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"GRATTAN'S PARLIAMENT."

The harp that mute on Tara's wall
Has hung these many years,
Now wakes from its lethargic thrail,
And, as it wakes, it hears,
In lieu of all the former sighs
That with its echoes blent,
A people's magisterial cries
For "Grattan's Parliament."

cross its silent strings there steals
The spirit of the past,
Jutil each chord responsive feels
The day has dawned at last;
and now, as if some master's hand
The harp its touch had lent,
ts notes re-echo the demand
For "Grattan's Parliament,"

O'er Ulster's hills its song floats clear,
Through Connaught's vales it rings,
and Manster leaps with joy to hear
The music Leinster issues;
By feuds and factions nevermore
Shall its accord be rent,
And England must perfore restore
The Irish Parliament.

—Boston Republic

ARCHDIOCESE OF TORONTO.

CONTINUATION OF THE LECTURE OF THE

ARCHBISHOP ON THE DIFFERENCE OF WORSHIP BETWEEN CATHOLICS AND

His Grace commenced by asking the question, Is the prophecy of Malachy to te fulfilled, "That from the rising of the sun even to its going down my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation, for my name is great among the Gentiles, saith the Lord of Hosts." (Mal. 1st chap. 11th verse.) Malachias was a true prosaith the Lord of Hosts." (Mal. 1st chap.
11th verse.) Malachias was a true prophet and classed as such even in the Protestant Bibles. The prophecy of Malachias must be fulfilled daily by offering up the Holy Sacrifice, which is commonly called the Mass. God was worshipped in the beginning of creation by sacrifice. Adam offered sacrifice, so did Noah, Abraham, Moses and the High Priests of the old law, by the command of God himself. A sacrifice is offered for four ends—1st. A sacrifice of adoration, to give the homage due to Him as for four ends—lst. A sacrifice is offered for four ends—lst. A sacrifice of adoration, to give the homage due to Him as God our Creator and Redeemer, on whom we depend for life and everything we enjoy. 2nd. To give Him thanks for the numberless favors that we are continually receiving from Him. 3rd. As a sin-offering to ask pardon for our sins and many transgressions and to appease His wrath justly enkindled against us. This is also called a propitiatory sacrifice. 4th. A sacrifice of impetration, to obtain for us the graces and blessings that we stand in need of. These four ends of sacrifice are attained by the Holy Sacrifice of the Mass. A sacrifice is accomplished in various ways—an internal sacrifice and an external sacrifice. An internal sacrifice means an offering of the heart to God—a change from sinfulness to contrition and sorrow for our sins—as David says, "A sacrifice to God is a contrite and humble heart, which O God thou wilt not despise." Again, we have a sacrifice of praise—"Offer to God a sacrifice of praise—"Offer to God a sacrifice of praise and nay thy your to the Mast. despise." Again, we have a sacrifice of praise—"Offer to God a sacrifice of despise." Again, we have a sacrifice of praise—"Offer to God a sacrifice of praise and pay thy vows to the Most High and call upon me in the day of trouble and I will deliver thee and thou shalt glority me." (Psalm 49th chap., 11th verse). External sacrifice is the offering up of some external thing to God, either by destroying it or by changing it, or by devoting it entirely and exclusively to the service of God. Animals were killed in sacrifice to God, to show that our lives are in His hands, as the lives of the animals are in ours. A sacrifice of the loaves of proposition that stood on a sacred table in the Tabernacle before the Lord, to show that His people were before Him as that bread on the table. A sacrifice of the emissary goat mentioned in Leviticus (16th chap. 10th verse), where we read that the priest shall present the emissary goat alive before the Lord that he may pour out prayers upon him and let him go into the wilderness. This represented a sin-offering, which Christ made of Himself, and bore them into the wilderness of sorrow and suffering. In the Helle Secrifice of the Mass all the ele-Himself, and bore them into the wilderness of sorrow and suffering. In the Holy Sacrifice of the Mass all the elements of a sacrifice are present. We have a High Priest to offer the sacrifice and a victim to be offered. The High Priest is no other than our Lord Jesus Christ Himself, who is a priest forever according to the order of Melchisedech. The victim is our Lord who immolates Himself to His eternal Father. Christ in heaven is our victim, as seen by St. John heaven is our victim, as seen by St. John
—"And I saw and behold in the midst of
the throne and of the four living creatures and in the midst of the ancients a the throne and of the four fiving creatures and in the midst of the ancients a lamb standing as it were slain." (Apoc. 16.) Christ our great High Priest is always interceding for us, showing the wounds He received in redeeming us. But there must be an external sacrifice on earth, to show forth the death of the Lord till he comes. This Christ provided for after his Last Supper, as we have seen in the last lecture—the immolation or sacrifice of bread and wine, and the giving it to His apostles to eat and drink. This was a sacrifice offered and consumed. But does not St. Paul say (Rom. 6 9), Christ dieth no more. Yes, no more, a bloody and painful death in His flesh, but he can die mystically

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or seemingly in the separate consecra-tion of the Bread and Wine. The blood, as it were, separate from His Body, as each is consecrated apart to denote the shedding of blood from the body. Christ is whole and entire in His gloritied state is whole and entire in His glorified state under the appearance of each, and this is a true sacrifice offered to God at the consecration of the Mass. This twofold confecration is by the institution of Christ so essential to the sacrificial act, that if there were only the consecration of the Bread, or only the consecration of the Wine, our Lord would indeed be present, but not as a sacrifice, as the mystical immolation of the sacrifice of the Cross would not be complete or shown forth. This sacrifice is immolated on an altar, for an altar supposes a sacrifice, and a sacrifice supposes a priest. Now we have these three things in the new

Priests of the new law as the Priests of the old law have their personal and peculiar graces. This sacrifice does not detract from the great sacrifice of the cross, because it derives all its efficacy from it and honors it by mystically renewing it. It is, as it were, a conductor to draw from the source of all grace and mercy, grace and mercy to our souls. "As often as you do this you show forth the death of the Lord till He comes," renewing it mystically in remembrance would offer back to the king, out of love and gratitude, all the treasures that the king bestowed. The best method of assisting at the Holy Sacrifice is first to form the intention of joining our Lord and His minister at the altar in offering up to the eternal Father the victim of our salvation, His Son our Lord Jesus Christ. 2nd. To assist at the mass as you would have assisted with the Blessed Virgin as St. John and the pious women did when standing at the foot of the cross on the Hill of Calvary, and (3rd.) To offer it up for the four great ends of the sacrifice which we have mentioned above. There are prayers to be said

above. There are prayers to be said during the mass in all our Catholic prayer books, which if they be followed piously will assist with great profit per-sons at the Holy Sacrifice of the mass. When the priest stands at the foot of the altar, pray with him that your sine the altar, pray with him that your sins may be forgiven, when he ascends the altar pray again When he says "Kyrie Eleison" cry out Lord have mercy on me. When he says the Gloria, glorify God with him. When he prays to God through the intercession of the saints pray with him. When he reads the Epistle and Gospel read them correspondingly in your prayer books, say the

pray with him. When he reads the Epistle and Gospel read them correspondingly in your prayer books, say the creed with the priest, also offer up the bread and wine with him. When he washes his hands pray to God to cleanse and sanotify your soal that you may worthily assist at the Holy Sacrifice. Read the prayers and other acts preceding the consecration, and at that awful moment, when the bell rings to give notice, prepare for the coming of Christ with contrition and faith in His Divine power. When the consecration of the bread is complete and when the priest kneels in reverence to adore the Sacred Host, say in love and faith with St. Thomas "My Lord and my God." You should have the same feelings of reverence and love at the consecration of the Sacred Chalice, and when elevated adore the Sacred Blood in its glorified state, but essentially the same

elevated adore the Sacred Blood in its glorified state, but essentially the same that redeemed the world. Continue then to offer to God the sacrifice of His Divine Son, pray for all those who have gone before you in the sign of salvation and the peace of our Lord. Repeat the Lord's Prayer, the best and most beautiful fell prayers. ful of all prayers, because it was com-posed by Christ Himself. Then pray that the Lamb of God who takest away the sins of the world forgive you your

sins also. Then when the priest is about to receive the Sacred Host and Chalice and says to God he is not worthy to receive Him, striking his breast at the same time, if you are about to receive pray also to God to purify you and make you less unworthy to receive the Bread of Life that came down from Heaven to sanctify and nourish our souls with Divine Grace. If you are not to receive communion, receive it at least spiritually, wishing you were worthy to receive Him. The Great Sacrifice is then finished, wishing you were wortby to receive Him. The Great Sacrifice is then finished, thanksgiving prayers are recited. The Benediction of the prest given. The Gospel of St. John is read and mass is finished. This is the synopsis of our Holy Sacrifice of the new law and the method of assisting at it. On Sundays and holidays there is a sermon from the Gospel. We have not time this exening

altar, for an altar supposes a sacrifice, and a sacrifice supposes a priest. Now we have these three things in the new law, we have a sacrifice, a priest. Now we have these three things in the new law, we have a sacrifice, a priest. Now we have these three things in the new law, we have a sacrifice, a priest of a sasting at it. Os Sundays and we have the same victim, but the mode of offering is different (and the same High Priest). We have said the manner of offering is different, which is a non-essential. Christ offered Himself on the Cross in person, in His mortal flesh, in what He, after his ascension, clothed with immortality. In the Mass he offers himself mystically, through His ministers, the priests of the new law. On the Cross there was real suffering and real shedding of blood, In the Mass there is a mystic suffering and real shedding of blood, In the Mass there is a mystic suffering and death, showing forth the death of the Lord till He comes. For this purpose Christ ordained His apostles after His Last Supper, saying to them, "Do this in remembrance of me," and whatever charge or ordinance He gave to His apostles, He gave them the same power to transmit it to their succors, that there might be a continual sacrifice in His holy Church, which is His Kingdom on earth. When, therefore, the priests are consecrating the total out of the consecration of the tribe, an ancient Seator of the consecration of the consecrati from it and honors it by mystically renewing it. It is, as it were, a conductor to draw from the source of all grace and mercy, grace and mercy to our souls. "As often as you do this you show forth the death of the Lord till He comes," renewing it mystically in remembrance of Christ. This no more detracts from the sacrifice of the cross, than that one would offer back to the king, out of love and gratitude, all the treasures that the king hestowed. The best method of aserned by chiefs of their own choice. In course of time the Clan-na Gael were holding high festival

in the halls of Tara. A stranger appeared among them unarmed and devoid of worldly retinue. He broke a religious law of the land, and he boldly told the assembled chiefs that their religion was law of the land, and he boldly told the assembled chiefs that their religion was false, and that he came to preach to them the only true and saving fatth, the creed of a crucified and risen God. Had Pattrick spoken thus in any other land, his mangled limbs would have glutted human vengeance and brutish appetite. It was not so in Ireland. The men of the Cianna. Gael loved free speech. Gifted with lofty minds, they were not accustomed to combat argument with brute force, as is the custom in the land of the open bible, as England is styled by her admirers. The Cianna-Gael listened to the words of Patrick, and they, whom the Rome of the Emperors could not subdue, bowed their heads and gave their hearts to the Rome of the Popes.

Unique among the nations of the earth, Ireland was converted in the lifetime of her apostle, without a single drop of martyrs' blood crimsoning her baptismal robe. In this did Ireland prove her claim to be an Isle of deetiny. Patrick had scarcely gone to his eternal reward when sanctuaries and schools overspread the land, clans vied with each other in founding seats of learning and retreats of holiness

land, clans vied with each other in founding seats of learning and retreats of holiness and religion. Scholars from
all parts and of every degree flocked to
the Irish schools, to learn from Irish lips
and from Irish example the refinements
of civilization and the higher grandeur of
a perfect religion, and let it never be forgotten, Irishmen, your fathers were the
first that ever established free schools, and
Ireland the only nation in the world that Ireland the only nation in the world that Ireland the only nation in the world that gave to strangers not only education but food and raiment without fees of any kind. Ireland was truly an island of saints. Her missionaries, crossing the seas, penetrated the forests of England, Gaul, and Germany, climbed the Alps and crossed Carpatian mountains, everywhere teaching and preaching the civilization and the faith of Christ. The light that came from Rome was flashed back to her very gates. Then came a change. The sea rovers of the Home was massed back to her very gates.
Then came a change. The sea rovers of the
North coveted the beautiful isle, and for
three hundred years Ireland beheld a succession of bloody encounters with these
barbarians, till at last Brian rose and by

forcing a union of the clans, hurled the Scandinavians into the sea and so utterly defeated them, that not only Ireland, but all Europe was henceforth free from their depredations. Ireland was the only nation that successfully resisted the Scandinavians. But the hour of agony was at hand when Dermot brought the Norman invader.

invaders.

Many of these warriors after a short time fell before the shrine of Irish beauty and soon became more Irish than the Irish themselves.

soon became more Irish than the Irish themselves.

Then came a new era of bloodshed when the British binebeard and his harlot daughter Eizsbeth tried to shake the spiritual supremacy of the Pope. The clans forgot their quarrels and fused into one, but too late. He reverted to the penal laws, the great famine which devastated such large numbers of the faithful Irish and caused them to flee from the land they loved so well. Those exiles are destined to be the deliverers of Ireland from bondage. They increased and multiplied in the various colonies until their power is now recognised. The lecturer severely condemned the atrocious coercion laws, Buckshot Forster coming in for a share of odium, who, he said, like Jonas, was thrown overboard from the Cabinet, and he and his unclean henchmen relegated to political obscurity. Thus after 700 years of resistance to English usurpation, in spite of fire and sword, famine and pestilence, and the most nefarious laws hell could devise for her destruction, Ireland stands defiant and unconquered to day; Ireland's destiny in future is nawards and conwards. and the most nefarious laws hell could devise for her destruction, Ireland stands defiant and unconquered to day; Ireland's destiny in future is upwards and onwards, but before the goal of yictory is reached a battle has still to be fought with courage and perseverance, in which it is the duty of Irishmen in Canada to take part; therefore, he impressed on all the necessity of union. Mr. Parnell with this object in view had molded the numbers and intelligence of the Irish people into a solid and organized body called the National League exist in every part of the Island, controlled by and in communication with a Central Council in Dublin. The Council is the brain and the Branches the nerve force of the Irish National League. Nothing can happen in the most remote district without being communicated to the Council, and the wishes of the Council are immediately transmitted to all parts of the country. By means of the League the people have been drilled up to the efficiency of a Macedonian phalanx in their constitutional struggles for their legitimate rights. Now, if oray ization is necessary for the people in when it is of equal importance to the Irish in the greater Ireland beyond the seas. It was determined, therefore, to establish three great Leagues, each a distant wing of the Irish-American army of Great Britain, America and Australia. It was intended that the National League of America should embrace the Irishmen of Canada; all men, therefore, are reof America should embrace the Irishmen of Canada; all men, therefore, are re-

quested to co-operate with their American cousins. He read extracts from the platcousins. He read extracts from the plat-form of the League, one of which was in-favor of discriminating against English goods. He said there was no tresson in this, Sir John Mac-donald having set the example by having, in a most effectual manner, dis-criminated against the importation of English goods. The National League of any law of the dominion. The Irish National League has only the one object National League has only the one object in view—to establish the legislative independence of Ireland. Religious differences have no place in the ranks of the Irish National League. The great leader is an Episcopalian. The treasurer in Ireland is a member of the Society of Friends. The Treasurer in America is the pastor of St. Patrick's Church, De the pastor of St. Patrick's Church, De-troit, Rev. Dr. O'Reilly. On the muster roll are not only priests but mitred princes of the R. C. Church, able and devoted ministers of the Episcopalian, Presbyterian and Methodist doctrines, Laymen of all creeds and political camps, all can meet on the platform of the all can meet on the platform of the League. There is in connection with the League a distinct fund, known as the Parliamentary Fund. Political contests cannot be carried on without funds. The people at home have made great sacrifices, but unfortunately their means are small; therefore, it is a duty devolving on all Irishmen to assist them. Ireland

on all Irishmen to assist them. Ireland's best and truest representatives are to be found among those who live by the labor of their brains. We cannot expect them to spend, in Ireland's cause, their hardcarned money. In her poverty, then, Ireland turns to her expatriated children for financial aid in maintaining an electoral contest and recompensing her sterling representatives. The first to respond in this connection was His Grace Archbishop Lynch, of Toronto, who has warmly endorsed the mission to raise a Parliamentary Fund in Canada, to send Parnell to Parliament with eighty or Parliamentary Fund in Canada, to send Parnell to Parliament with eighty or ninety followers, who will force the rectoration of Grattan's Parliament, or make British party Government a hope-

At the annual meeting of the Papal Zouave Society at Montreal on Sunday, a motion was adopted protesting against the usurpation of the Italian Government in depriving the Pope of his temporal author ity as sovereign of Rome and Papal States, and assuring His Holiness of their devotion to the Holy See.

The recent expulsion of Austrian Poles from Prussia promises to lead to a series of excited debates in the Reichstath. Strong feeling exists in favor of adopting retaliatory measures against Germany.

ST. MARY'S CHURCH, HILL STREET.

This neat structure, situated in the southern part of London, has lately been repainted and otherwise improved, presenting a remarkably attractive as well as becoming appearance both inside and outside. His Lordship Bishop Walsh, during his visit last Sunday, took occasion to speak in a highly complimentary manner of both pastor and people for the zeal they have evinced in contributing so liberally of their time and means to beautify their place of worship. The church is under the pastoral charge of Rev. L. Dunphy, who is indefatigable in attending to the spiritual wants of those committed to his care. A notable feature, also, on last Sunday, was the excellent singing of the choir. Miss Farrell, the talented organist, deserves credit for having brought her little band of choir singers to such a high state of efficiency. high state of efficiency.

CATHOLIC FRESS.

Boston Pilot.

The New York Evening Post finds the secret of Parnell's power to frighten and influence England in his imperturbability and in the fact that he has "contributed to English politics the very puzzling phenomenon of an Irish agitator who almost equals Lord Hartington in defiance. He accordingly gets a kind of hearing which was never accorded to O'Connell and excites a vague terror about Ireland in English minds which has not been felt since the armed Irish volunteers demanded legislative independence close on the end of the American war."

"What is an Archdeacon?" asks a re-

"What is an Archdeacon?" asks a respected contemporary. An Archdeacon is an English churchman who seizes the opportunity of preaching in Westminster Abbey a glowing panegyric of a great American general, and, without losing one moment, takes advantage of the advertisement and hurries to America to lecture for \$200 a night. He probably could not get five lectures at so many pounds apiece in England. This makes his harvest exceedingly rich. He is also an Englishman so ignorant or so disingenuous that when "What is an Archdeacon?" asks a receedingly rich. He is also an Englandan so ignorant or so disingenuous that when interviewed on the Irish question he un-blushingly says that Ireland is under exactly the same laws and government as

exactly the same laws and government as England.

The Duke of Edinburgh tried to save a sixpence last week by ofering to pay the hop-pickers on his Kentistate only a shilling a basket, the regalar price being eighteen pence. The thrifty prince whited till the work was all finished before trying to "skin" his workmen, but he made a great mistake, for they arose in their wrath and threatened summary punishment if he did not come down with the balance of the wages honestly due them. Thereupon the royal miser grew frightened and yielded to their demands. Strange how long it takes those German Guelphs to learn that you may with impunity rob an Englishman of his daughter, his sister or his wife, but when you touch his beer, or the sacred hops from which it is made, you arouse the British lion in all his majesty. lion in all his majesty.

Buffalo Union

The Pope proposed—and by Bismarck!

—as arbiter in the Spanish-German
wrangle regarding the Caroline Isles.
Thus a chapter of the history of the Mid-America recognizes the moral law that, when a man becomes a citizen of a State, he is in conscience bound to respect the laws of that State. Therefore, none would be called on to violate, in letter or spirit, world was appealed to, as an arbiter of World was appealed to, as an arbiter of international disputes.

Canon Farrar has come, lectured, and gone—and Buffalo survives. He read his MS. on Dante to a somniferous audience and gathered up the quarters. A bene-ficed clergymau of the Church of England, like Ward Beecher and other fashionable preachers, he whistles the doctrine of hell down the wind. And—like a well-fed Englishman-he can't see that Ireland Englishman—he can't see that Ireland has any grievance worth speaking of. Those who went to the Canon's lecture to hear English "as she is spoke" are now possessed of an "implacable" (short a) passion to elide their Rs, and to indulge in other improprieties of speech.

Catholic Review.

Catholic Review.

Our London correspondent, Oxoniensis, in noticing the awful mass of filthy literature which has recently been poured out on England and the world, recalls a rule of publication that prevailed in the Pontifical States when they were ruled by the Pope. It was not permitted to publish anything that a father could not read aloud in his family. Is there a single daily paper in America that makes that rule its guide? Yet there are men on the press, and responsible for it, too, who feel stung when these indecencies enter their own household. Meeting, one morning, a dozen years ago, the then well-known proprietor of the Morning Moon, he frankly told us that he had been almost paralyzed on taking up his paper that morning, told us that he had been almost paralyzed on taking up his paper that morning, fearing that by any chance it should reach his home and his young daughter before he could stop it. It was a serious matter when these brutalities were likely to corrupt his child; it was not of so much account when others read it.

Milwaukee Catholic Citizen. It is not necessary just now to settle upon the means of supporting Irish mem-bers of Parliament. The members afore-said must first be elected. All the funds said must have be elected. An internation raised ought to be put to present uses, viz: the capture of as many of Ireland's 105 seats in Parliament as is feasible. "Campaign funds" tell with wonderful efficiency. The more the Parnellites have

After six months' interruption the After six months' interruption the works have resumed. The wheels of falsehood go spinning around on axles well greated with the ul of venom. And lo! at the other end of the cable pours out

the old staple manufacture—the familiar "Irish outrage." This is election time. The Parnellites are putting in terrific work, and the funkey at the cable end has received his instructions.

London Universe.

A French novelist was fined 1000 francs, or £40, at Paris on Tuesday for having produced a work offensive to morality. The book was ordered to be seized at the publishers and he ksellers and destroyed. A little of the sternal legislation would be welcome here in London. We know one or two people we should like to see flogged at a cart's tail by decent journalists for the length of the Strand. The Salvation Army band might aptly supply the accompanying music.

The Earl of Carnaryon, "the Lord

Strand. The Salvation Army band might aptly supply the accompanying music.

The Earl of Carnarvon, "the Lord Lieutenant of philosophy and blarney," as Michael Davitt terms him, has been rubbing the burgesses of Darry with the grain. He spoke of their historic memories, their noble river, and their prosperous town; but the weather was no courtier, and did not allow him the chance of firing off a single piece of rhetorical fireworks in its honour. In one of the addresses presented to his lordship, reference to peace and good-will among all classes and creeds was made. Was this aly irony on the part of the man who drew up the document? Peace in a very hot-bed of faction, where truculent bigotry is a worshipped tradition! Good-will in the city of the apprentice boys! This is too rich. Really we can almost sympathize with his excellency. He has a hard card to play. He has tried to palaver the gentilities of Dublin, and to humbug the peasantry of the west, and now he is attempting to stroke down the Orangemen. We are irrepressibly reminded of Æsop's fable of the old man and the ass. Let his lordship betnink him in season of the sad result of that venerable party's too accommodating policy.

Catholic Columbian.

Catholic Columbian.

able party's too accommodating policy.

Catholic Columbian.

The influence of the confessional in obliging wrong-doers to repair as far as possible the evils they have done, was shown a few days ago, when Mr. Thomas E. Burke, a clerk in the employ of the O. & M. Railroad, in Cincinnati, received the following letter:

St. Alphonsus' Church, Grand Ave., St. Louis, September 13, 1885.

Mr. Thos E. Burke: The enclosed check conveys to you the sum of \$100 belonging to you. How, when, where and from whom it was obtained, I can not tell. Suffice it to say that a repentant sinner has brought it to his confessor that it might be returned to the owner. This is a substantial proof of the satisfying influence of the Catholic confessional. No doubt yourself and family are good Catholics. May you find in this event an additional reason to be good, practical Catholics. Please drop a line acknowledging receipt of check.

Yours, truly,

Louis Cook, C. S.S. R.

No one can gain absolution from a priest unless he promises to restore illgotten goods, if he is in possession of any such, and to make good any damage he has done his neighbor in any way. In fact, he has to agree to square up all his past life and to live blamelessly for the future, before he can get pardon for his sins. The confessional is truly a great institution!

institution!

CATHOLIC NOTES.

Up to the first of Oct. there had been 106 visits to the shrine of St. Anne de Beaupre this year as compared with 80 up to the same date last year.

The vicariate of Natal has just suffered a severe loss by the death of the Rev. Andrew F. Welsh, O. M. I., a pious and zeal ous missionary. May he rest in peace, Cardinal Newman is engaged upon a

reply to the series of papers from the pen of Principal Fairbairn which have recently appeared in the Contemporary Review under the title of "Catholicism and His torical Criticism.

under the title of "Catholicism and filstorical Criticism."

Strong efforts are being made in Catholic circles, in Chicago and vicinity, to raise funds which will enable the Archbishop to purchase the half finished palace which the late Wilbur F. Storey had intended to use as a residence. The building is to be converted into a convent and young girls' academy. The movement is said to meet with liberal response.

A common estimate of the Catholic population of the world is 150,000,000. Mulhall's Dictionary of Statistics estimates it at 192,000,000. But, one of the most reliable authorities extant, the "Katholischer Mission Atlas," by O. Werner, S. J., published by Herder, 1884, whose calculations as regards the missions are mainly based upon returns sent in to the Propaganda from various missionary centres, gives the total number of Catholics on the earth as at least 214,370,000. This is borne out and bettered by another on the earth as at least 24,570,000. Inis is borne out and bettered by another eminent authority, Professor Juraschek, in the latest issue of Hubner's "Geographischstatiche Tabellen," 1884, wherein the total number of Catholics is reckoned at

218,000,000.

The tornado, which swept over Washington Court House, on the evening of September 8, 1883, caused great destruction to life and property. The Ohio State Register, published in the town, in its account of the storm says: "St. Colman's, however, suffers the most. They lose their old church near the cemetery. Their new church, at the corner of North and East Streets, is ruined, from the foundation up. The tower and spire are still standing, but cracked and damaged, and are thought to be unsafe. This was the largest church building in town, and was decidedly the most costly and the finest. The congregation suffers twice as much loss as any other."