 29.—A. M. Sullivan, member of Parliament for Louth, will be one of the counsel for the defence of the agitators.

London, Oct. 28.—The indictment against the Land League leaders is being printed in England, and every precaution is taken to keep the intentions of the Government unknown till a definite decision is reached. It is said the agitators will do all they can to prolong the trials.

London, Oct. 29.—A Dublin dispatch says the magistrates of Ulster have forbidden the meeting of the League at Dungannon on Monday, because the anniversary of the landing of William III. and the Gunpowder Plot come in the first week of November, and the celebration of these events on the one hand, and the meeting of the League on the other would be certain to inflame the party spirit.

It is reported that at a consultation of the law officers in Dublin to-day it was decided to make further arrest of Land Leaguers. Warrants have been issued and will be enforced in the morning. It is believed that the arrests will be made as privately as possible, and that bail will be taken for the prisoners' appearance. The Leaguers are growing more and more excited. The State prosecutions begin on Tuesday. It is further rumored that it is intended to arrest Parnell and Dillon at once.

The Crown has engaged all the leading counsel of the Irish bar, in order to prevent the Land League from retaining them. The Government may retain any number of counsel, though they need not use them, and the counsel are obliged to serve. The Government also has unlimited power to challenge without cause in the selection of a jury, while the defendants have only six challenges.

Dublin, Oct. 29.—Namy by name has been cut from the list of Leaguers to be prosecuted until now it is said only six remain. All the minor officers of the League have been struck off the list. This vacation on part of the Government will greatly strengthen the hands of the League. It is stated that the reduction of the number accused is a concession to Foster on account of his opposition to prosecution.

London, Oct. 30.—An enthusiastic meeting of the loyal inhabitants of the counties of Antrim, Belfast and Down, was held at Belfast last night. Seven thousand persons were present, and resolutions were adopted denouncing agitation and assassination.

London, Oct. 30.—John Bright has written to a gentleman in Waterford hoping that among the many plans now proposed something may be found that will lead to a great and permanent amendment to the land system, unless the agitation creates a tempest in the condition of things which will make amendment impossible.

A correspondent at Dublin says the Government has decided to increase the constabulary by two thousand men. Walsh and Healy have commenced an action for false imprisonment against the magistrate who signed the warrant for their arrest, on the ground that Manning's deposition contains no charge of any crime known at law.

London, Oct. 30.—It stated upon authority that Mr. Foster, who is the moving spirit in the Irish trials, is especially anxious to bring Parnell and Dillon to book.

The Land Leaguers have confidence in the inability of the Government to obtain a conviction in the coming trials, and have determined to enter an appearance four days after the summons is granted.

Healy alleges that his arrest was entirely illegal, as he committed no known crime. It is stated that he has commenced proceedings for false imprisonment against the magistrates who caused his arrest.

The Earl of Bessborough has joined the Land League. His alliance is looked upon by the Leaguers as a most important one.

BROUGHT TO A CLOSE.

Bushiger's Life of our Lord and Saviour Jesus Christ, and also the Life of the Blessed Virgin, published by the enterprising house of Benziger Bros., New York, has been brought to a conclusion with parts 37 and 38. We have repeatedly referred to this superb work as one which should be in every Catholic household in the country. The promises held out by the publishers at the commencement have been carried out to the letter. A magnificent steel engraving "The Resurrection," accompanies the concluding parts.

ST. PETER'S CATHEDRAL.

On Monday, All Saint's Day, masses were celebrated in St. Peter's Cathedral, same as on Sunday. On Tuesday masses were celebrated at 7 and 9 o'clock. It was edifying to witness the unusually large numbers of people who attended mass, and also the large number who approached holy communion on both days.

Watching by the Sea.

BY MRS. EMILY THORNTON.
When the tide is seaward flowing,
And wet sands in moonlight glowing,

From the dim caves of the ocean,
Steals the weird and odd commotion,

All my little ones are sleeping,
Never watching, never weeping,

I am weary of this waiting!
Years have gone, yet not abating,

But I'll watch a little longer!
Sobbing sea—I would be stronger,

Could you cease this endless mourning,
Which is harrowing to me,

Tell me, moon, in white clouds sailing,
Are all watching, as I am?

Hark! I hear my children calling—mother,
Come! Good night, sad sea!

FOO STRANGE NOT TO BE TRUE

BY LADY GEORGINA FULLETON.
"I won't go there till I have seen the
Comte de Saxe. So it is no use asking me,

Antoine was so accustomed to do what-
ever Mademoiselle Mina wished, and so

"I don't want a book," said the child;
"I want you to stay with me."

"Why, my good child," answered the
lady, in a voice Mina remembered to have

"Excuse me," she said, in a kind man-
ner, to the young girl, "but do you want

"No, no, thank you, it would not do
any good," Mina turned away and was

"Well, then, you may see him, my little
princess."

"But you had much better not do so
now, Mademoiselle Gaultier, my dear,

"No, no, thank you, it would not do
any good," Mina turned away and was

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"Well, then, you may see him, my little
princess."

"No, what could a person who never
prayed herself say to a child like that?"

"Do you not pray? I am sure you
did the day Ontario was baptized. Do not

"I never see him more," said the young
girl, "but I shall be glad to see you."

"I had never yet occurred to Mademoiselle
Gaultier to thank God for her strength,

"Nothing could exceed the luxury dis-
played in this abode. Lovely pictures

"I cannot," she murmured. "My
God's name go to the effort is great."

"There are moments—when even their
eternal destiny—seems to hang on a

"Yes, but he did not know till to-day,
just before these men came, that manna

"I must go to the king, there is no other
way. What prison is it?"

"Do you know at whose instance M.
and Madame d'Aubon have been arrested?"

"I know him; a German jeweller."

"I hope so, my sweet child. I will do
everything I can to help you."

"His," said Mina, pointing to the old
servant; "our dear, good Antoine. My

"I am very glad to meet you, my dear,"
she said to her young companion, who

"What operation, dear lady?"

"An operation you may have read of
in the Gospel, my dear. Cutting off the

"I would cut off my hand, and have
my eyes burnt out, if that would make

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my eyes burnt out, if that would make

you with so little ceremony, I must go, or
I would not leave you."

Her eyes wandered round the table!
She seemed to be looking at each of her

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Gaultier to thank God for her strength,

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last, miracles of grace will take it by sur-
prise.

LETTER FROM FRANCE.

Written for the Record.
My last letter, I believe, closed with a
eulogy on English manners and fare, and

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Gaultier to thank God for her strength,

"Nothing could exceed the luxury dis-
played in this abode. Lovely pictures

"I cannot," she murmured. "My
God's name go to the effort is great."

"There are moments—when even their
eternal destiny—seems to hang on a

"Yes, but he did not know till to-day,
just before these men came, that manna

"I must go to the king, there is no other
way. What prison is it?"

"Do you know at whose instance M.
and Madame d'Aubon have been arrested?"

"I know him; a German jeweller."

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"Twas but a...
And gladly...
Of heaven's...
For the...
And ever...
Of the...
For I have...
The sun of...
Upon my...
Her promise...
But when I...
They turned...

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The Dream of Life.

BY GEORGE D. PRENTICE.

'Twas but a bubble, yet it was bright, And gladdly danced along the stream Of life's wild torrents in the light...

FATHER BURKE IN CARDIFF.

LECTURE ON EDUCATION.

On Thursday evening the annual meeting of the Catholic School Board of Cardiff was held in the Drill Hall, Cardiff, and special importance was given to the occasion by the visit of the distinguished orator, Rev. Father Burke.

At the outset he remarked that he was glad to see so many Protestants present. In this age there was so much divergence of opinion that it was a grand blessing that there was a grand and familiar with bigotry and persecution, to find there that evening an evidence of that true liberality and that large civic virtue which the presence of the mayor and his Protestant fellow-citizens attested to exist (applause).

THE MAN WHO HAD TO FACE THE WORLD without the advantages of an education, and, continuing, said that amongst those who stood forward and said that they had a right to educate, and they must be allowed to educate, came the Catholic Church—the old Catholic Church, to which most of them there that night belonged—the old Catholic Church that was the Church of England, and of Wales, and of Scotland, and of Ireland, for hundreds of years, when there was no other form of Christianity known in these lands—the old Catholic Church that built up all the grand cathedrals that now hold in their hands for the purposes of their worship, so that the poor Papists had been obliged to set to and build churches again for themselves—the old Catholic Church through whom their forefathers first received the sacred tidings which were still called the good news of the Gospel—the old Catholic Church which, to his mind at least, afforded the only ample and sufficient platform and standpoint from which all men could vindicate every single truth of Christianity, and which alone gave them sufficient argument to embrace it (applause).

LET US HAVE MY CHILDREN.—I will not allow any other person to have a hand in educating them. And there were two classes of persons who found fault with her, and who propounded their own schemes of education. First were those who went in for an entirely godless education, who said, "Give us the children; we'll teach them everything, from cookery to comic sections, we'll teach them astronomy, electricity, we'll open up the laws that govern the natural forces of this world for them; we'll fill them with knowledge, we'll develop their intellects to the very highest point of human enlightenment and we'll give them everything that is known concerning this world; but concerning God, and concerning ourselves, not one word will we say to them."

With such a system of education as that the Catholics had nothing to do—they could not teach it, and, he would add, he was sure there was no respectable citizen of Cardiff who would think of subscribing his name to so infamous, so impious and so atheistical a scheme of education as that (applause). The second was a large and influential class, who said: "DO NOT IMAGINE WE ARE GODLESS: men; we revere Almighty God, and we value our religion just as much as you Catholics. Send your children to our schools, and we'll not teach them anything about religion—we'll let your priests teach them; we'll give you a whole thirty minutes in the twenty-four hours to instruct the boys and girls in the blessed religion that you are always 'prating' about."

But they could not do that—they must keep their children together, for they considered their religion to be the very groundwork of education; it was the all and end of education; it was the portion which they must teach most, because it was that portion which decided the whole future of their lives with regard to goodness, morality, virtue, God and Heaven (applause). At the most the class to whom he alluded taught their children the theory of religion, and were quite satisfied when they learnt the catechism and admitted its truth. But with the Catholic child the theory, the catechism, was only half, and by no means the most important part of his education. Where their friends left off they really began—namely, in infusing into the hearts of the young the elements of sacramental grace, that would not only PRESERVE THEM IN THEIR YOUTHFUL PURITY AND INNOCENCE, but that would also strengthen them against temptation, teach them the practices of their religion, and enable them to fulfil all those high and intellectual duties which the Catholic Church alone demanded of her children (applause). The woman who was the true mother of the child said, "No, I never will consent to that judgment of mine, O King, to have my child killed, a half given to me and a half to the spurious mother; no, I cannot do it," and the wise king discovered the true mother in that strong, uncompromising anxiety of maternal love (applause). And it was that strong, uncompromising anxiety of loyalty to their God, loyalty to their children, and to their eternal prospects, that made the Catholic Church so uncompromising, so stiff-necked, if they would, so hard to be satisfied, so hard to be managed, and such a puzzle both to Whig and Tory, and to every one outside her pale who had anything to say (applause). The gentleman then referred to the tenacity with which the Irish people had clung to their religion, and said that there was not on the face of the earth a race whose past history revealed such zeal in the cause of education, and such terrible sufferings in defence of it (cheers).

On the motion of Mr. J. A. LE BOULANGER, seconded by the Rev. Father McCORMACK, a vote of thanks was accorded to the Rev. Father Burke. Mr. BURNS moved a vote of thanks to the mayor, which was seconded by Mr. CAREY, and adopted. The proceedings then terminated.

LADY BEAUTIFIERS. Ladies, you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world, while in poor health, and nothing will give you such good health, strength and beauty as Hop Bitters. A trial is certain proof. See other column.

By the timely use of the Extract of Wild Strawberry, you may avert all disagreeable summer complaints, diarrhoea, dysentery, cholera morbus, etc., nothing is so pleasant in its cure, so rapid, reliable, and effectual, as Dr. Fowler's Extract of Wild Strawberry. And the value of this medicine as an antidote in sour stomach, colic, cramps, sea-sickness, vomiting, and other irritations of the stomach and bowels is incalculable. It is safe and sure, and should be carried in the haversack of every traveller and tourist.

CHRISTIAN UNITY.

LECTURE BY ARCHBISHOP LYNCH.

From the Toronto Globe, October 21.

The following lecture was delivered yesterday evening by His Grace Archbishop Lynch in St. Michael's Cathedral. Every earnest follower of Christ grieves as much over the division among Christians as the infidels rejoice at it. This division subjects Christianity to great derision from the infidel world. Good and sincere Christians have grieved over the evil, and have put forth fervent prayers for its cessation. Sects and subjects are being multiplied every day, and the doctrine of Christ is being so mutilated and diluted by them that scarcely any of it remains in their creeds, reminding us of the words of Christ: "When the Son of Man cometh shall He find, when He shall come on earth?"—Luke xviii, 8.

No wonder, then, that infidelity steps in and claims the victory over this divided Christianity. This certainly should open the eyes of all who believe in Christ, and should induce them to put forward greater efforts for union where it can be found on a solid basis.

CAN IT BE ATTAINED? Many pretend that the union of the various sects and denominations in the world, at the present day, is impossible, inasmuch as all desire to enjoy the right of private judgment in matters of doctrine. Others take a more favorable view of the case, and think that all those denominations can be fused into one denomination of true Christians, first, by the grace of God obtained by prayer; and secondly, by collecting the principal men of the various denominations, who, with Bible in hand, should come to an agreement on the essential points of doctrine to be believed in order to be true followers of Christ. There can be no other foundation than that of Christ and His doctrine, nor is there salvation in any other name.

For there is no other name under heaven given to men whereby we must be saved. (Acts iv, 12.) And Christ Himself, speaking to His Eternal Father, says, "This is eternal life, that they may know Thee, the only true God and Jesus Christ, whom Thou hast sent" (John xvii, 3). This belief in Christ always includes a belief also in His doctrine, which must be accepted in its integrity, and especially in the meaning which Christ attached to His own words. All, I presume, will agree up to this point, but here the disagreement will come in as to the meaning which Christ intended to convey by His words. How are the doctrines of Christ to be known in their true meaning? This point must be settled as a preliminary condition before commencing to build up an union. But first let us examine if there be any truth in the assertion that unity of faith is not necessary among Christians, that many men of many minds cannot do otherwise than disagree on religious points of doctrine.

As we are speaking of those who venerate Sacred Scripture, and believe in its divine inspiration, let us quote from it to prove the necessity of unity of faith.

UNITY OF FAITH IS NECESSARY. 1. Christ our Divine Saviour prayed for and insisted on unity among His disciples, not only a union of charity among themselves, but a unity in preaching His doctrine. He said, "If you continue in My word, you shall know the truth, and the truth shall make you free." (John viii, 31 and 32.) The whole 17th chapter of St. John is taken up in recording the prayer of our dear Lord for His disciples, and for those who should believe through them. "Holy Father, keep them in Thy name whom Thou hast given to Me, that they may be one, as we also are. . . . That they also may be one in Us; that the world may know that Thou hast sent Me." (John vii, 11 and 21). Here indeed, Christ insists on unity of love and unity of intelligence; but He does not deliver doctrines differing from those of the Father. He Himself said, "My doctrine is not Mine, but His that sent Me." (John vii, 16.) And so highly did Christ prize this unity, that He designates it as one of the peculiar signs or marks of His own divine mission. Hence, discussion among the so-called followers of Christ furnishes to the infidel world an argument that Christ was not sent by God the Father to redeem the world, and of those who foster division "the name of God is blasphemed among the Gentiles." (Rom. ii, 24.)

THE APOSTLES PROCLAIMED IT. 2. Let us hear St. Paul speaking of unity. He says (Rom. xii, 4 and 5). "For as in one body we have many members, but all these members have not the same office, so we, being many, are one body in Christ, and every one of us is a member of another." All know that members of a body act in sympathy in their functions, and that were they not to do so, death would ensue. So, members of the body of Christ, if they be not one in doctrine will become rotten members. St. Paul again, writing to the Corinthians, says, "In one Spirit were we all baptized into one body." "For the body also is not one member but many." (I Cor. xii, 13 and 15.) And in his Epistle to the Ephesians he exhorts them that they should be "careful to keep the unity of the spirit in the bond of peace—one body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism." (Eph. iv, 3-5.)

THE PHILIPPINES THE SAME APOSTLE WRITES: "So let your conversation be worthy of the Gospel of Christ, that whether I see you or see you not, you may be found together for the faith of the Gospel." (Phil. i, 27.) And to the Colossians he writes: "And let the peace of Christ rejoice in your hearts, wherein also you are called in one body."—Col. iii, 15.

THE DISCIPLINE OF THE EARLY CHURCH ENFORCED IT. 3. But did those early Christians always keep the unity of charity and faith? Alas! no. How, then, were those turbulent spirits treated? When they disturbed the unity of the body of Christ with strange doctrines, creating schisms and dissensions in the minds of the faithful Christians, and the brethren of the faith were warned against them. Christ himself said, "Be ware of false prophets who come to you in the clothing of sheep but inwardly they are ravening wolves." (Matt. vii, 15).

And St. Paul, when taking leave of the Church of Ephesus, said, "I know that after my departure ravening wolves will enter in among you, not sparing the flock, and of your own selves shall arise men speaking of perverse things to draw away disciples after them" (Acts xx, 29 and 30). And St. Peter was the faithful that "there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction." (II Peter ii, 1.) And St. John says to the Christians of his time, "If any man come to you and bring not this doctrine, receive him not into your house, nor say to him Ave (Hail)" (St. John 10).

SCHISMATICS DENOUNCED. Now, as true faith is necessary, since without it we cannot please God, those who bring in sects or dissensions are wolves who devour the flock of Christ, and merit all the severity of the denunciations of the Apostle St. Jude—"Fountains without water, and clouds tossed with whirlwinds, trees of the autumn, unfruitful, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own confusions, wandering stars; to whom the whirlwind of darkness is reserved forever."—(Jude 13).

Teachers of unbelief say now a-days: "No matter whether you are baptized or not, only be an honest man and you are saved;" but Christ on the contrary said, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (Mark xvi, 16). Such teachers would have met stern treatment at the hands of the Apostles. St. Paul says that such, rejecting grace, make shipwreck in matter of faith, and relates that he had delivered up to Satan two ring-leaders of heresy—that is, he had peremptorily cut them off from the Church, in order, as he says, "that they might learn not to blaspheme." (I Tim. i, 20.)

We see therefore, that the Apostles sought to preserve the Christians from schisms and division—1st, by warning them of the danger; 2nd, by denouncing the unquiet spirits; and 3rd, when necessary, by cutting them off from the Church. PROTESTANTISM ESSENTIALLY OPPOSED TO UNITY.

Schism is nominally condemned by the Protestant sects of to-day, yet the very principle on which they claim the right to exist is fraught with discussion, division, and consequent spiritual ruin. The first Reformers, having broken from the only Christian Church, founded their system in schism, and consummated it in heresy. The Protestant body may in this country be classed under seven principal heads, or, as they call themselves, denominations: Episcopalians, Presbyterians, Baptists, Methodists, Universalists, Congregationalists, and Lutherans, besides innumerable sects. What has been the cause of all this dissension in faith and discipline amongst these calling themselves Christians? The cause is the old one—pride of intellect, restlessness under the restraint of authority, and unwillingness to submit to the discipline of the Gospel, which was against the flesh. The recent split in the Christian world began at what is called the reformation by Luther and the doctrine that every man is the infallible interpreter of Holy Writ has been the proximate cause of the hideous jargon of conflicting sects which deform the fair face of Christianity.

But let us see whether Christ, the wise founder of the Christian faith, left means of keeping safe the deposit of faith, or of preserving it from contamination by false teachers. He certainly could not do otherwise. He could not leave His Church as a house built upon sand, or as a ship launched without proper guide on a heavy sea, to be tossed about by every wind of doctrine. The Reformers of the 16th century, on the contrary, founded their Church system on the ever shifting sands of human opinion, and declared no Church or congregation to be infallible, but decided that every man should have the right to interpret the Bible as he pleased, and was safe in so doing. They felt in founding their system that they could not have recourse to an infallible Church such as was established by Christ 1,500 years before. He had made the Church the depository of His law, the guardian of all truth to the end of time, and He consequently instituted it with faculties and powers of self-preservation such as any kingdom must have if it is to endure. A Church broken into fragments, as the so-called Protestant Church is at present, could never represent the Church of Christ, could never have converted the infidel world, could never conserve the Christian faith, and is at the present moment avowedly powerless in the struggle between Christianity and its arch-enemy, infidelity; nay, rather as a disintegrating principle none could tend more powerfully to sweep Christianity from the earth. The present deplorable state of religion in Protestant countries shows this to the eyes of all.

Moreover, preaching the doctrine of Christ is only half the Christian religion. Christ came not only to enlighten the world, but to heal it: "to heal the broken of heart" as He Himself said (Luke iv, 18). The mere fact of holding the doctrines of Christ does not make a perfect Christian, unless we also obey His commands and follow His examples. Those, then, who deny the sacraments of Christ deprive the people of them, and are the robbers spoken of so frequently by our Divine Lord. (John x, 1.)

But now let us suppose men finding their conscience stricken with remorse and wishing to return to unity, and to be grafted as branches on the true vine. Let them look around and seek for the vine of the Church planted by Christ and His apostles! A Church, Catholic in time and place, and spread throughout all nations, whose sound has gone forth into all the earth, a Church holy in its founder, in its sacraments, in its teachings, and in the number of its members, renowned in all ages for holy lives and wonderful miracles, a Church which has preserved to the present day the unity of faith and of headship, for as we are to seek unity of doctrine in the Church of Christ, and as we have seen that it is one of its distinguishing marks, so we shall find in it strict unity of government. For as unity of faith is essential, UNITY OF GOVERNMENT IS INDISPENSABLE.

There must be disputes between men. Difficulties will arise, and if the unity of faith is to be preserved, there must be an authority, ready and able to decide finally

which disputant holds sound doctrine. This authority cannot logically be a human authority, for no authority merely human could or should impose its opinions on intelligences perhaps more acute than itself. The power which is to end disputes in matters of faith must be a divinely constituted authority, whose judgments shall be infallible decrees, not mere opinions. No other Church than the Catholic Church has ever laid claim to this divine authority, of the commission to it of such divine power. It is disavowed by the Protestant Churches, if we can call them so, though they themselves prefer a title which expresses more clearly their inability to teach men God's whole truth. They call themselves "persuaders" or "denominations." They have left the safe ground of authoritative teaching, and have been obliged to content themselves with the mere opinions or persuasions of themselves and of their self-constituted teachers.

Divine authority therefore necessitates unity of government. Our Divine Lord provided for this unity by constituting a college of Apostles, as a corporation, with power to add to their numbers, all to retain and pass to their successors the power of the original corporation or body. He also appointed certain forms of admission into this corporation—and no one out of it had the rights of this corporation—and to exercise them without belonging to the corporation was an usurpation. This body or corporation of Apostles, with St. Peter at their head, and his and their successors, were the depositories and preservers of the doctrine of Christ. This can be easily shown from sacred Scripture. Christ called His Church, metaphorically, a sheepfold. "There shall be one fold and one shepherd" (John x, 16). Christ was the divine shepherd, but after His ascension He constituted Peter and his successors as the visible shepherds. But a true shepherd has authority to feed and direct his sheep. So has Peter. Christ gave to His Apostles the great commission of continuing His work. "As My Father sent Me I also send you" (John xxi, 12) "Go ye, therefore, and teach all nations—teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii, 19.)

The command Christ did not give to every one, but only to His apostles and disciples, whom He taught particularly, and to supply their want of memory He promised to send upon them the Holy Spirit to bring to their minds all that He taught them. (John xiv, 26.) Christ again promised to remain with His Church till the end of time (Matt. xxviii, 20), not with the apostles personally, because they were only of the human span, but with their successors to the end of time. Christ came to save and to instruct not only the people of Judea in the first century of the Church, but all nations till the end of the world. This cannot be done otherwise than by ambassadors or ministers, terms now repudiated by those to whom the terms do not apply—but St. Paul used them, as he had a right to do. "For Christ" says the apostle, "was appointed ambassador, God, as it were, exhorting by us. For Christ we beseech you, by ye reconciled to God." (II Cor. v, 20). But Christ had already said, "He that despiseth you despiseth Me" (Luke x, 16). Are those words applicable to every follower of Christ? Certainly not, but to those only who are of the apostolic college, regularly ordained and sent by authority. And again, Christ condemns those who will not hear or obey the Church, as heathens and publicans. (Matt. xviii, 17.) And St. Paul (Heb. xii, 7-9), says: "Remember your prelates who have spoken the word of God to you, whose faith follow, and be not led away by various or strange doctrines. That the prelates of the Church are the true successors of the apostles, the doctrine of St. Christ is again proved by the words of St. John. "We are of God. He that knoweth God heareth us. He that is not of God heareth not us. In this we know the spirit of truth and the spirit of error." (I John v, 6.) The apostles and their successors are, therefore, the depositories and guardians of truth. Who are their successors? A very practical question—one might ask, rather, by authority. And the authority of the Apostles which came into existence 1,500, 1,600, or 1,700 years after the apostolic times. It may be said that such succession is not necessary but it is an assertion without proof. The successors of the Apostles are the Bishops of the Catholic Church, who alone can show valid ordination derived from the Apostolic College, and true mission or jurisdiction from the same source. Kings or congregations cannot give ordination, or jurisdiction.

CONCLUSION. The great and vital question, therefore, which first confronts the earnest searcher after truth is that of the right of the Church to command his adherence, and we have seen that no power other than a divine authority can exact of the human mind the full and entire consent necessary to constitute an act of divine and salutary faith. Hence it will follow, as we have said before, that if any man seek for unity and peace he must forego the great and radical principle of Protestantism—private interpretation; must submit to the divinely-constituted authority of the Catholic Church, in which alone is peace, the Church of Christ, in which alone is peace. The present outcry about dogmatic teaching is but one exemplification of this principle, and will perish with it. Christ promulgated Christian faith, not we. He came to teach all truth; and when He declares it we are not free to reject it. Dogmatic faith did not begin till some doctrine of Christian faith was denied, because until disputed all the articles of Christian faith were implicitly believed by all Christians, and this was called simply faith.

THE ONLY HOPE OF UNITY—THE CATHOLIC CHURCH.

The Catholic Church, besides its untold millions since the time of Christ, outnumbered three-fold at the present day, all Protestant denominations of every shade, and is nearly twelve times more numerous than the largest of them. According to a Protestant authority of 1876 (*Annuaire de Göttinge*, compiled for and by Protestants), the Catholic Church numbered 212,500,000, whilst all the sects—nominally or really Protestant, stood at 71,100,000. It is a Church whose past record, notwithstanding the shameless calumnies of its enemies, is bright with the un fading glory of martyrs, virgins, and saintly confessors; whose constitution

and discipline have wrong admiring praise from the unwilling lips of her fiercest enemies, a Church so beautiful in her unwavering strength that even reason seems to say, "if there be a revelation, if there be a tabernacle of God with man, it is here." Yet many who appear to yearn after unity leave out of their calculations this Holy Catholic and Apostolic Roman Church from which their predecessors have apostatized. It is a utopian idea for the sects to think of reunion among themselves, for we have already shown that they must deny their primary principle before they can arrive at any form of union. They have rejected authority; they must return to obedience. The only means of correcting a schism is to return to Mother Church.

They are returning in goodly numbers throughout the world; the best, the most learned, and the most pious are making sacrifices and submitting themselves again to the mild yoke of Jesus Christ. Many, however, are so worldly-minded that they do not take sufficient interest in the affair of their salvation. They do not seek after the priceless pearl of the truth, nor have they obtained it. The principal obstacles in the way are, as we have said, pride of intellect and restlessness under the restraint of authority. To them must be added in many cases human respect, the intimate associations of church or family relations, and, in too many cases, temporal gain. In this as in all other matters the flesh warreth against the spirit, and the result of the combat must be the complete victory of either party, an entire return to true Christianity, or an entire renunciation of all faith, in absolute atheism. There can be no compromise, no middle way. "For what fellowship hath light with darkness? or what concord hath Christ with Belial?" (II Cor. vi, 14.) "But we have a more firm prophetic word: whosoever you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star rise in your hearts, understanding this first, that no prophecy of Scripture is made by private interpretation." (II Peter i, 19.)

We have seen therefore that 1. Unity of faith is essential to the Church of Christ.

2. That this unity of faith necessitates a divinely-constituted authority for the adjudication of disputes.

3. Protestantism is essentially opposed to one and the other unity.

4. The Catholic Church alone professes, affords, and maintains this dual unity, and will continue to maintain it to the end, "until we all meet into the unity of faith and of the knowledge of the Son of God, into a perfect man, into the measure of the age of the fullness of Christ; that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, to deceive." (Eph. iv, 13-14.)

Since Christ our Lord is the true light that enlighteneth every man that cometh into the world, may He, whose rising was in the splendor of the saints, whose dwelling place is in high inaccessible, who came to enlighten those who sat in darkness and in the shadow of death, shine upon the hearts of men, that in His brightness we may see the light and rejoice eternally in His admirable vision.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"A MOST SERIOUS AFFAIR."

London, Wednesday Night. A really delicious story was told me yesterday by one who played a prominent part in it. A day or two ago a gallant Irish captain, who is also an Irish landlord, was giving vent to his feelings from the portico of the chief hotel in the charming town of Glengarriff, his auditors being his companions, who included a noble, distinguished and several distinguished persons. Speaking loudly, he said he wished there was an Oliver Cromwell, who would make a clean sweep of the accursed Land League, put an end for ever to land agitation, abolish "a romantic peasantry, and flood the land with Chinese coolies." A waiter ventured to hint to the gallant captain that such language in such a place might lead to serious consequences. But the Irish landlord would be not care who heard him—he would vindicate his language anywhere and before anyone. That night a letter was handed to the gallant gentleman, signed with the name of a well-known associate of Mr. Parnell, the sitting member for an Irish borough, who recently was the subject of a conflict with Mr. Foster in the House of Commons on the subject of freedom of speech at the meeting of the Land League. The letter simply demanded an apology for the language used by the captain, and failing the amende honorable, it appointed a "meeting" for the following Monday in a lonely region of Glengarriff. The hon. gentleman gave the name of his second, who would make all the necessary arrangements for the encounter with the gentleman to be appointed by the other principal. The gallant captain, on reading this letter, hurried to the room of the second named, and there and then proffered a most humble apology. The apology, dictated by the second, was written down and signed by the captain, and thus what the other called a "most serious affair," was satisfactorily arranged. Now comes the cream of the joke. The whole thing was a hoax, got up by the second, a waggish member of the Land League, who wrote the challenge and exacted the apology. The hon. member whose name was signed to the letter knew nothing of what had occurred. The only genuine epistle was the letter of retraction and apology, and that letter is now in the hands of the Land League, and the author of the little hoax is now in London, greatly enjoying the success of his little pleasantry.—*For Dublin Freeman.*

Thousands of our little ones are lost annually from cholera infantum, diarrhoea and the summer complaints, whose lives might be preserved by the timely use of Dr. Fowler's Extract of Wild Strawberry, the greatest and most reliable specific known for all summer ailments. For sale at all Drug Stores. See advertisement in another column. Grey hair can be made to take on its youthful color and beauty by the use of Hall's Vegetable Seltzer Hair Renewer, the best preparation for the hair known to the science of medicine and chemistry.

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THOS. COFFEY,
Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Oct. 23, 1878.
Dear Mr. Coffey, you have become proprietor and publisher of the Catholic Record, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its principles.

Yours very sincerely,
THOS. COFFEY,
Bishop of London.

Catholic Record.

LONDON, FRIDAY, NOV. 5, 1880.

THE SITUATION IN IRELAND.

The situation in Ireland has assumed the very gravest character. A government, indifferent to distress and starvation amongst large classes of the population—a government professedly liberal, avowing the principle that governmental administration should be by the people—for the people—now sets at naught the lessons of the recent famine, refuses to take means to prevent the recurrence of another, and decides on the arrest of the most prominent of the people's representatives in Parliament, because, forsooth, these men, the chosen leaders of the people, declare that the wrongs of Ireland must be righted.

employed by leading members of the Land League is not more menacing or seditious than that employed by the reform agitators in England fifty years ago. It may be vehement; the language denunciatory of tyranny should be vehement. But that anything in the speeches of the agitators is untruthful, is hurtful to the interests of Ireland, or seditious, we deny. Certain speakers may have, from time to time, propounded doctrines that no true friend of Ireland could endorse. We have ourselves read speeches whose sentiments we condemn and whose tone we deplore. But in every political agitation there are to be found men who stretch to their farthest tension, and sometimes beyond it, the views held and enunciated by the real leaders of this agitation. Their very excess is their condemnation. The statesman who has truly at heart the welfare of the country and the interest of the institutions through which it is governed gives no heed to the utterances of such men. But to the views of men in the public confidence, earnest in their purpose to promote the public good, the true statesman lends ready ear and untiring attention. The evil once known, he proceeds to eradicate. His efforts in this latter direction may prove unavailing, but he desists not. His calling is to elevate the people, to remove abuses and to strengthen government. In his noble pursuit of good, he may lose office and emolument, but his fidelity to principle endears him to the people and must eventually, even amid the uncertainties of politics, bring him a reward. We had at one time, we are free to admit, expected something of statesmanship from the Gladstone Government. The speech from the throne at the opening of the last session was the first and most striking disappointment our expectations encountered. From the very beginning to the close of the session disappointment followed disappointment—till at length the supreme act of Government folly is to be perpetuated. We see nothing in store for the present administration but humiliation and bitterest mortification. But we see even through the clouds that now so darkly lower over Ireland the glimmerings of the light whence peace, equality, and justice will once more shed their beneficent rays upon the sacred soil of old Erin—peace so long lost, hope so long abandoned, gladness so long forgotten.

THE INDIANS IN THE NORTH-WEST.

The rapid taking up of land and the formation of new settlements in the North-west urge us to the consideration of the status of the Indian population of the North-west Territories. With the construction of the Pacific Railway there will, there is no doubt, be an influx of population to that country which will necessarily deprive the aborigines of much of the freedom they now enjoy. Their movements on the prairies in the buffalo chase and other kindred occupations have been hitherto unrestricted by the presence of white settlers. They camped wherever they would, and looked upon all things in river, lake, prairie and thicket as their own undisputed property. They have, it is true, made certain treaties renouncing their rights to large tracts of country. But few, if any of them, have an adequate idea of the nature of this remuneration, and would to-morrow as readily resist any encroachment of the white settler on what they consider their privileges as if the remuneration had never been made. Many of the settlers may, through a misapprehension of the aboriginal character, presume too much on their seemingly stolid indifference, and bring on themselves sudden and swift retribution. The construction of a railway through a new country generally introduces a disorderly element to whom quarrelling and crime seem a delight. The Canada Pacific will, no doubt, bring its quota of this class of population into the North-west. The Indians they are pretty certain to look on with aversion, while the half-breeds will be treated as open enemies. The consequence, unless the strong arm of the law interposes its authority, may be easily forecast. There will be rioting, murder and massacre. The government cannot be too cautious in its dealings with the Indians. Government officials should be men of unquestionable probity and unsuspected morality. They should deal with the aborigines with firmness tempered with leniency, with justice and truth. Their chief aim should be to make the Indian look upon the white man not as his foe, but his friend and protector, and with that aim constantly in view, punish with the utmost rigor any crime committed by white settlers on the persons or property of the redmen. For the magistracy in the North-west there should be selected men of the most determined character and undisputed honesty. Their hands should be strengthened by a police system thoroughly organized and efficiently governed. But the government should, above all things, attend to the education of the Indian population. Schools in connection with the various missionary establishments should be founded and liberally endowed. The co-operation of the missionaries should be everywhere invited by liberal and comprehensive legislation in the government scheme for the amelioration of the Indian tribes. This is the course which the Federal Government must adopt if it desire to be spared the losses in life and property which an opposite course has brought on the American Government. A policy of liberality and enlightenment can alone secure peace in the North-west and bring about its rapid development. The utmost caution should be exercised in the selection of officials to fill responsible positions in that country. A careless, inefficient or unscrupulous officer might bring about occurrences of a very mischievous character. As far as possible none but those acquainted with the North-west Territories and with the manners and customs of the redmen should be selected to fill posts of responsibility in connection with the Indian department. By this means and by the rigid enforcement of the laws without respect of persons race or condition, we may look forward to peace and undivided happiness as the lot in store for our new Western Empire.

TAX EXEMPTIONS.

Certain journalists of Toronto and Ottawa have raised the question of doing away with tax exemptions. There is in both cities a very large amount of valuable property belonging to the federal and Provincial governments. These fortunate towns are also blessed with many fine ecclesiastical edifices; they have also colleges, convents and eleemosynary institutions. For a year or more an effort has been made to excite the public mind in Ontario on the presumed injustice of the exemption from taxation of governmental, ecclesiastical and educational property. It is argued that government buildings, churches and schools enjoy the benefit of municipal supervision and should pay for it. Roadways are paved, sidewalks constructed, and lamps erected for the benefit of exempted property as of non-exempted property, but the whole burden of expense for these works, we are told, falls on the shoulders of the oppressed and unfortunate non-exempted. Then with regard to churches, there are many, it is alleged, who attend no church and yet are compelled to pay taxes for the improvement of buildings used by others. Though the agitation has not yet assumed any very formidable proportions it is well that the fallacies of its promoters should be at once dealt with. The object of the exemption from municipal taxation of government property. Now we hold and boldly affirm that it were inflicting an injustice on the municipality itself within which the government holds property to tax such property. The government holds all such property for the public benefit and for public use. It assumes the cost of improving and beautifying this property to the manifest advantage of the municipality and to the enhancement of the value of all other property in the town or city in which it is situated. Take for example the city of Toronto. The property of the Provincial government in that city is a positive source of wealth to the city itself. For the maintenance of the public buildings there the whole Province is indirectly taxed to the undeniable advantage of Toronto. The annual assembling of Parliament involves the expenditure of several thousands of public and private money which, but for the seat of government being there fixed, would be spent elsewhere. The tradesmen and mechanics of Toronto, to whom the anti-exemptionists appeal so confidently, are the men who enjoy the advantages of the location of so many public institu-

tions in their city. They have indeed their municipal taxes to pay, but if these taxes be too heavy, are not the city aldermen alone to blame? Take from Toronto the government house, the Provincial Parliament buildings, the Lunatic Asylum and the other Provincial institutions, and you at once remove hundreds of mechanics and tradesmen with their families from the city. The Provincial government, besides, purposes to expend in a short time a million of money on the erection of new buildings in the city of Toronto. This immense sum of money will be distributed amongst the working classes and through them to every other class in the city. The whole Province whose money this million is, will be thus made tributary to the working-men and shop-keepers of Toronto, some of whom, in the absence of any other cause of grumbling, demand that the government be taxed for enriching and beautifying their city. The property of the Federal government in Toronto is also a source of wealth and advantage to the city. The City Post Office, the Custom house, and the property held for military purposes by the Dominion government, are all source of expense to the government for the benefit of Toronto. As regards Ottawa, every one who visits that city can at once see that the Dominion government annually taxes itself in one form or another to keep its buildings and property in good repair and excellent order. The city of Ottawa enjoys the benefit of this annual expenditure. If that city, from a backward and unprogressive town, has been enabled to assume within a few years the attributes of a city, if it can now claim harmony in its appearance with its magnificent and unsurpassed surroundings, is this not due to the enormous expenditure of public money within its limits, for well nigh twenty-five years. The government at Ottawa has built its own sidewalks, improved and beautified its grounds, which are daily thrown open to the citizens and besides gives the city use of another park which the municipal government has put in some order. There is besides in Ottawa as in Toronto an annual expenditure of large amounts of money which the city would never see but for its possession of the Parliament buildings. Yet it is now coolly proposed to tax this source of revenue to the city. With regard to schools and educational establishments the proposition to tax them is simply absurd. These edifices are built and sustained by the same people who must pay the tax if it be put on. Their exemption is, therefore, a surer reduction of taxation than their taxation could be. The same with churches. Their exemption secures the over-taxed worshipper immunity from a tax revolting to his feelings and detrimental to the municipality itself, for instead of the stately, architectural piles which now adorn our cities under the exemption clause of the Assessment act we should have shabby ill-constructed places of worship to enable church goers to escape high taxation. But it is said that the doing away with exemption ensures low taxation. We deny it. The experience of municipal government everywhere is that under pressure of local necessities the rate of taxation in cities and towns is nearly always kept to the very highest attainable figure. The giving over of the property now exempted to taxation would plunge many of our municipal corporations into extravagant schemes, certain to result in severe financial trials for the municipalities' interests. We had almost forgotten to notice the statement above referred to, wherein it is alleged that the exemption of church property is a veritable tax on non-church goers. The latter, in this country, are fortunately few in number. There are very few persons indeed, property owners, who do not belong to some religious denomination. The placing of a tax on these, therefore, a partial exemption from taxation of the few unbelievers in our Province. We may, at some future time, return to this subject. Meanwhile we content ourselves with this statement of opinion and with the expression of our steadiest determination to resist in every manner, the proposed taxation of federal or local government property, of schools, colleges, convents and hospitals, as unjust in itself and repulsive to Christian sentiment and belief.

Schools are for intellectual and moral and not for religious training.—Independent.

And will our religious contemporary kindly inform us what sort of morals are imparted in schoolrooms in which religious training is forbidden? Can the fiery passions of youth be controlled without the supernatural aid of religion? Will truth, purity, honesty, etc., find early lodgment in the heart of those training religion has no part—particularly when we remember the countless allurements to vice, which beset the paths of the young? With the experience of the past and the precious morals of the present,—in the literary, political and business world,—starting us in the face, we were not a little surprised at finding the above and religious a journal as the Independent.—Buffalo Union.

THE MOUNTED POLICE.

We see it noticed through the press that the Dominion Government has issued, or is about to issue, a commission of enquiry into matters connected with the Mounted Police. During the last session of Parliament, M. Royal, a member from the Province of Manitoba, made some startling charges against the officers and men of this body. We had ourselves, previous to M. Royal's action, called public attention to this matter and asked at the time M. Royal made his charges that a commission should be appointed to make the fullest enquiry into his allegations. We were then, and are now, firmly of the opinion that nothing but the fullest enquiry can satisfy the public mind. The Mounted Police might have proved a very useful and efficient body, but we are inclined to think that few of our people consider their usefulness or efficiency worth the price the country pays for the maintenance of the force. Strict discipline and thorough organization are indispensable requisites to such a force, and we make no doubt whatever that if the people of Canada saw that the discipline and morale of the Mounted Police were what they ought to be, the country would extend no greedy hand to its support. But the conviction that has grown on the public mind for the last two years that the force has no control over the Indians and enjoys not their respect, renders it necessary that before another dollar of the people's money be voted to its maintenance a strict and impartial enquiry be made into the very grave charges formulated from his place in Parliament by a prominent member against the Mounted Police. Mere boastful denials of these charges cannot and will not satisfy the people. The Indians of the North-West have given us peaceable possession of their lands, and are entitled to legal protection. We were not doing our duty to them or to the in-going settlers to the North-West in refusing them such protection even against the police. M. Royal is not the man to advance statements which he cannot substantiate. His public position in Manitoba and his intimate acquaintance with the North-West Territories give him the very best opportunities of knowing whereof he speaks on any question concerning that portion of the Dominion. A full and impartial enquiry into the matter will go far to set the public mind at rest. We are far from believing that all the members of the force are guilty of the charges laid at the door of the whole body. But we are of opinion that certain of the officers and a great number of the men have pursued a line of conduct in dealing with the aborigines disgraceful to themselves and to the people of Canada, whose authority they have been deputed to maintain in these distant regions. There is but one way of discovering the guilty—by enquiry. When the crimes of these parties are laid bare they can be punished and the stain of disgrace now affecting the whole body attached only to the truly criminal. One word as to the commission. We have heard it rumored that Mr. Joseph E. Macdougall is to be appointed sole commissioner to make enquiry into M. Royal's charges. We can scarcely credit this rumor with the least semblance of truth. Mr. Macdougall is a very young gentleman, wholly unacquainted with the North-West and ignorant of the French language—two causes utterly disqualifying him for the position with which his name is connected. There are several gentlemen in the North-West fully qualified to sit on the commission, which should consist, not of one, but of at least three members. We need only mention the names of A. G. B. Bannatyne, Senator Girard, Judge Dubuc, Speaker McMicken and Col. Provencher—all gentlemen of position and ability in every respect qualified for the work of the commission. Whatever appointments the government may make, we sincerely hope that the enquiry will lead to good results. If it be a fair, full and impartial enquiry it must lead to such results. The removal of abuses connected with our government of the North-West will be of benefit to the Indian and white settler alike, and promote the rapid growth and development of our magnificent territories.

EDITORIAL NOTES.

The Richmond Christian Advocate, (Protestant) says it would be an immeasurable calamity if Methodism ever becomes the petted faith of the United States Government.

OFFENBACH, the musical composer, was reconciled to the Church before he died. His wife was the daughter of an English Jew, Mr. Mitchell, who became a convert to Catholicity.

The Rev. Mr. Dale, a clergyman of the Church of England, was arrested in London, England, on Saturday last, for disobeying the orders of the Ecclesiastical Court by carrying on ritualistic practices.

An influential meeting of the people of Dungarvan, Ireland, was held in the Town Hall on Oct. 16th, to take steps to present the pastor of the parish with a farewell token of esteem on his departure for the scene of his new mission as Bishop of Kingston. Captain Gibbons presided. A subscription list was opened, and a large sum subscribed.

The Sovereign Pontiff has sanctioned the departure of the French Jesuits to labor in the conversion of Central Africa. And they will do it if it is to be done. It is thus that the visible Head of the Church is inspired by Divine Providence to work good out of evil. They whom the atheists of France have driven into exile will be the bearers of salvation to the uttermost parts of the earth.

A SERVANT who had saved \$800, gave the entire sum to procure a marble altar to St. Bridget's Church in Cleveland. The editor of the Cleveland Leader denounces a church that would permit its members to be so liberal in their donations. But we are of opinion that there are very many Protestant ministers who would not object to have a few such servant girls as the one in question among their congregations.

HENRY WARD BEECHER says he would have no objection to occupy a place on the same platform as Robert Ingersoll at a political meeting. This is no time (election time) he declares to ask questions about a man's religious belief. American politics seem to be of much more consequence than the spreading of the Gospel, as dispensed by Henry Ward Beecher.

MR. WILLIAM R. GRACE, the Democratic candidate for Mayor of New York, was born in Ireland and is a Catholic. Many of the New York papers, especially the Herald, are of the opinion that Mr. Grace's faith should be considered an obstacle to his election. We hope the electors will, when the time arrives, show their contempt for the opinions of these editors by electing Mr. Grace by a large majority.

DR. THOMAS, a Methodist minister, of Chicago, has possessed himself of some extraordinary notions regarding hell, and his clerical brethren are deeply scandalized thereby. A committee has been appointed to formulate charges against him. In fact he is to be tried for heresy, and perhaps excommunicated. Most likely he will endeavor to find proof for his belief in the Holy Scriptures. If so, those who recommend private interpretation will be acting most inconsistently if they find fault.

WE lately saw in one of our contemporaries expressions of deep regret at seeing the announcement made in a country paper that a large cake was put up and raffled for at a Methodist tea meeting. It also asserts that the work of the Lord should be carried on without such questionable means of raising money. Our Christian friend who characterizes this trifling and harmless matter as sinful, may be expected to vote "Nay" when the question comes up "May a Christian laugh?"

THE Waterford Citizen refers in the following terms to the new Bishop of Kingston:—The appointment of Dr. Cleary to the Bishopric of Kingston, Canada, is now officially published. The distinguished Dr.'s appointment will be matter of special interest to our readers in the city of Waterford. Daring more than twenty years of his priestly ministry he labored in our midst, and during all those years he was universally held in high esteem as a cultured gentleman, a polished scholar, a learned divine, and a zealous priest. We give him hearty congratulations on his elevation to the Episcopacy; and we consider Kingston extremely fortunate in securing such a Bishop.

WE saw it asserted some time ago in a Northern scientific journal that

the world was indeed and some one of his the institution of the statement was not argument, but mere fact, sufficiently well require any discussion; time for these abs of history to be abar himself was educated in common with a baby of his education. Mr. William who had made some world of letters, was free school in his native lished under Catholicism the Deformation of Christian world.—Buffalo Union.

There is much food for the following paragraphs: the rounds of the paper men were chums and a lege. One became a the other an Episcopate not meet again for they did it was in the Baptist, for whom he had preached, to the tion of the congreg over, the two divine heads behind the bre preaching desk and h colloquy: "Fine much obliged. Sorry your kindness for pring you to stay to o Can't though, you I never have been a don't concern yours Jim. I couldn't re minion at your hand never been ordained.

The Dublin Dioc passed a very extra tion. The gentler government to pro testants of Ireland gester likely that t has requested the tion the government unnecessary protection of the Land League Protestant. Some of perate speeches deliv present agitation by Protestants. No one of Dublin and a few have attempted to gi religious bearing. case, the recent actio of West Britons smile from the pe while it will richly tempt of all Irishmen street" is evidently call to its aid in the gency all the villain of the "divide and co of olden time.

An unfortunate pr has published a letter He goes on to make t typed charges agai which has so often with favor, and ha profitable among sim ranks of our separa Toronto Christian G rejoices in the salvat luded souls, but a expresses its fears t ment with his bisho to do with the case. treat Witness, in cr nouncement put for vert," says: "We the remark that a would be much mor if they bore more v ality, instead of bei less monotonous re tive, couched in a st logy sufficiently When such statemen the recognized organ tant friends, it is s these degraded men at a respectful dista

The following speech made by a Catholic orator, Co bert, on the education years ago, is partic ate at the present proposals of Jules F be submitted to the tencies. "What! "because we are of less," do you suppo from the feet of our hold our own wrists of anti-constitution What! because the reigns in our hearts, that honor and cou ished there? You "implacable" be so you can and will Church will answer y and the gentle Feo nothing to fear fro not fear you." At name of Catholic h self, Catholics of the try, we will not i midst of a free po successors of the ma not tremble before Julian the Apostat sons of the Crusade never draw back be Voltaire." If only talemberis and Lac moment in France

the world was indebted to Luther and some one of his colleagues for the institution of free schools. The statement was not made by way of argument, but merely as a historical fact, sufficiently well known not to require any discussion. It is certain by time for these absurd perversions of history to be abandoned. Luther himself was educated at a free school, in common with a majority, probably of his educated contemporaries. Mr. William Shakespeare, who had made some noise in the world of letters, was educated at a free school in his native town, established under Catholic auspices before the Reformation devastated the Christian world.—Baltimore Mirror.

There is much food for thought in the following paragraph now going the rounds of the papers: Two young men were chums and friends in college. One became a Baptist minister, the other an Episcopalian. They did not meet again for years. When they did it was in the pulpit of the Baptist, for whom the Episcopalian had preached, to the great satisfaction of the congregation. Sermon over, the two divines ducked their heads behind the breastwork of the preaching desk and had the following colloquy: "Fine sermon, Tom; much obliged. Sorry I can't repay your kindness for preaching by asking you to stay to our communion. Can't though, you know, because you never have been baptized." "Oh, don't concern yourself about that, Jim. I couldn't receive the communion at your hands, as you have never been ordained."

The Dublin Diocesan Synod has passed a very extraordinary resolution. The gentlemen wish the government to protect the Protestants of Ireland. It is altogether likely that the government has requested the synod to petition the government for this very unnecessary protection. The head of the Land League movement is a Protestant. Some of the most intemperate speeches delivered during the present agitation have come from Protestants. No one save the Synod of Dublin and a few fiery Orangemen have attempted to give this matter a religious bearing. This being the case, the recent action of this synod of West Britons will evoke a smile from the people generally, while it will richly merit the contempt of all Irishmen. "Downing street" is evidently determined to call to its aid in the present emergency all the villainous machinery of the "divide and conquer" schemes of olden time.

An unfortunate priest in Michigan has published a letter of abjuration. He goes on to make use of the stereotyped charges against the Church which has so often been received with favor, and have been found profitable among simple folk in the ranks of our separated friends. The Toronto Christian Guardian says it rejoices in the salvation of such deluded souls, but at the same time expresses its fears that a disagreement with his bishop had a good deal to do with the case. Even the Montreal Witness, in criticising the announcement put forth by the "convert" says: "We may be allowed the remark that such documents would be much more generally valued if they bore more evidence of originality, instead of being often more or less monotonous repetitions of invective, couched in a style and phraseology sufficiently recognizable." When such statements are made by the recognized organs of our Protestant friends, it is surely time that these degraded men should be kept at a respectful distance.

The following extract from a speech made by the great French Catholic orator, Count d'Alton-Lussac, on the education question, many years ago, is particularly appropriate at the present time, when the proposals of Jules Ferry are about to be submitted to the French constituencies. "What!" he exclaimed, "because we are of those 'who confess,' do you suppose that we rise from the feet of our priests ready to hold our own wrists to the handcuffs of anti-constitutional legalism? What! because the sentiment of faith reigns in our hearts, do you suppose that honor and courage have perished there? You are told to be 'implacable' be so. Do all that you can and will against us; the Church will answer you by Tertullian and the gentle Fenelon: 'You have nothing to fear from us, but we do not fear you.' And I add in the name of Catholic laymen like myself, Catholics of the nineteenth century, we will not be helots in the midst of a free people. We are the successors of the martyrs, and we do not tremble before the successors of Julian the Apostate. We are the sons of the Crusaders, and we will never draw back before the sons of Voltaire." If only there were Montalamberts and Lacordaires at this moment in France to lift up their

voices against the oppressor all over the land, we should hear no more about the expulsion of religion from French education.

HAMILTON LETTER. THE CATHEDRAL—RE-OPENING OF ST. JOSEPH'S—OFF TO HOLLAND—THE CITY LIMITS—MONTREAL—WHAT SHALL WE DO WITH OUR BOYS?—BREVITIES.

THE CATHEDRAL. The apparatus for heating St. Mary's Cathedral is almost completed and will be put into operation in the course of a week. Its entire cost is about two thousand five hundred dollars, a large portion of which has been already collected from the congregation.

As before hinted, no other change will be made for the present. It is in contemplation, however, to remove the side galleries and fresco the walls, but the time for doing so has not yet been fixed. Such improvements as these are necessary to give the interior of the cathedral that appearance which its importance deserves.

RE-OPENING OF ST. JOSEPH'S. On Sunday last, Oct. 31st, St. Joseph's Church, which was closed during the absence of Rev. Fr. Brohman in Europe, was reopened by his successor, Rev. Fr. Bergmann. This rev. gentleman is a native of the Prussian province on the Rhine, was born near Düsseldorf, and educated at Bonn. He came to this country about six months ago and during that time has officiated at Formosa and New Germany.

THE TRAINING OF BOYS. Once in a while editors of the secular press engage in political strife and discuss matters of real public benefit. Under the heading of "What shall we do with our boys?" the Times in a recent issue published a lengthy article which, in the main is worthy of approbation. The training of boys is a matter that does not receive proper attention from the majority of parents, if indeed they attend to it at all. In a great many instances boys are allowed to form bad habits, if not with the sanction, at least through the criminal neglect of their parents; and very often through the influence of domestic example. Home is not made attractive for them beyond the mere purposes of board and lodging, and in seeking to be interested elsewhere they often form associations that have a demoralizing tendency. The exhibition of evil qualities in early youth is passed over unheeded, under the mistaken impression that when boys grow older they will have more sense. No attempt is made to influence their minds to counteract the bad influences of the world without, and so they grow up towards manhood accumulating every kind of moral dross from which but little effort is made to relieve them. It is true that at one part of their lifetime they may have been subject to church and school discipline, but under the circumstances above stated it is very difficult for even these wholesome influences to make good boys; because what the church and school build up the home tends to pull down. Nor is the good example on the part of parents alone sufficient; there must also be an actual inculcation of moral principles and a firm repression of every tendency to evil. By working on the system of precept and example from the boy's first dawn of reason, by taking care that he performs his religious duties with regularity and exactness, by giving him a school education agreeable to his intended occupation in life, and by selecting that occupation according to his abilities and rational inclinations, parents in general will find a satisfactory solution of the question—"What shall we do with the boys?"

Parents will find a great assistance to the proper training of boys by providing them with a healthy, innocent amusement. Home should be made interesting to the boy, a place from which if he does not always go with regret, he should certainly not part with feelings of relief, as if parting from something disagreeable; and a place to which he may return with delight as affording him that enjoyment he cannot find elsewhere.

THE CITY LIMITS. There is a slight agitation in progress here with regard to the extension of the city limits towards the east. Persons in favor of it contend that there is a great number of wealthy merchants living on East Main and King streets, outside the present city limits, doing business within the city and enjoying almost every city advantage but not contributing that quota of taxes which they would, were their residences within the limits. The residents of East Hamilton, as this locality is called, oppose this argument by stating that as they pay taxes on their places of business, and these by no means very light, they pay for all the advantages the city can afford them. Another and perhaps a more determined body of opponents to the extension movement are the moderate property owners within this coveted district but living more on the north side of King street. These have for many years enjoyed the comparatively low rate of taxation fixed by the country, and now fiercely cry out against admission into the tax-ridden city of Hamilton, even with all its advantages. Some of our citizens, who claim to be shrewd, are also opposed to the scheme on the principle that it will be unsatisfactorily remunerative. They point out the vast expense necessary to the laying down of sidewalks and water-pipes, improving and widening up the streets and maintaining extra police, would far exceed the additional receipts from taxation, for many a year to come. And so the matter stands for the present—the City Council having all these outside opinions to consider besides the many more of their own before arriving at a conclusion. It is curious to note that in all the discussions the principle of self crops out, and that of pro bono publico is entirely forgotten.

NOVEMBER THE FIFTH. A portion of the Orange element of this city have taken a new departure in the matter of celebrating "Guy Fawkes" day. The Orange Young Britons of Hamilton will commemorate "a prominent epoch in the history of England's Parliamentary Legislature," by presenting to the public "the romantic and historic drama" of Guy Fawkes. This is something more rational than the "clash-ban" celebrations formerly indulged in; but still it must occur to the more intelligent that it would be far better

if these "commemorations" were stopped, once and forever, it is generally allowed that Guy Fawkes' attempt to blow up King James and his parliament has ever been abhorred and detested by all classes of people; then why make liberal Protestants blush with shame by reminding them of that "epoch in the history of England's Parliamentary Legislature" when their Catholic fellow-subjects were excluded from England's parliaments, and forced to submit to laws, in whose making Catholics had no voice, and which were often diametrically opposed to their dearest sentiments? However, every man to his taste; and if our Orange friends see fit to commemorate the three times infamously Protestant legislatures, why "odds fish" let them do so.

NEWSPAPER NOTINGS. The views of the Times editor on the Irish situation as given in a recent issue, are, taken altogether, very liberal. In some references, though, to the truth, he does not tell the whole truth. The House of Lords are not only to blame for a "part of the present excitement" but in a great measure for the whole of it, because if the Compensation Bill had been passed the Irish people would have a fair guarantee that other and perhaps more important bills would not be created in the future; but when the Lords threw out that bill the people for whose benefit it was introduced at once inferred that other measures would share a like fate. To the proposition that the typical Irishman at home is the reverse of being "industrious and thrifty" no one, but instead of quoting Mr. Mill, should have added that "even suppose it were so," it would be owing to the absurd system of land tenure that gives no incentive whatever to the development of industry and enterprise. When in conclusion the editor advocates "a good system of peasant proprietorship" and the "establishment of a Local Legislature for the island such as we have in Ontario" he says something that will "satisfy all reasonable Irishmen."

Hon. Isaac Buchanan, in the columns of the Spectator, lays down the proposition that "Paper money is the remedy for Ireland." As the Spectator itself remarks, "most people will not believe in it" when put forward by one so sincere and unselfish as everybody knows Mr. Buchanan to be. The "Rag Baby" is not popular anywhere, and would meet with as little favor from Irishmen as it has from people of other nations.

In referring to the new altar at St. Patrick's in a former issue a mistake occurred in the spelling of the builder's name. It should have read Mr. Nicholas Duerror.

Rev. Fr. Brohman, recently pastor of St. Joseph's Church in this city has gone to Europe, and Rev. Fr. Puester, who returned with him from Europe has resumed his pastoral duties at New Germany.

OFF TO HOLLAND. Rev. Fr. Moubis of Belfort is about to depart for his native country, Holland. He has been in this country about eight years, three of which he spent in Hamilton, endeavoring himself to all who know him by his affability, kindness, and generosity. He is going home for the good of his health and will in all likelihood spend the remainder of his days in his native land. He goes with the best wishes of his numerous friends. Bon voyage, Monsieur. CLANICHELL.

SISTERS OF CHARITY CONVENT, QUEBEC.

RENEWAL OF ANNUAL VOWS.

CONFERRING OF THE HOLY HABIT.

TAKING THE PERPETUAL VOWS, AND INVESTITURE WITH THE CROSS AND RING.

Tuesday morning, 26th October, was a memorable one at the Asylum of the Sisters of Charity, in Quebec. On that morning five reverend ladies made their ANNUAL RENEWAL OF THEIR VOWS.

into the hands of the Rev. E. Bonneau, chaplain of the institution; some of them for the third and others for the fourth time. The ceremony took place just before the received Holy Communion at the five o'clock Mass; these vows are so renewed until the sixth year of profession, when they are made perpetual or the religiouse may finally leave the convent as they may think fit. The names of the reverend ladies on this occasion were: Miss Albine St. Pierre, in religion, sister St. Anny; Miss Esther Harpe, sister St. Ombeline; Miss Vergine Morency, sister St. Georgia; Miss Genevieve Lefebvre, sister St. Marie of the Precious Blood, and Miss Elizabeth Pelletier, sister St. Alpinie.

At six o'clock, Right Rev. Monsignor J. D. Desjardins, Prelate Chamberlain to the Pope, and P. P. of Levis, celebrated Mass, previous to which he intoned the hymn *Veni Creator Spiritus*. At the conclusion of the Holy Sacrifice he retired to the sacristy and having removed the chasuble and maniple, immediately returned wearing the cope and attended by Messrs. Bellenger, P. P. of Deschambault, and Rev. Mr. Gillis, Missionary at Esquimaux Point, the Rev. Mr. Bonneau acting as master of ceremonies. They seated themselves in front of the railing of the community chapel where were kneeling the three postulants for the religious habit, as also seven *religieuses* who having already for the past five years made their annual vows of Chastity, Poverty and Obedience, were now about to make their Perpetual vows. The Rev. G. F. E. Drolet, P. P. of St. Columba of Sillery, then ascended the altar, and taking for his text the words, "Thy Kingdom come; Thy will be done," addressed an eloquent and fervid discourse in French and English to the postulants and nuns. He said that the words just quoted were with them not a desire nor a wish, but a work. The life of a Sister of Charity was one continuous spreading of God's Kingdom upon Earth, and an uninterrupted doing of the Divine will. By such they were, so to say, the associates of Jesus Christ and of His Apostles and Evangelists. He pointed out how in the exercise of obedience, purity, mortification and charity, they were true missionaries of the Gospel of Jesus Christ. At the conclusion of the discourse of which the foregoing is but a mere outline,

THE POSTULANTS FOR THE HOLY HABIT. Miss Josephine Gingras, who took the name of Sister Anny; Hermine Lefebvre, Sister St. Mary of the Holy Eucharist; and Miss Maria Marchand, Sister St. Mary of the Rosary, presented themselves with lighted tapers in their hands, the choir chanting the antiphon "Deliver us O Lord from all our enemies by the sign of the cross," and also two prayers, at the conclusion of which His Lordship chanted several verses which were responded to by the nuns, followed by prayers. He then questioned them as follows: "My daughter, what do you demand?" to which each replied: "My Lord, I humbly request to be clothed with the holy habit of the Sisters of Charity of this house, to wear the livery of Jesus Christ and to serve him in the persons of the poor." He further questioned them as to whether it was from their hearts and to the spirit of faith, and if they believed themselves capable of honoring the vocation to which they aspired, and of fulfilling the obligations they were about to contract; to all which satisfactory replies were given. He then gave them his benediction, after which he proceeded to bless with appropriate prayer the habits which he then handed to each of them in the following order: a new white dress, with the new spirit which were created according to God in justice and in holy truth." On receiving the habit each one devoutly kissed it and retired for the purpose of assuming it, during which the choir chanted the Litany of the Saints, which was also recited by the clergy and nuns.

The following proposed names:—Sister St. Marcelline, (Miss Elizabeth Nicholson); Sister St. Demise, (Miss V. Dery); Sister St. Alodie, (Miss Guay); Sister St. Henna, (Miss Lapointe); Sister St. Antoine, (Miss Fitzpatrick); Sister St. Mary Salome, (Miss Dumont); and Sister St. Mary of Mercy, (Miss Lefebvre), who were to make their

PERPETUAL VOWS and receive the cross and silvering of the order, then presented themselves, also carrying lighted tapers. The hymn *O Lord, Deliver us* having been sung, His Lordship chanted a new prayer, after which, turning towards the priest, he asked them what they demanded, to which each replied: "My Lord, I humbly demand that I be allowed to consecrate myself entirely to God, to serve with fidelity all the days of my life Jesus Christ in the persons of the poor in the spirit of Faith and Charity, according to the Constitutions and Rules of this community." He then further questioned them whether they well understood the importance of the step they were about to take, reminding them that Jesus Christ with whom they were about to unite themselves is a Man of Sorrows, and that now more than ever they shall be obliged to live in a constant state of mortification of the passions and of the senses, and in a continual renunciation of themselves and of their will; in a word, that they must renounce everything even without reserving the right of complaint in the midst of the greatest humiliations and sufferings, but that on the contrary they must generously bear the Cross all the days of their lives, and in imitation of Jesus Christ himself, if necessary, make their last sacrifice on the Altar of the Cross. To which they replied in the affirmative and expressing their hope that God would aid them. He then gave them his benediction and having blessed the Crucifixes handed one to each, which they suspended from their necks, accompanied with an appropriate exhortation. He then blessed the rings, praying that God might bestow his choicest graces, that each one who wore it might be enabled to faithfully fulfill her vows, and that she might continue to the end of her life to serve the poor in chastity, charity and humility. This concluded, each of the professed read from a parchment which she had previously signed and which she then handed to the Prelate, the following vows:—"Oh God! all Powerful and Eternal, I, notwithstanding that I am most unworthy to present myself before Thee, but confiding, nevertheless, in Thy goodness and Thy infinite mercy, and urged by the desire to serve Thee, make to Thy Divine Majesty a Perpetual vow of Poverty, of Chastity, of Obedience, and I consecrate myself to the service of the poor in the congregation of the Sisters of Charity, in presence of the whole Court of Heaven; in presence of Monsignor Jean D. Diezel and of Mother St. Louis, Superioress of this Community, and understanding all things according to the Constitutions of the said congregation, I most humbly beg Thy Infinite Goodness, by the Precious Blood of Jesus Christ, that it may please Thee to receive this holocaust in the odor of sweetness and that as Thou hast given me the desire and the means of offering it to Thee, Thou wilt also give me abundant grace for its accomplishment. At the Asylum of the Sisters of Charity of Quebec, the 26th October, 1880."

His Lordship then invested each with the ring as the seal of her spiritual alliance with our Lord, placing it on the annular finger of the right hand. A number of antiphons were then chanted by the professed and the other nuns alternately, and the *Te Deum* was sung, after which Monsignor prayed as follows: "God All Powerful and Eternal, Oh, Thou who desirest to in chaste bodies and whose delight is pure souls; Thou who by Thy Word didst make all things, re-establish in the grace of its first origin, the human nature made void by the first parents; the trickery of Satan vouchsafe to cast a favorable regard upon these Thy servants, and by the effusion of Thy Holy Spirit, grant them a prudent modesty, a goodness full of wisdom, a sweet gravity, a liberty all chaste; that they may be true by the ardor of charity, and by the purity of their hearts; that they may glorify Thee by the holiness of their bodies and the purity of their souls; that they may fear and Thee with love and with love serve Thee, O Lord, and find joy and consolation in sadness, honor in uncertainty, patience in tribulation, abundance in poverty, sustenance in their need, and a remedy in their ailments. That in Thee they may possess all things; that they may cleanse the body and overcome the world; to the end that being embellished with the flowers of virtue and having their lamps prepared in their hands, they may await the celestial Spouse; that united with the wise virgins, they may enter the wedding chamber and forever follow the Lamb. Through Jesus Christ,

our Lord, who with Thee and the Holy Ghost, liveth and reigneth for ever and ever." Immediately at the conclusion of this beautiful prayer, the professed walked around and received the "kiss of peace" from each of the community, during which the *cxxxii* psalm was chanted. All then took their departure processionally.

THE RELIGIOUS INSTITUTIONS IN QUEBEC CITY.

THE URSULINE MONASTERY ESTABLISHED 1639.

A. M. D. G. COURAGE IN ADVERSITY—DEATH OF ONE OF THE FOUNDRESSES—THE SECOND MONASTERY.

In the foregoing number we have seen how in a few hours nearly all the earthly possessions of these heroic women—heroic in the full sense of the term—were swept away in a few hours. We have also seen with what perfect submission to the Divine will this chastisement was received at His hand. In the next few numbers we shall see them with unflinching courage undertake the re-building of their monastery, notwithstanding the depressing state of affairs in the colony at the time.

Had the Ursulines been of only moderate utility in the Colony, whether for aiding in converting the Indians, or in diffusing the blessings of instruction and education among the rising generation of French Canadians, the conjuncture was favorable to allow them to retire. Ten years were sufficient for an experiment; and had there been a want of success, the nuns themselves, after all the hardships they had endured, and all the uncertainties before them, had a right to desist from their enterprise without being taxed with pusillanimity. Spring vessels, bringing them the usual succor, would have enabled them to pay the expenses of their passage home. That they would have been cordially welcomed by their different Communities, was evident from the pressing invitations they had already received to quit the country on account of the Indian warfare and the precarious state of the colony.

These invitations were still more urgent when tidings of the conflagration of the Monastery had reached their friends in France.

No one conversant with the early history of Canada is ignorant how critical was the state of affairs, and how gloomy the prospect during the years that followed the dispersion of the Hurons. The Iroquois, flushed by his dire success, dazzled by the fire that had consumed his victim, had not paused to rest him in the solitude he had made. Throughout the land he was busy; here to cut off a still flying band of Hurons; there to scalp the trembling Algonquin, and everywhere to beset the French, and confine them within their forts. The ubiquitous Iroquois seemed destined to remain sole master of a devastated country. Two thousand Frenchmen scattered along the St. Lawrence, at the various settlements and trading posts, were but a handful, compared to the Hurons destroyed; and their importance to the mother country depended chiefly on the fur-trade with the Indians, which the Iroquois intercepted.

All this was well known to the nuns; but they were all determined to persevere and share the fate of the Colony, whose interests they had espoused. "How could we abandon our Christian neophytes?" says Mother Mary of the Incarnation. "They are our treasures, our spiritual children, for whom we are ready to die a million of times. And what will become of our dear French girls without instruction, without culture? No! we are not so cowardly as to betray our trust or abandon our post. Our enemies are powerful, but God is greater than they."

The resolution of the nuns was applauded by the public. In an assembly of the principal citizens and the Jesuit Fathers, presided over by the Governor D'Ailleboust, it was decided to offer them a loan, free of interest for six years, and to aid them as far as possible in re-building their Monastery.

This decision taken, let us return to the "Bethlehem" of the Ursulines to take note of some of the comforts and conveniences. The mansion, built probably on the model of other small dwelling houses of the city, was two stories high, thirty feet in length and twenty in breadth. These were narrow limits for thirteen persons, to whom a chapel and a classroom were as indispensable as a dining-room and a dormitory. Their ingenuity and their patience, having already been tasked in a similar manner, made them at home in their new domicile. Beds were arranged, one above another, for themselves and for some little boarders, probably orphaned; a board partition screened off a little chapel. A sort of rustic arbor, covered on all sides with bark, in the Huron style of architecture as before, gave them an additional class room for their neophytes. Their poverty, which excited universal compassion, reduced them to receive aid from such as would have been succored by them, in better days. One would bring a towel, a chemise or a cloak; another present a chicken, a few eggs, or a loaf of bread.

"The Jesuit Fathers," says Mother Mary, "sent us the stuffs destined to their own use to clothe us; they gave us provisions, linen and blankets for our beds. They lent us the service of their lay brothers and workmen to aid in the building. The Governor also and his wife, Madame D'Ailleboust, succored us in many ways. In short, all our friends showed themselves

so compassionate and obliging that we have no words sufficient to express our gratitude. If the poverty of our colonists is great, their charity is greater."

In the meantime they sought to resume the labors of the Institute, in favor of the young French girls as well as the Indian. The snow had not yet fully disappeared from the ground, when the nuns were seen clearing away with their own hands, the rubbish that covered the charred foundations in preparation for the work of the seasons. On the 18th of May, in presence of the Governor and a goodly company, another foundation stone was blessed by Rev. Father Lalemont, and placed with the usual ceremonies by Madame de la Peltrie. All the workmen that could be obtained were employed; and the walls rose so rapidly that some hopes were entertained of inhabiting them the following winter.

But the short summer passed all too quickly; autumn came, and the long winter set in before the interior of the Monastery was sufficiently advanced to set at liberty the inmates of "Bethlehem's cave," pent up as they were, and stifling in smoke and unwholesome air. The winter was indeed long and painful for many reasons. The beloved Mother St. Joseph, who, for the last four years had been sinking in a declared consumption, had not yet given up teaching her dear Hurons. All summer she had kept her place in the book lodge, where Mother Mary accompanied her, while she continued to explain the way to serve God, to attentive listeners, men and women, to the number of forty or fifty. Poor Indians, how they listened with open, wondering eyes, marking their ascent and their admiration of the celestial doctrines that fell from her lips, by expressive gestures! But even the supernatural energy of a soul all on fire with holy zeal, could no longer support the wasted frame, nor hush the stifling cough.—Gleanings of the Monastery, Vol. I.

CONFIRMATION IN INGERSOLL.

On Monday, the Feast of All Saints, His Lordship the Bishop administered the Sacrament of Confirmation to sixty-five children. The beautiful new church was crowded by the members of the congregation who came to witness the ceremony. The children about to be confirmed occupied the nave of the church immediately in front of the communion rails, their devout appearance and the earnestness with which they assisted at the holy ceremony showing them to have been carefully prepared and instructed in their duty. The High Mass was sung by Father O'Mahony of this city, His Lordship occupying the throne which had been prepared in the sanctuary. The different parts of the mass were rendered by the choir in a manner to reflect upon its members the highest credit. They certainly have done good work since their removal to the new church. On the conclusion of the holy sacrifice of the Mass His Lordship preached an eloquent and impressive sermon on the Feast, pointing out the example of the holy servants of God as one which we should endeavor to follow, and describing the great joy of those blessed souls who are now in the possession of God's Kingdom for all eternity. As soon as His Lordship had concluded the sermon the children advanced two by two to the platform of the altar where they received, at the Bishop's hands the sacrament which makes them for life the soldiers of the Cross.

ST. MARY'S CATHEDRAL.—Some of the priests of St. Mary's are zealously engaged in making personal calls at the residences of the members of their flock, soliciting subscriptions to meet the amount required for the repairs and improvement of the cathedral. Success, it is stated, has crowned their efforts so far. His Lordship Bishop Grimmon, with his characteristic liberality, disposed of his carriage and donated the amount realized towards the repairs of the cathedral and schools. A 50 power boiler, purchased from Messrs. Clarke & Squibb, of this city, is now being placed in the basement of the cathedral for heating purposes. It will add greatly to the comfort of the large flocks who attend during winter.—Hamilton Times.

TO FARMERS.—Mr. P. BURNS, 51 King st., east, Toronto, advertises in this issue for an immense quantity of wood. Mr. Burns is one of the most extensive wood and coal dealers in Canada. Our farmer friends in the west will find him a most reliable gentleman to deal with, and we doubt not many of them will find this an excellent opportunity to dispose of their surplus wood.

At Wardville J. M. Dykes was on Saturday called upon to pay a fine and costs for uttering terribly blasphemous language on the Sabbath day.

Oswego, N. Y., Oct. 31.—The schooner Tranchemontagne, of Montreal, from Trenton to this port with ice, was driven against the outer west pier early this morning and is a total wreck. The crew were saved.

The Rev. James Hannan, of Parry Sound District, was robbed of his pocket-book, containing \$18, on King street, Toronto, Thursday night. It was snatched out of his hand by a professional thief.

On Sunday, September 26, in the Cathedral at St. Joseph, Missouri, Rev. Father Ignatius, O.S.B., gave conditional baptism to Mr. James N. Morris, a convert, in the presence of an immense congregation of Catholics and Protestants.

We have authority for stating that a large accession to the ranks of the Catholic Church will shortly take place at Oxford, in consequence of the labors of the Jesuit fathers in that city.—London Univers.

For the first time in the history of the Ohio Penitentiary, High Mass was celebrated in that institution by the Catholic Chaplain, Father Clarke, last Sunday.

It is announced by the Essex Telegraph that the Rev. Samuel Farman, M. A., Cam., vicar of St. John's District Church, Colchester, has accepted from the Church of England, and has joined the Catholic Church, into which he has been accepted, at the Oratory, Brompton.

NEWS FROM IRELAND.

DUBLIN.

The Inspector-General of Irish Constabulary has issued another circular to the force in reference to Ireland meetings. In this he enjoins that, except in cases of absolute necessity, armed policemen are to be kept out of the view at such meetings.

QUEEN'S COUNTY.

On Oct. 24, James Morris, who resides near Rosellen, reported that he was driving home, two men, one of whom was armed with a gun, stepped out from a ditch and seized his horse. On looking into his face one said, "That's not Delany," and he was allowed to drive on. Delaney is steward to Mr. Patterson, who holds a large property near Rosellen, and sometime since was engaged in an affray with poachers, in the course of which some of them were wounded. A man named Carroll was arrested on suspicion of stopping the horse, but discharged to-day, as he was not identified.

WESTMEATH.

A house belonging to a man named Heatherston, near Mullingar, was, on Oct. 5th, burnt to the ground. The reason assigned for the outrage is that Heatherston some time ago evicted a tenant from the holding. The house was unoccupied at the time.

LOUTH.

A posse of the Drogheda police, acting under the inspiration of "information received," recently proceeded to Drogheda railway station, on the arrival of the up-train for Dublin, and made a search for fire-arms. The object of their suspicions was some barrels of herrings which arrived from Drogheda, that they suspected contained contraband weapons. They fished about among the herrings without getting a "take." It is needless to say that their errand was fruitless.

CORK.

At Bandon, on October 7th, the tenants on the property of the late Colonel Chatterton refused to pay the agent who attended for the purpose of collecting the rents more than a half-year's rent, based upon Griffith's valuation. The agent, Mr. Armstrong, of Lincolnton, declined the offer, and threatened to take summary proceedings in the event of the tenants not paying up. The rents are stated to be one-sixth more than Griffith's valuation.

A number of armed men, who were disguised, recently entered the house of a farmer named Brown, residing at Scarligh, near Kanturk, and having ejected him and removed his furniture to the roadside, it is alleged they beat him severely and cut off one of his ears. Brown appears to have made himself obnoxious by taking a house and lands from which it is stated, a tenant had been evicted.

On Oct. 24, a man named Evely, and his family, consisting of a wife and six children, living near Cooladown, within two miles Kanturk, who was evicted for a debt at the suit of the St. Patrick's Loan Society, was forcibly reinstated in his holding by a body of armed men. The party lit fires, placed new locks on the doors, and then left.

KERRY.

Circulars have been issued to the tenants on the estate of Sir Edward Denny, including the town of Tralee and country for miles around, that leases forever will be granted to occupying tenants at rents fixed in 1829. Tenants under middlemen will be placed on the same footing with the direct tenants. A fine of six years' rental will be imposed. The proposal is favorably regarded by the tenants.

The first public meeting of the Tralee branch of the Land League was held on Oct. 24, Mr. T. Harrington, Kerry Socialist, presiding. The Chairman, Mr. Harrington, of a lengthy speech, said that if torches were to be applied to the houses of the poor the landlords might not know but that some time they would see the fires at their own doors.

On Oct. 7th, Mr. Arthur O'Connor, M. P., accompanied by Mr. Harrington, visited the scene of the eviction of Patrick Kennedy and his family from their house at Ballinagrane, near Dingle. The weather was anything but pleasant, a heavy down-pour having set in at an early hour, and continued without ceasing until evening. Ballinagrane is a black spot situated at the foot of Listorgan Mountain, and the people there seem to be in anything but comfortable circumstances. Considerable impudence has been attached to the eviction of Kennedy, because after possession being obtained his house was set fire to and consumed, lest, as has been conjectured, he would be put back into it, as was the case in several similar instances in this county recently. The house belonged for Queen's County, who is interested in that part of Kerry by family ties, having visited the Kingdom of Kerry, thought well to avail himself of the opportunity for seeing for himself the evicted house at Ballinagrane. He appointed one o'clock. At that time, notwithstanding the disagreeableness of the weather, large numbers were seen repairing to the scene of the eviction. The police, too, found out that a meeting would be held, and accordingly members of the force were drafted into Dingle from the outlying stations, and despatched to Ballinagrane. Notes of the meeting were taken by two members of the constabulary. The meeting took the following pledge, with uplifted hands:—"We promise, in the presence of each other, that we will never on any account, for ground or for fear, nor under what threats or intimidations, nor be brought against us, take any farm or land from which another man has been wrongfully evicted."

LIMERICK.

At the Limerick Market, on Oct. 6th, a farmer who had taken possession of a farm from which another had been evicted, offered some butter and oats for sale. The merchants and brokers alike refused to purchase from him. The man, whose name was Fawley, was obliged to take the produce with him, and on leaving the market he was booed by the large crowd of farmers present.

One of the series of Land League meetings to extend the ramifications of that body was held at Arleigh, on Sunday, Oct. 24, about twenty miles from Limerick.

a small one, but possesses some historic interest as containing the mausoleum of William Smith O'Brien, which was in view of the platform. 5,000 persons were present, and also three bands. Over 100 mounted men arrived from Castle-mahon and Newcastle West, headed by the Very Rev. Dean O'Brien. They were all decorated with scarfs of green and orange. The various banners borne in the procession to the platform indicated a wish that orange and green blended into one should, as Davis said, carry the day. A force of some fifty or sixty police were on the ground, but their services were not required. At three o'clock, the Rev. Mr. McCarthy, P. P. of Knockaderry, was called to the chair, amid great applause. Resolutions of the usual character were adopted. Some landlords came in for a general satirization of their conduct to wards their tenants. A vote of thanks to the rev. chairman closed the proceedings.

CLARE.

The tenancy on the property of Dr. Ryan, Clonsilla, near Killysart, county Clare, being called on to pay the September rent, has refused to pay more than the Government valuation. Dr. Ryan's son, his agent, accepted the money, but only gave acknowledgments instead of the ordinary receipts, saying that his father would settle with the tenants. An important land meeting was held at Killysart, on Sunday, Oct. 3d. The number of people who attended was 5,000. The resolutions were firm and within the bounds of moderation, demanding a sweeping land remedial measure. The Rev. John Hayes, P. P., Killysart, was called to the chair, amid vehement cheering, and made an excellent address. Twenty-three tenants on the Marquis of Conyngham's property in the townland of Clonsilla, near Killysart, who were suspected of having resolved to purchase their holdings. They have made an offer which has been favorably received, and will, in all probability, be accepted.

TIPPERARY.

As Captain R. W. Gason was travelling on Oct. 6th from the residence of his uncle, Colonel Gason, near Droineer, to Borrisokane, he was fired at on the road near Coolbawn. The shot not taking effect he proceeded rapidly to Borrisokane, where he applied the sub-inspector of what had happened. Captain Gason, who is brother to the Rev. Freeman Gason, of Borrisokane, came over from England, it is said, for the purpose of getting his rents from some property he owns near Puck-kawn, a few miles from Nenagh. Mr. Gason says himself that his belief is that there was no intention to either kill or wound him, but merely to scare him.

WATERFORD.

A lad named Thomas O'Hea, a carpenter's apprentice, was accidentally drowned at Fiddown, on Oct. 6th. It appeared that he was at work on some repairs at the railway bridge there, and on his return from breakfast, he stepped on a plank which had been taken up, and it giving way with him, he was precipitated into the river and drowned.

DOWN.

On Sunday, October 3d, an enthusiastic meeting in support of the Land League was held in the townland of Clogog, parish of Killybeg, at noon. A most interesting session, accompanied by bands and two large banners, marched from Newry to Clogog, where a platform was erected in a field. On the way a contingent from Dundalk, accompanied by the Emmet Band, met the procession, the whole party numbering about seven thousand. Dr. McKeon, a landlord, residing at Newtownhamilton, occupied the chair. He said he was a small landed proprietor himself, but he never had a tenant out of his ground, and with God's help, he never would. He alluded to the evictions of some very rough handling. A policeman who was passing by the house went to Daly's assistance. The attacking party were brought before a local magistrate, when Daly stated he would be unable to do his duty if such offences were not punished. After a long hearing of the case, the parties were remanded.

GALWAY.

An attack was recently made on a bailiff named Daly, while collecting rent on Mrs. J. Hensworth's property, near Lougheira. It appears that Daly entered a tenant's house, and after notifying the tenant to pay the rent he was attacked by the man and his son. The bailiff received some very rough handling. A policeman who was passing by the house went to Daly's assistance. The attacking party were brought before a local magistrate, when Daly stated he would be unable to do his duty if such offences were not punished. After a long hearing of the case, the parties were remanded.

ROSCOMMON.

The town of Boyle was, on Sunday, Oct. 3d, the scene of a monster land demonstration, in which it is computed some 40,000 persons took part. The remedy that has had the most remarkable success in the cure of diarrhoea, dysentery, cholera morbus, and indeed, every kind of summer complaint, brought on by eating improper food, such as raw vegetables, unripe or sour fruits; bad milk, impure water, etc.—the remedy that is the most pleasant, rapid, reliable, and effectual, is Dr. Fowler's Extract of Wild Strawberry. It is the finest remedy for summer complaints known. For sale by all dealers.

NOT A BEVERAGE.

"They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not tear down an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and physicians prescribe them." Rochester Evening Express on Hop Bitters.

Consumption Cured.

An old physician, retired from practice, having laid place in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested it with wonderful success upon thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

The most pleasant, reliable and effectual remedy yet discovered for diarrhoea, dysentery, cholera morbus, cholera infantum, and all summer complaints, is Dr. Fowler's Extract of Wild Strawberry. It is unsurpassed as a reliable specific in the above diseases, is well known as a great remedial agent, and is more highly valued the longer it is known. Travellers and tourists should carry a supply in their trunks. For sale by all dealers in Medicines.

The manufacturers of the "Myrtle Navy" tobacco invite the very choicest scrutiny of its quality. The expert whose trained senses teach him to recognise the exact quality of tobacco, and the smoker who judges by his experience in smoking it, will both concur to the same conclusion that it is of the very highest quality and where to be found. It is made of the very finest Virginia leaf and is manufactured with the greatest possible care.

Thousands of children are lost annually from cholera infantum, diarrhoea and the summer complaints, whose lives might be preserved by using Extract of Wild Strawberry. Physicians recommend and use it constantly. It is a remedy well known, and more highly valued the longer known. It is for sale at all drug stores, and is within reach of every one. See advertisement in other column.

Meetings.

IRISH BENEVOLENT SOCIETY.—The regular Monthly Meeting of the Irish Benevolent Association will be held on Friday evening, Nov. 12, at their rooms, 27, South Street, Dublin. All members are requested to be present.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of the Catholic Mutual Benefit Association will be held on the first Monday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Abbey Block, Richmond Street, Dublin. All members are requested to attend punctually. ALEX. WILSON, Sec.-Secy.

Professional.

J. B. SABINE, L. D. S., DENTIST. Office, 109 Dundas Street, between B. A. Mitchell's drug store, corner Talbot.

DR. W. J. MCGUGGAN, GRADUATE, of McGill University, Member of the College of Physicians and Surgeons, Physician, and Surgeon, will hold office at the office, 109 Dundas Street, between B. A. Mitchell's drug store, corner Talbot.

L. McDONALD, SURGEON DENTIST. Office, 109 Dundas Street, between B. A. Mitchell's drug store, corner Talbot.

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

STRATFORD—J. JAMES KERNE, Solicitor, Attorney, Conveyancer, and Agent, will hold office at the office, 109 Dundas Street, between B. A. Mitchell's drug store, corner Talbot.

J. J. BLAKE, BARRISTER, AT-LAW. Office—No. 53 Dundas Street, London.

Miscellaneous.

MARLBOROUGH HOUSE.—CORNER FRONT and SIMCOE STREETS, Toronto. Built up with all modern improvements, and is centrally located to railroads. Every convenience and comfort. Rent reasonable. M. T. FROTTER, Proprietors.

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OCCIDENTAL HOTEL—P. K. O'FINN, Proprietor. Rates reasonable. Excellent satisfaction given. Opposite D. & M. Pajon's Grand Rapids, Mich.

J. DUNN & CO., WHOLESALE Grocers, Provisioners, etc., 201 Dundas Street, Toronto. Agents for the Ontario Cider.

J. NATTRASS & CO.—FIRE, LIFE, Steam, Marine and Plate-Glass Insurances in all forms, at reasonable rates. Stomach and Railway Tickets to and from Stone on hand. Contracts of all sizes taken, and any quantity of the best quality of all sizes of Stone on hand. Satisfaction guaranteed. 15-17 Dundas Street.

EDUCATIONAL.

YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT. Locality unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercises. System of education thorough and practical. Educational advantages unsurpassed.

FRONT ENTRANCE, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary excursions are held monthly. Vocal and Instrumental Music form a prominent feature. Musical soirees take place weekly, elevating taste, testing improvement and ensuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement and good manners. Terms to suit the difficulty of the times, without impairing the select character of the Institution. For further particulars apply to the Superior, or any Priest of the Diocese.

ACADEMY OF THE SACRED HEART, Sault-au-Recollet, near Montreal. THIS Institution is situated on a tributary of the Ottawa, about six miles from Montreal. It has in addition to beautiful scenery extensive grounds, and river-bathing, large and well-ventilated apartments, fitted up with steam, gas and everything conducive to the health and comfort of the pupils. The plan of studies affords unrivalled facilities for proficiency in French and English. Pupils may graduate in either or both these languages. Board and Tuition, per annum, \$150. For further particulars apply to the Lady Superior, Sault-au-Recollet, or 166 St. Catharines Street, Montreal.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudiments of Latin, Greek, and Mathematics. Terms (payable per session in advance) in Canadian and English, per annum, \$100. French and English, per annum, \$100. Music and free of charge; Music and use of Piano, \$20. Drawing and painting, for food, clothing, etc., \$10. Washing, \$30. Private room, \$20. For further particulars address—MOTHER SUPERIOR.

URSULINE ACADEMY, CHATHAM, ONT.—Under the care of the Ursuline Ladies. This Institution is pleasantly situated in the town of Chatham, 50 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, including greenhouses, orchards, etc., etc. The system of education embraces every grade of polite and useful information, including the French language. Plain sewing, fancy work, embroidery in gold and chenille, wax-drawing, etc., are taught free of charge. Board and Tuition per annum, paid semi-annually in advance, \$100. Music, Drawing and Painting, extra. For full particulars apply to REV. DENIS O'CONNOR, President.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace Classical and Commercial Courses. Terms (including all ordinary expenses), Canada \$100. \$150 per annum for full particulars apply to REV. DENIS O'CONNOR, President.

DRUGS & CHEMICALS. -Gothic Hall.- ESTABLISHED 1838. MITCHELL & PLATT, Successors to B. A. Mitchell & Son. BLACKBERRY CORDIAL. A new and safe remedy for Diarrhoea, Summer Complaints, Cholera Infantum, dysentery, and generally for relaxed conditions of the Bowels, Fastive, Humourless.

THE POPULAR DRUG STORE. W. H. ROBINSON, Opposite City Hall, KEEPS A STOCK OF PURE DRUGS AND CHEMICALS. Which are sold at prices below the prevailing competition and stringency of the times. Patent Medicines, all the latest. Special attention given Physicians' Prescriptions. June 1st.

J. W. ASHBURY, Successor to Fuddecombe & Glass, CHEMIST and DRUGGIST, 115 Dundas St., London.

CARRIAGES. LONDON CARRIAGE FACTORY, J. CAMPBELL, PROP. All kinds of Coaches, Carriages, Buggies, Sleighs and Cutters manufactured, wholesale and retail. ALL WORK WARRANTED. CARRIAGES SHIPPED TO ALL PARTS OF THE WORLD.

W. J. THOMPSON, King Street, Opposite Revere House, Has now on sale one of the most magnificent and elegant of the world.

W. J. THOMPSON, Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else.

BUCKEYE BELL FOUNDRY, Manufacturers of all kinds of Cast Iron and Steel. VANDUZEN & TIFT, Cincinnati, O.

CIGARS & TOBACCO.

CAUTION! Each Plug of the MYRTLE NAVY IS MARKED T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE.

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W. H. HINTON (From London, England.) UNDERTAKER, & CO. The only house in the city having a Children's Mourning Carriage. FIRST-CLASS HEARSES FOR HIRE. 202, King St., London. Private Residence, 254 King Street.

MISCELLANEOUS. CANADA STAINED GLASS WORKS. Designs and Estimates submitted. JOS. MCCAUSLAND, Toronto.

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Designs and estimates furnished for Altars, pulpits, pews, &c. We are also prepared to give low estimates for all kinds of furniture where architects plans are supplied. REFERENCES—Rev. P. Moly, Stratford; Rev. Geo. Bayard, Sarnia.

MRS. J. H. SKEFFINGTON. Wishes to inform her friends and the public generally that she has RE-OPENED in the new store next door to Field Bros., 179 Dundas Street, opposite Strong's Hotel, and intends to continue the business, where she hopes to see all her old and a good number of new ones.

MILLINERY & DRESSMAKING. REAL LACE. Made, manufactured, repaired and cleaned, by MISS CUNNINGHAM, 125 Mill Street, London, Ont., lately of Youngtown, County Cork, Ireland—where Irish Point Lace derived its origin. All orders will be promptly attended to at the residence, 183 Mill Street, or at Miss Jeffrey's ladies' furnishing store, Dundas Street.

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MCLENNAN & FRYER PLUMBERS, GAS FITTERS, STEAM FITTERS, BELLHANGERS, &c. 24 DUNDAS ST., LONDON, ONT. Call and examine our economical Hot Water Heating Apparatus now in operation, for dwellings, stores, &c. Patent applied for.

STEVENSON, TURNER & BURNS, BRASS FOUNDERS & FINISHERS, MACHINISTS, ETC. Contractors for Water and Gas Works, Engineers, Plumbers and Gas Fitters, &c. Agents for Steam Pumps, Etc. June 1st.

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Yer's Sarsaparilla. A compound of the virtues of sarsaparilla, stinging, manrake, yellow dock, with the juices of potato and citron, all powerful blood-making, blood-cleansing, and life-sustaining elements. It is the purest, safest, and most effectual alterative medicine known or available to the public. The science of medicine and chemistry have never produced so valuable a remedy, nor one so potent to cure all diseases resulting from impure blood. It cures Scrofula and all scrofulous diseases, Erysipelas, Boils, Sores, St. Anthony's Fire, Pimples and Face-grubs, Pustules, Blotches, Holes, Tumors, Fetter, Humors, Salt Rheum, Swelling, Ulcers, Sores, Rheumatism, Mercury Disease, Neuralgia, Female Weaknesses and Irregularities, Jaundice, Affections of the Liver, Dropsy, Emaciation, and General Debility.

By its searching and cleansing qualities it purges out the foul corruption which contaminates the blood and causes derangement and decay. It stimulates and enlivens the vital functions, promotes energy and strength, restores and preserves health, and infuses new life and vigor throughout the whole system. No sufferer from any disease which arises from impurity of the blood need despair who will give AYER'S SARSAPARILLA a fair trial.

It is folly to experiment with the numerous low-priced mixtures of cheap materials, and without medicinal virtues, offered as blood-purifiers, while disease becomes more firmly seated. AYER'S SARSAPARILLA is a medicine of such concentrated curative power, that it is by far the best, cheapest, and most reliable blood-purifier known. Physicians know its composition, and prescribe it. It has been widely used for forty years, and has won the unqualified confidence of millions who have benefited.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. SOLD BY ALL DRUGGISTS EVERYWHERE. 25 Age, Life and Leap Year Cards, 25cts.; 12 Princess Louises, 50 cts.; 12 Lovely Florals, 10 cts. No Yankee Fresh NATIONAL CARB HOUSE, INgersoll, Ont.

STOVES! STOVES! THE SUBSCRIBER has opened out in that store lately occupied by L. C. Leonard, 100 doors west of the City Hall, with a fine assortment of STOVES & TINWARE, STOVE PIPING, ETC.

THE WESTMINSTER, is a perfect beauty. Everyone ought to have one. The latest improvement. Call and see it. GEORGE A. MATHEWSON

Used all the Year Round JOHNSTON'S SARSAPARILLA. LIVER COMPLAINT, DYSPEPSIA, and for Purifying the Blood. It has been in use for 25 years, and has proved to be the best preparation in the market for SICK HEADACHE, PAIN IN THE SIDE OR BACK, BILIOUS COLIC, DYSPEPSIA, PILES, and all Diseases that arise from a disordered liver or an impure blood. Thousands of our best people take it and give to their children. Physicians prescribe it daily. Those who use it once, recommend it to others. It is made from Yellow Dock, Honesty, Sarsaparilla, Wild Cherry, Sillaria, and other well-known valuable roots and herbs. It is strictly vegetable, and cannot hurt the most delicate constitution. It is one of the best medicines in use for Rheumatism, Gout, and all other Diseases. It is sold by all respectable druggists at one dollar for a quart bottle, or six bottles for five dollars.

Those who cannot obtain a bottle of this medicine from their druggists, may send us one dollar, and we will send it to them. JOHNSTON & CO., Manufacturers, AMHERST, N. Y.

ETHEL & Co., Toronto, and B. A. Mitchell, London, wholesale agents.

ORGANS. ESTABLISHED 1839. S. R. WARREN & SON CHURCH ORGAN BUILDERS. WAREHOUSES, 40 Ontario & Wellesley Sts., Toronto. Builders of all the largest organs in the Dominion—among them being: American Church, Montreal, 45 stops, 3 manuals; Parish Church, Notre Dame, 25 stops, 3 manuals; St. James' Church, 45 stops, 3 manuals; St. James' Church, Stratford, 25 stops, 2 manuals; Metropolitan Toronto, 60 stops, 3 manuals; St. James' Cathedral, Toronto, 8 stops, 3 manuals. With every possible facility at their command they are able to warrant the very highest order of merit in their instruments, and to select the most favorable terms. Correspondence solicited. On hand—1 Two manual organ \$2,800; 1 One manual organ \$800; 1 One manual organ \$300; 1 One manual organ \$150.

HUMOROUS.

Salt water will prevent falling out; but to prevent being pulled out, get home. A Boston artist is credited with having painted an orange-peel so nattily that six fat men fell.

Deaf lady: "What's the matter, Augustus Tyler, 'Bless me, what a noise Biler!' Eliza, you must be deaf."

An editor, who speaks of a man who has discovered a perfume, says that he is vent bleeding at the nose out of other people. A droll fellow in the Con rich man out of the nose received the offer of twenty the rescued miser. "That's much," exclaimed he, "that got the most back to saying calmly as he poked 'That's about right.'"

At a camp-meeting last week, the crable sister began the hymn: "My soul, be on thy knees. She began in shrill quaver pitched too high, 'Ten thousand,' she screeched, 'Start her at five thousand, verted stock-broker presided."

The baker's cart was door, minus the baker, climbed up, and looking feasted her eyes on cookies, innumerable. "Oh! I take a cookie," "But very wrong," said the baker, "I've seen you'll solemnly, 'I never take the baker.'"

"Yes," said Mr. Prof silent forces in nature to potent. It is the silent that binds the world to silent power of light that beauty to all things; it is that is deepest; it is that gets the most swift, seeing her liege lord had his hope and smile. It but it somehow spoiled dissertation.—Baton Train.

"Dear old Aunt Sarah, girl," don't see very every day she was buzzing around for church, looking for overshoes, and last, she had secured by grabbing bureau at the last moment got to church to find box and the old lady, in place in this uncommon touched the spring, and style to the tune of "Oh Along Jockey."

When the shrewd, alone in the house, it makes such a mess of closest that it is bound to his parents return, he room, puts a pillow in sent himself, extinguishing under the bed. And when comes up stairs, maddened and without stopping lathers that pillow with boy yells as though he the old man goes off sat sort of boy who will go canceases and a senate.

Let Men of Science "From the Little E Mack Simms and Ant involved in a dispute. A liar, and Cobb said black teeth. Finally Si in the month with his out two of his teeth. transaction and had Si for the police court.

"Do you plead guilty asked the Judge, addressed I don't plead guilty, lawyer. Yer can't p "Look out you imp you guilty or not guilty. "Now yer's gettin' de honor to state dat I. "Yes, he is, judge. "He's a liar, and I'm a I never tock de man. "Didn't you hit him asked the Judge.

"No, sah, I didn't p In fact, never tock him. Judge, I swear on a de lie dat he hit me. "Now look a-heah, courts ob dis lan' ain When yer jerks a man yer's got ter 'stanciate wuz moah eddywagwan an' white folks, dar w trouble in de courts, w dis table, Judge?" and on the desk.

"Yes, sir. "Dar's whar yer's 'Cordin' ter de flosos studym' yer ca 't teed air twist my h'n' an' han' ter der table h. Now look a-heah, an' oner turned to Cobb, put yerself in sich a ig been a student too long ter den yer's no y. brained and ignorance add yer weight to thozle of Little Rock ter eple a student an' a maflosofy, did I tech yer.

"Come ter think Cobb, 'I doan believe 'Now, Ant'hy, ez ob science, did' yer r knock dem teef out?" "Viewin' this sub light, I believe I did."

"An' now, Ant'hy, I'm armed man, won't ye peare 15 acn. Is yer scientific planter and yes? I'll jed me, an' I hereby rid. "Dat was 'zactly ri the two men went do "Start de men ob science der dis way dar w trouble an' meansness.

HUMOROUS.

Salt water will prevent the hair from falling out; but to prevent the hair from being pulled out, get home early.

A Boston artist is credited with having painted an orange-peel on the sidewalk so natty that six fat men slipped down on it.

Deaf lady: "What's his name?" Young lady: "Augustus Tyler." The deaf lady: "Bless me, what a name! "Bust-his-Biler!" Eliza, you must be making fun of me."

An editor, who speaks with the air of a man who has discovered a new fact by experience, says that the new way to prevent bleeding at the nose is to keep your nose out of other people's business.

A droll fellow in Connecticut fished a rich man out of the mill pond and received the offer of twenty-five cents from the rescued miser. "Oh! that's too much," exclaimed he, "haint wuth it," and he handed back twenty-one cents, saying calmly as he pocketed four cents: "That's about right."

At a camp-meeting last summer a venerable sister began the hymn— "My soul, be on thy guard; Ten thousand foes arise!" She began in shrill quavers, but it was patched to a high "Ten thousand—Ten thousand!" she screamed, and stopped. "Start her at five thousand!" cried a converted stock-broker present.

The baker's cart was standing by the door, minus the baker. Little cherub climbed up, and, looking into the boxes, feasted her eyes on cookies and jumbles innumerable. "Oh! I see a good mind to take a cookie." "But that would be very wrong," said nurse, reprovingly. "The baker won't see me." "But God will," solemnly "I know; but he'll never tell the baker."

"Yes," said Mr. Profundity, "it is the silent forces in nature that are the most potent. It is the silent strength of gravity that binds the world together; it is the silent power of light that gives life and beauty to all things; it is the silent stream that is deepest; it is—" "It is the still sow that gets the most!" Mrs. P. put in, seeing her liege lord had got to the end of his rope and simile. It was kind of her, but it somehow spoiled the effect of his dissertation.—Boston Transcript.

"Dear old Aunt Sarah," said a school-girl, "don't see very well, and last Sunday she was huzzling around getting ready for church, looking for umbrella, specs, overshoes, and last, but not least, her prayer-book. The latter she thought she had secured by grabbing something off her bureau at the last moment, but when she got to church it proved to be my musical box and the old lady, in trying to find her place in this unassuming book of prayer, touched the spring, and it went off in fine style to the tune of "Oh, Jim Along, Jim Along Josey."

When the shrewd, small boy, who is left alone in the house during the evening, makes such a mess of his raid on the pie closet that it is bound to be noticed when his parents return, he hides him in his room, puts a pillow in his bed to represent himself, extinguishes the gas, and gets under the bed. And when the old man comes up stairs, madder than a wet cat, and without stopping to light the gas-lights that yells with a trunk strap, the boy yells as though he was getting it, and the old man goes off satisfied. That's the sort of boy who will grow up to run ward caucuses and be a senator.

Let Men of Science "Hang Tazodder." From the Little Book Gazette. Mack Simms and Anthony Cobb became involved in a dispute. Simms called Cobb a liar, and Cobb said that Simms was a black thief. Finally Simms struck Cobb in the mouth with his fist and knocked out two of his teeth. Cobb reported the transaction and had Simms drawn up before the police court.

"Do you plead guilty or not guilty?" asked the Judge, addressing Simms. "I don't plead at all. I isn't no lawyer. Yer can't ketch me wid yer pints."

"Look out you impudent rascal. Are you guilty or not guilty?" "No, yer gettin' at de facks. I has de honor to state dat I is not guilty."

"Yes, he is Judge," exclaimed Cobb. "He hit me in de mouf wid his fist." "I neber tock de man." "Didn't you hit him in the mouth?" asked the Judge.

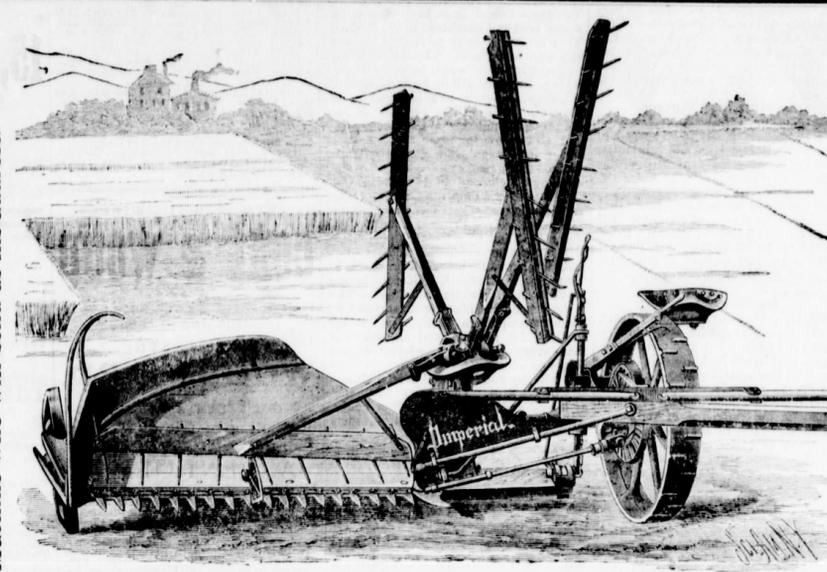
"No, sah, I didn't put my han' on him. In fact, neber tock him." "Judge, I swar on de bigges' Bible in de lan' dat he hit me." "New look a sheah," said Simms, "de courts ob dis lan' ain't technicum enuf. When yer jerks a man up on a charge, yer's got ter stanciate de charge. Ef dar yuz moah eddycashun 'mong de niggers an' white folks, dar wouldn't be half de trouble in de courts. Is my han' techin' dis table, Judge?" and he placed his hand on the desk.

"Yes, sah." "Dar's whar yer's off. Case why? 'Cordin' ter de flosyofy what I see been studyin' yer ca 't tech nottin'. Dat is air twist my han' an' de table. Ef my han' tech dar table hit would stick dar. Now look a-beah, Ant'ny," and the prisoner turned to Cobb, "Is yer gwing ter put yer self in sich a ignorent light? Yer's been a student too long ter know better den dis. Is yer goin' rou' town brandied wid ignorance? Is yer gwing ter add yer weight to holdin' de celled people of little Rock ter de groun'? Now, ez a student an' a man what understand de flosyofy, did I tech yer?"

"Come ter think ob hit," answered Cobb. "H'loan believe yer did." "Now, Ant'ny, ez a student an' a man ob science, didn't yer run agin a post an' knock dem teef out?" "Viewin' this subjeck in a scientific light, I believe I did."

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