

**A November Child.**  
J. R. D.—1878.

November winds blow mild  
On this new-born child!  
Spirit of the autumn: wood  
Make her gentle, make her good;  
Still attend her;  
And befriend her;  
Fill her day with warmth and color;  
Keep her safe from winter's dolor;  
On thy bosom  
Hide this blossom,  
Safe from summer's rain and thunder.  
When those eyes light me wonder  
Tire at last of earthly places—  
Full of years and full of graces,  
Then, O, then,  
Take her back to heaven again!  
—R. W. GILDER.

**RAISING THE CROSS AT ENLY.**

**Important Pronouncement of the Archbishop of Cashel.**

Thursday week was a day of joy and gladness in Enly. The lofty and beautiful church of St. Ailbe reached the second stage of its progress, and at the first, etc. when the foundation stone was laid, two years ago, a significance of more than ordinary interest has been attached to it. On that occasion, his Grace the Archbishop of Cashel and Enly presided the ceremony, and laying aside the trowel delivered to an enormous gathering of people an address so stirring in its religious fervour, but especially memorable for its outspoken declaration in defence of the then incipient Land League organization. On Thursday, on the occasion of the blessing of the cross, his Grace was again on the spot, and the simple ceremony was emphasised by another address in which the bold and fearless pronouncement of '80 was reiterated. The entire population of a broad district, amongst whom his Grace is beloved and revered, resolved to be there. Shortly before two o'clock, the hour fixed for the raising of the cross, converging on Enly were alive with moving masses. The quaint and ancient seat itself had made the day a special holiday and had all its prominent points gaily and appropriately decorated for the occasion. Banners and banners, laurelled and festooned arches, words of welcome spanning streets everywhere caught the eye.

AT THE CONCLUSION OF THE CEREMONY HIS GRACE, who was received with a great burst of cheering, came forward and in the course of a long and powerful speech said: My dear friends, I need not say how delighted I am to meet you. I am never so happy as when in the midst of my people's cheer. The people are the good pastor's pride, and will one day be his crown and glory. It affords me special pleasure to be here to-day, for as I was present when the primary stone of your beautiful church was laid, close to two years ago, it appears to be most fitting that I should be here to-day, when the crowning stone of the building, the cross, has been raised to its final resting place (loud cheers). Long years, as you know, have gone by since

ST. PATRICK FIRST PLANTED THE CROSS on the soil of Ireland. What trials and struggles and strange vicissitudes have come upon our country since then! We have had wars, and risings, and struggles of might against right, repeated over and over again; one party triumphing to-day only to be defeated to-morrow; one standard triumphant now, and torn to pieces to-morrow. But the standard and the religion of the cross have stood firm, amidst fire and sword, and all the nameless persecutions which the malignity of bad men could suggest, have never been beaten down in Ireland (loud cheers). The cross has a great triumph here to-day, and it is my first pride to witness it. Two years ago, as I have said before, I was last here in our midst in a memorable day—memorable for the numbers that were assembled, for the enthusiasm displayed, the generosity manifested, and memorable, above all, for the fearless and emphatic pronouncement made in favour of the great movement, and the great men who guided it which was not only in its inception, and which was assailed and misrepresented by leading personages in Ireland (loud cheering).

I STOOD UP THEN ALONE to defend that movement, and all I said then in its defence I wish to repeat here to-day (enthusiastic cheers). I then saw no reason why our good and industrious people should not be as well fed, as well clad, as well housed, in every way as comfortable as the people of any other country, according to their class and condition in life (cheers). I wish to be understood to say the same to-day, and to add that I shall never be content, and that I believe the people of Ireland will never be content, until their plain right, "to live and thrive" in their native land, shall be practically recognized (renewed cheering). My motto always has been, "BE JUST AND FEAR NOT"

(near, near)—but he just all round. Be just in meeting all your legitimate engagements, be just to yourselves and to your children (loud cheers). Beside the cross, as it rests now on the top of your new church, is floating the time-honoured flag of Ireland. I am pleased to see this suggestive blending of the two great emblems of our native land—the green flag that has never been dishonoured, and the cross that can know nothing of defeat (loud cheers). They typify beautifully the union of priests and people; and of that union which I have always striven to cherish and strengthen, I shall only say, in the words of one of our greatest patriots and orators, *Esto perpetua!* (loud cheering). (Once again I desire to express my satisfaction at seeing you all, and beg to thank you from my very heart for the great enthusiasm with which you have welcomed me to this sacred and historic locality (prolonged cheers).—Tipperary.

**Art and Oil.**  
The Norfolk (Va.) *Virginian* of Jan. 16, 1887, refers to the remarkable cure effected by St. Jacobs Oil in the case of Prof. Crowwell.—Knowing the country over for his magnificent Art Illustrations—who had suffered excruciating torments from rheumatism, until he tried the Oil, whose effects were magical.

**A Real Necessity.**  
No house should be without a bottle of Hagar's Yellow Oil, in case of accident. There is no preparation offered to suffering humanity that has made so many permanent cures, or relieved so much pain and misery. It is called by some the Good Samaritan, by others the Cure-all, and by the afflicted an Angel of Mercy.

**MONSIGNOR CAPEL.**  
**His New Pamphlet.**

Our Paris correspondent sends the following: Mgr. Capel, the Catechist of Disraeli's "Lothair," is at present in Paris superintending the publication of a French edition of his new pamphlet, "Great Britain and Rome," which is making no little stir in Catholic circles in England and on the Continent. Mgr. Capel passes for a man singularly well informed on matters relating to the diplomatic relations of the Holy See. This circumstance, coupled with the fact that he is known to have been for some time past meditating a journey to the United States, gives the eloquent English ecclesiastic a peculiar interest to all Catholic and even non-Catholic Americans. I called on Mgr. Capel yesterday, in the hope of gleanings some information as to the rumored intention of the Pope to leave Rome. He received me with great courtesy, and made no objection to replying to the questions I put to him.

"You will of course understand, however," says he, "that I am speaking without authority and expressing only my personal opinions. What are the questions you particularly wish information about?"

Correspondent—I should like an expression of opinion upon the present position of the Papacy in its relation to the Christian Powers, and especially in relation to the Italian monarchy.

Mgr. Capel—I have reason to believe that the European Powers are awakening to the necessity of the Pope being assured more perfect independence than he enjoys at present. The Vatican must be independent, and assured of being able to communicate at all times and under all circumstances with the members of the Catholic Church. King Humbert's government professes to protect the Vatican, but what reliance can be placed on a Power which is powerless even to protect the remains of Pius IX. from insult? The Pope is at present not safe in the Vatican. His authority is no longer respected, and when people cease to respect authority, believe me, they are not far from wishing to enslave it. I can quite conceive the possibility of cases arising which would compel the Pope to flee from Rome unless the great Powers agree to guarantee his inviolability. Such a position as he now has is surely intolerable. Let us imagine an extreme case—the outbreak of war, let us say, between France and Italy. How could the Catholics of Europe and America be able to hold personal communication with the Pope? You may be aware there are many things which require personal and direct arrangement with the Holy Father. That this may be certain, Rome must be secured to the Vatican. Civita Vecchia and the territory adjoining must be proclaimed neutral ground and placed under the surveillance of the European Powers, and King Humbert must choose a new ally.

Correspondent—Have you reason to believe that (as I am privately informed) negotiations are now in progress between the Quirinal and the Vatican which may lead to the convocation of a European Congress to settle the Papal question?

Mgr. Capel—I am quite unable to give you any information upon that point.

Correspondent—In the event of the Pope having to leave Rome, have you any idea where he would take up his residence?

Mgr. Capel—I cannot, of course, speak with certainty on such a point. The papers are talking a great deal of Salzburg. My impression is, however, that His holiness would choose Malta.

Correspondent—You, monsignor, are in an excellent position to tell me how such a course would be regarded by the English Government.

Mgr. Capel—I have reason to believe that the English Government would be both pleased and honored to give hospitality to the Pope, and by so doing show that it is actuated by no narrow or exclusive spirit. I am sure that America would be equally glad to welcome him if he ever decided to go to the States. Ah! I long for the hour when we shall see Rome and America in friendly diplomatic relations with each other. There are, as you know, 7,000,000 of Catholics in the States. The presence of a Papal nuncio could not but be acceptable to them, and would even be a good to the whole American community. Liberty is the basis of government in the States, but liberty untempered by the constant presence of visible authority is liable to degenerate into license. A Papal nuncio would be a striking symbol of spiritual authority and a most salutary influence.

Correspondent—Have you abandoned your intention of going to lecture in the United States?

Mgr. Capel—No; my journey is only postponed. I have given my friends in Chicago a formal promise to deliver a series of lectures there on art, and am also pledged to visit Philadelphia.

Correspondent—The Italians with whom I have spoken on the subject have declared that if once the Pope was imprudent enough to leave Rome he would never return to it.

Mgr. Capel—Those Italians spoke in ignorance of historical facts and teachings. Popes have left Rome ere now, but they have returned to it. Popes have held the Papacy in still established in the Vatican. If the Pope was again to leave the Vatican, rest assured it would not be for long. Can you suppose that the adjoining nations—Austria, for instance, or even Germany—would stand by unmoved nor stir a finger to restore the Papacy to its old position? No. The Pope would return, even though his departure had been followed by a revolution and his leaving would be fraught with disadvantage only to Italy. Does it not seem foolish that Italians can be so blind to the benefits they derive from the presence of the Pope at Rome? To look at the matter from the lowest commercial standpoint, think of the money and business it brings to Italy every year. The first person to suffer by the Pope's departure would be King Humbert. He would have to follow him instantly. What would then follow? I do not pretend to be able to foretell. Let us suppose as a consequence the introduction of universal suffrage in Italy. I say that even then universal suffrage would call the Pope; for though people

**often forget it, the great man of the Italian nation is Catholic.**

**THE CENSUS.**

The revised summary of the census of 1881, which was laid on the table of the House of Commons, gives the total population of Canada as 4,324,810. It also gives the following totals for the various provinces to which we append by way of comparison the figures of the previous census:

Province	1881	1871
P. E. Island	108,881	94,021
Nova Scotia	440,572	387,800
New Brunswick	322,233	285,594
Quebec	1,359,027	1,191,516
Ontario	1,923,228	1,620,851
N. West	13,959	12,145
British Columbia	49,459	33,586
The Territories	56,446	60,500

The following are the populations of the various census districts of Ontario, which also compare with the figures given by the census of 1871:

District	1881	1871
Glengary	22,221	20,524
Cornwall	9,904	7,114
North York	13,294	11,873
St. Catharines	20,598	18,777
Prescott	22,857	17,777
Russell	25,082	18,344
Ottawa (city)	27,412	21,545
S. Grenville	13,329	13,197
N. Grenville	13,350	13,300
Carleton	24,689	21,730
Brockville	12,514	10,475
S. Leeds	12,206	20,716
S. Lanark	20,632	19,190
S. Renfrew	19,042	14,355
N. Renfrew	20,965	14,833
Frontenac	14,993	16,250
Kingston (city)	14,091	12,407
Lennox	16,314	16,396
Addington	23,470	21,312
West do	16,984	20,226
East Hastings	17,313	17,392
West Hastings	17,400	14,365
North Hastings	20,479	16,607
East Northumberland	22,299	21,750
West do	16,984	17,328
East Peterborough	23,956	21,730
West do	13,301	11,767
East Durham	18,710	19,064
West do	17,555	18,316
North Victoria	20,813	19,244
South do	18,790	17,407
Muskoka	27,204	6,919
North Ontario	20,378	19,923
South do	28,434	25,967
Toronto	86,414	56,992
East York	19,269	21,142
West do	18,884	16,090
North do	24,502	24,262
South Simcoe	26,891	23,670
North do	49,238	33,719
Peel	16,378	16,369
Carleton Place	16,500	16,500
Welland	26,152	20,572
Niagara	3,445	3,693
Monck	17,145	16,179
Lincoln	22,963	20,672
Halton	18,619	19,042
South Wentworth	14,993	14,638
North do	15,998	16,245
Hamilton	35,961	27,716
Haldimand	21,919	22,696
South Wellington	22,408	21,408
Centre Wellington	22,265	21,118
North do	25,870	18,740
South Grey	21,127	18,622
East do	29,628	22,193
North do	23,334	18,580
North Norfolk	17,219	15,390
South Norfolk	21,975	20,766
South Brant	11,894	11,493
N. Waterloo	21,754	20,996
Haldimand	19,042	19,042
West Elgin	14,214	12,965
East Elgin	28,147	20,870
S. Oxford	24,732	23,678
N. do	25,361	24,559
Middlesex	21,496	20,163
W. do	21,239	21,519
London	19,746	15,826
S. Perth	20,778	21,158
N. Perth	36,207	25,477
S. Huron	42,616	21,947
Centre Huron	28,474	22,791
N. Huron	27,103	21,862
S. Bruce	39,803	21,332
N. Bruce	24,971	17,183
Brantford	27,102	20,701
Lambton	42,616	21,947
Kent	35,626	29,836
Essex	49,965	32,997
Algonia	20,320	7,018

**Making a Beginning.**

Remember in all things that if you do not begin you will never come to an end. The first step is the most important. The first seed set in the ground, the first shilling put in the savings bank, and the first mile travelled on a journey are all important things; they make a beginning, and therefore are a promise, a pledge, an assurance that you are earnest with what you have undertaken. How many a poor, idle, oring, heretating outcast in our creeping and crawling way through the world who might have held up his head and prospered if, instead of putting off his resolutions of amendment and industry, he had only made a beginning!

A Sister of the Congregation of St. Paul, stationed at Tokio, writing to a friend in France, gives some interesting details in regard to the work done by her community in Japan. "As soon as we came here, the people hastened to bring us their children, but as it had been agreed that we should receive none but pagans, and not begin our classes till the end of the vacation of the Government schools, we had to put many off. As to the sick, we received them at once; the very next day after our arrival they began to come, and very soon flooded us in our crowds. Sisters were even sent for from distant places to visit those that could not travel. The Japanese have a great regard for the practice of medicine; hence the most efficacious means of gaining their souls is to take care of their bodies. God seems to bless the remedies we use; all the sick whom we attend get well in a short time. The first person cured had already spent much on doctors and medicines; he was so delighted at his speedy recovery that he at once began to preach in favor of a religion that sent bodily relief to such a distant people. The whole village listened to him, and many demanded instruction at once, and numerous dying children have received from our hands the passport for heaven."

**Maine News.**

Hop Bitters, which are advertised in our columns, are a sure cure for ague, biliousness and kidney complaints. Those who use them say they cannot be too highly recommended. Those afflicted should give them a fair trial, and will become their enthusiastic in praise of their curative qualities.—Portland Argus.

**A Cure At Lourdes.**

On the 21st December, in the Church of St. Andrea delle Fratte in Rome, a solemn Triduo was held in fulfillment of a vow made at Lourdes as a thanksgiving for a cure obtained there on the 8th of September, and for two days visited the Grotto and recited the usual prayers without an apparent improvement. But on the third day, after receiving Holy Communion in the crypt of the Basilica, she went into the bath reserved for women, and boldly plunged into the icy cold water, in which she remained during the space of an "Ave Maria," and a "Memorare." Her faith received its reward, and she came out of the water entirely cured. From that hour to this she has had no return of her illness; and whereas for five years she had been unable to walk or even rise from her chair without fainting away from pain and weakness, she can now walk and drive without the least fatigue, eats and sleeps well, and is, in fact, entirely restored to health. She is extremely anxious that these facts should be made known in England, imploring the reader for a prayer for the conversion of the rest of her family.

**A Spiritualist's Opinion of the Protestant Sects.**

The Chicago Religio-Philosophical Journal a spiritualist paper, bears this testimony: "If the agitation of thought is the beginning of wisdom, the churches are rapidly moving in the right way. They are torn and disjointed because they have no common measure of the truth. The Bible is the common property of Christians, but the Presbyterian Bible, the Methodist Bible, the Unitarian Bible, are different colored goggles of sectarianism and in a strangely contradictory manner. They are united and strong and present a bold aggressive front. There is never a wall of despair over unfilled churches; never a cry from vacant pulpits, never a feeling of jealousy, envy, or internal strife. Go where you will from the Atlantic to the Pacific, you will find the most valuable grounds in the various cities, and the bell calling in the cold grey wintry morning, responded to by crowds of eager devotees. Confessedly, Protestantism has nothing to offer in opposition. It crumbles and disintegrates, and fritters away its strength in personal quarrels, or over impalpable differences of doctrine. A true and pure Spiritualism is the only safety against the encroachments of Catholicism on the one hand and Materialism on the other. A Spiritualism which shall gather under its banner the culture and intelligence of the age, and become its exponent. All that is true in Protestantism belongs to Spiritualism, the dogmatic part is perverted Catholicism. There can be no union between the right of protest, which presupposes the right of absolute free thought and dogmatism. Protestants attempted the union and have failed. We may mourn over its failure, but the end will surely come."

**Hard Lumps in Breast.**

Dr. R. V. Pierce, Buffalo, N. Y.: *Dear Sir*—I wrote you some time ago that I had a cancer. There was a large lump in my breast as large as a walnut, and had been there four months. I commenced taking your "Golden Medical Discovery," "Favorite Prescription" and "Pelle's" in June, and the lump is gone.

Yours gratefully, Mrs. R. R. Clark.  
Irrvington, Mich.

Two clergymen of Fauquier, Va., went into court with their disquisitions as to ownership of a \$3 calf. Each owned a calf which he claimed was the mother of the calf. The Justice went with the Jury and litigants to a pasture, where the two cows were let loose for the younger to choose between; and the question was so quickly and unmistakably settled by the brutes that the jury gave a verdict without further hesitation.

The brightest flowers must fade, but young lives endangered by severe coughs and colds may be preserved by Dr. Thomas' *Electric Oil*. Croup, whooping cough, throat and lung affections of all kinds, and all other ailments of the chest, are relieved by this sterling preparation, which also remedies rheumatism, pains, sores, bruises, piles, kidney difficulty, and is most efficacious.

**By Universal Accord,**

AYER'S CATHARTIC PILLS are the best of all purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by physicians and their practice, and by all civilized nations, proves them the best and most effectual purgative pill that medical science can devise. Being purely vegetable no harm can arise from their use, and being sugar-coated, they are pleasant to take. In intrinsic value and curative powers no other Pills can be compared with them; and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are especially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure. If timely taken, they are the best and safest physic to employ for children and weakened constitutions, where a mild but effectual cathartic is required.

**Dispepsia.**

That all prevalent disease of civilized life, is always attended with disordered sympathy and bad secretions, and that the remedy is better adapted to its cure than Burdock Blood Bitters taken according to special directions found on every bottle.

Everyone's writing, like everyone's face, differs from every other, and to help these idiosyncrasies the Esterbrook Steel Pen Co. provides a varied assortment of pens to suit every style of writing, from the finest Italian pen to the broad pen engrossing.

A Connecticut jury set aside a will which had been made by a spiritualist. The ground of this verdict was that a person who is a spiritualist is necessarily insane. The parties interested in the will appealed the case, one of the chief grounds of appeal being that the jury was composed chiefly of congregational deacons who were prejudiced against spiritualism.

**No Marriage in the Evening.**

Bishop Janssens of Natchez writes to his people: "In future we forbid marriage to be celebrated in the Church after dark, on account of the great concourse of people which is wont to assemble at such hour and on such occasion, entering the Church and behaving as if it were a public place of amusement, not regarding the respect due to our Lord in the Blessed Sacrament, and the reverence which at all times becomes the House of God. And we heartily desire marriages to be celebrated in the morning, with Nuptial Mass, as the Rubrics of the Church suggest. How beautiful and truly Christian when Catholics, at the foot of the altar, in presence of our Blessed Lord, pledge each other love and fidelity, and then in Holy Communion receive the same Lord, that He, who deigns to descend in the hearts of the husband and wife newly married, may unite their hearts the closer in love, in truth and in holiness."

**A Case of Consumption.**

CHESTERFIELD, N. H., March 26.

GENTLEMEN—I feel in duty called upon voluntarily to give my testimony in favor of DR. WISTAR'S BALSAM OF WILD CHERRY. I was taken sick last October with a lung complaint, accompanied with a very serious cough, and after having been treated a number of weeks by the best physicians, they gave me up as an incurable case of consumption, and for about six weeks my friends expected I might die any day, having entirely despaired of my recovery. At this time I read the advertisement and certificates of the WILD CHERRY BALSAM, and was induced to try it myself. I have taken five bottles, and from the commencement I have been gradually recovering. My cough has now entirely ceased. I have regained my flesh and strength, and am feeling quite well. I attribute the cure to DR. WISTAR'S BALSAM OF WILD CHERRY, as I have taken no other medicine since I commenced taking that.

Very respectfully yours, Mrs. MILA S. SMITH.

GENTLEMEN—Mrs. Smith gives me the foregoing certificate of the efficacy of your medicine in her case. She is an acquaintance of mine, and took the BALSAM on the strength of my certificate, which she saw in the papers. Her story is literally true.

Yours truly, W. H. JONES.  
50 cents and \$1 a bottle. Sold by dealers generally.

COQUETING WITH CONSUMPTION.—Some people, troubled with coughs since absolutely to coquet with consumption—now encouraging it by a total neglect of medicine, and again attempting to stave it off with ill-chosen remedies, eradicate it at much wiser to eradicate it at the outset by using Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. Promptitude in the use of this medicine cannot be too strongly urged upon those consumptively inclined, in a climate so severe during the winter as our own. The public generally as well as the medical fraternity, is acquainted with the value, as remedy for lung and throat troubles, of the purified oil of the Cod's liver. United with it in this standard Emulsion are the finest tonics in existence, namely, lime and soda hypophosphites, of which the chief component, phosphorus, is an incomparable nutrient of the blood and invigorant of the system. Nothing builds up a broken-down system and enables it to resist the inroads of pulmonary disease like this leading preparation. Coughs, colds, asthma, bronchitis, soreness and weakness of the chest, are among the bodily troubles which it overcomes, and in scrofulous affections it has been used with great success as a remedy. Sold by all druggists, at 50 cents and \$1.00 per bottle. Prepared only by NORTHROP & LYMAN, Toronto, Canada.

**By Universal Accord,**

AYER'S CATHARTIC PILLS are the best of all purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by physicians and their practice, and by all civilized nations, proves them the best and most effectual purgative pill that medical science can devise. Being purely vegetable no harm can arise from their use, and being sugar-coated, they are pleasant to take. In intrinsic value and curative powers no other Pills can be compared with them; and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are especially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure. If timely taken, they are the best and safest physic to employ for children and weakened constitutions, where a mild but effectual cathartic is required.

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