LONDON, ONTARIO, SATURDAY, OCTOBER 27, 1888.

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THE CHRISTIAN CEMETERY.

An esteemed friend in Detroit has kindly furnished us with a report of the subjoined beautiful discourse recently delivered in that city by Rev. Thos. A. Hughes, S. J.:

In this solemn commemoration of all the faithful departed, so soon to be followed by a whole month of devotion to the Holy Souls, I should wish to consider with you the Christian Cemetery; the spirit of which is sumed up in two words, constantly repeated on the tombstones of the departed, "In Pace," that is to say, "In Peace." For this purpose, let me call your reverent attention to the Christian

tombstone. There are two things to be observed there; first, the Cross, always prominent and significant; secondly, the inscription, partly commemorative, partly supplications. Christian cemetery, at home there That Cross and the Instription show

THE CROSS.
The word "cemetery," taken from the Greek, means a sleeping place, a dor-mitory. As applied to a burlal ground, it is altogether a Christian word. For it is no wise a pagan idea that the dead are sleeping awhile, till, as the Gospel and Epistle tell us distinctly, they shall rise again. It is in the spirit of Christian faith, that the solder of Christ dying, does severed in Him here, shall separate no so, commending his spirit to God, as Christ dying said: "Father into Thy hands I commend my spirit." And then he leaves his body for a time in the tomb, other as Christ did; knowing that as God the Father would not allow the Sacred Body of His Holy Son to see corruption in the depart in Christ see eternal dissolution.

For that matter, every night the servant of Christ, according to the Christian idea, recollects himself, as if about to sleep in death. In the liturgy, every evening, when the Church completes her day's duty in what she calls Complin, one part of the choir sings, repeating the words of Christ dying. In manus tuas, Domine, "into Thy of truth;" and on this fundamental tone of our redemption, through the Cross of Christ, the retrain rises again from the other side: "I commend my spirit."

ONE MORE ASPIRATION AND RESPONSE follows, "Guard us. as the pupil of Thine Eye," "Protect us under the shadow of Thy wings;" and forthwith the antiphon of the last canticle that night, and, perhaps, for life, is intoned: "Save us Lord, waking; guard us sleeping; that, waking, it may be with Christ, and, resting, it may be in peace. Now, Thou dost dismiss, O Lord, Thy servant according to Thy word in peace.

During the night, should the Christian awake, and in the morning if he wakes and rises, he is instructed to accept of the additional moments or of the new day, as a special gift and a benign prolongation of the term of his life; till the final night comes at length, when he can work no more unto salvation, that nightfall of death, "when no man can work."

So that night descends at last; and he Christ. He lies in the hope of peace, and in the peace of this hope, that his soul will not descend into eternal perdition, and that even his body shall rise from corruption with Christ, who rising from the dead has been "the first fruits of them that sleep." His place of peace wherein his body rests, under the sign of the Cross placed upon his tomb, is called the sleep. ing place of the Christian Church, the Christian Cemetery.

THE CEMETERY'S SILENT SHADES.

During the Christian times, the ceme-tery gathered round the Church, And even when it is separated, as is generally the case at present, it does not miss the consecration which was due to. it: that follows it still, as if it were part of the Church's surroundings. Around the Church as the cemetery lay with its lines of eleeping inmates, it received from the Cross on the high steeple the tracery of those sacred outlines, which, pencilled by the rays of the sun, fell as a shadow on the Rood at early morn, moved round the cemetery as the day wore on, and lengthened over the holy graves with the deepen. the cross rests, conveyed there in the consecration of the ground; it has been multiplied there with purifying sprinklings; and graven in stone it rests over the head

Rightly so; for that body which rests there

any single cemetery. Who will deny that some lie there, whom the power of Christ's of his friends and a shake of the hand. grace in life preserved in purity, made to bloom in holiness, and culled flowering in perfection? "In every nation, "said St. Peter to Cornelius the neophyte," II perceive in very deed that God is not a respective of persons; but in every nation, bloom blessing! Again, upon the tearth into which he sinks has been hallowed by no blessing! Again, upon the tearth into which he sinks has been hallowed by no blessing! Again, upon the souls long living and peacefully dying in a Christian community, fondled by the holy Church, Mother of the Spiritual Communion of Saints! Oh! there is not a field which has not yielded its flower, nor is there a valley but has bloomed with its lily, to the honor of Him who says of Himself in the song of His love for souls. Himself in the song of His love for souls, "I am the Flower of the Field and the

Lily of the Valley?"

Behold they have not changed their faith from Him; and now, they nestle under the shadow of Him, who is the Saint of Saints. "Under the shadow of Him, whom their souls have loved, they have the their souls have and Him. have taken their place; and His fruit is sweet to their palate."

This is why we are so much at home in the cemetery's silent shades, not as if we found it a park, or made it a garden. We

UNDER THE CROSS OF CHRIST, close by the altar of Christ, as if we were us the whole spirit and design of the Cemetery where the Christian lies, awaiting the hour, when, as the Lord says, "all that are in their graves shall hear the voice of the Son of God."

close by the altar of Christ, as if we were kneeling by the grave of our mother! For it is not family, it is not race, no, nor the whole world of mankind which makes this religion of ours and hely communion of persons light, and deed, it is Christ of persons living and dead; it is Christ purchasing redemption by His Cross. And under this Cross and by this Altar, there where the sun, setting with us, shall rise, our exiled spirit can be at home, in desert

The Cross then is an inscription of faith, hope and charity upon the tomb. If no other inscription were there, that would speak volumes, that sign and that name, in which alone, said St. Peter, is it given to men to be saved. Palms or wreaths tomb, so neither shall the faithful that may be found to entwine that Cross; but it is the Cross they entwine; as victory is in it and through it alone. Without this Cross of Christ, there is no crown for men. So says the Apostle in the Epistle just read. "Thanks be to God who hath given us the victory through Jesus Christ, our

THE INSCRIPTION.

That is one part of the Christian inscriphands, O Lord;" and the other half ton. Generally speaking, family piety answers: Commend of spiritum meum, "I commend my spirit;" and the first repeats, insisting with fervor: "Into Thy hands, O Lord;" and the others answers as before: "I commend my spirit." Then the first side sounds a new note, that and point to that reverent supplication fundamental one of our redemption in Christ, whereon our hope rests, "Thou hast redeemed us," it says, "O Lord God the soul of N." Even devout persons say to his friends, "Oh! we shall never see pray more earnestly for those of whom they know something.

The manner and use of this double commemoration, the Cross on the one hand and the personal record on the other. mark off completely and sharply the difference which exists between all sepulture, sepuichres and burial grounds which are not Christian from those which are.

If I had time, I would gladly picture to you the customs regarding death and burial in the classic times of Greece and Rome. Those classic nations are much esteemed in our days, not only as exemplary in literary style and aesthetic culture, but as a samplar too, it would so shall he lie for eternity. appear, in moral life and religion. UNCHRISTIAN BURIAL.

I would note how the nearest relative received the dying person's last breath, and then exclaimed: "Good bye," vale, ave! A coin was placed in the mouth of the corpse, a sumptuous robe thrown over it: hired men and hired women lamented aloud in the funeral cortege; which, conis placed in his own tomb to sleep with | ducted the bier to the forum, there, if the dead man was great enough, listened to an oration delivered over him. Flowers ous equipage, and lines of friends, whom and leaves were not wanting: all that the all that pomp, all that wealth can give, dignity of public office, ancestry and has so solemnly canonized as one of the station could add, with the ostentation of monumental glory on the side of some public avenue, not to mention players, buffoons, gladiators fighting with one another, to make the dead man's funeral day as glorious as possible in the eyes of living men-all was gathered to honor the genius or divinity of the deceased, to connect his memory with the gods below, and to flatter the pride of those whom he left behind in the world above. Whatever the dead had been, they were eulogized, as Tertullian said, where they were not,

however agonized where they were.
One remark more. If they had belonged to that select class of mortals, who could wade successfully through blood to a throne, and who by their vice and cruelty have left the vilest trails behind them to befoul the pages of history-if self, which is so universal, is but a form of they were Roman emperors, it was not enough to send them to the gods below or the gods above by any common kind of ing shades of evening. In each grave, too, | canonization : they received a much more solemn "consecration" or apotheosis, by which they became simply gods themselves. | worthy of love or hatred. He should have And, in the imperial pageantry of a solemn | to be conceived either as an infinite indulg BURNING ON A FUNERAL PYRE,

of each of the departed ones in Christ, the flames as they rose let loose a captive eagle, which souring free into the air without wisdom and providence :-of that was incorporated into the mystic body of figured the newly sorring god. He took kind which Elias the prophet described Christ by the Cross in baptism: it was rank thenceforth among the tutelary mockingly, when he said: "Your god elevated to the dignity belonging to a deities of Rome. soldier of Christ with the Cross in con-

Change the names of things in this hisfirmation: it has lived and died, signed toric fable and it is seen enacted to-day every day and in reception of every Sacra. and at all times outside of the Church of

WITH THE SIGN OF THE CROSS.

Now, so fortified, he rests with the Saints. There are Saints even there, in respecter of persons; but in every nation he that feareth God and worketh justice is acceptable to Him;" (Acts x. 34 35.) and how much more, think you, is it so amid the souls long living and peacefully dying the clasping of a straw, so after he is gone with a shake of the hand, even as a eternally lost to God! For certainly noth-drowning man might be comforted with ing defiled can enter heaven; and His eyes to all men to be saved; but he is followed by flowers, even left graven in stone; by wreaths of immortality, perpetuated in granite; by a hand shaking sculptured only coronation, and soaring alofs, and immortality and divinization.

AN UNCHRISTIAN AGE, If I were speaking, my brethren, of any particular person, the law of charity would forbid the addition of another word. De mortuis nil nisi bonum, "Say nothing but what is sweet of the dead!" But, on general questions about them and about ourselves, or concerning the aspect of a whole age, charity is not im perilled, and so the truth is free. And, the stern philosophy of facts requiring it, I think that I may, without fear of reproof, say of every generation which has been and of that which is, what our Lord said of His own: "A wicked and perverse generation." It is true there are holy souls whom the Church is every where distributing among the mass, those whom she is always forming and who constitute an integral portion of her corpor-ate holiness. Yet, as in logic the larger part drags to itself the lesser, so logically and, in truth, all count as one generation, and we may say of it as a whole "a wicked and perverse generation." There is not a commandment of nature and of God which has not been broken and which is not broken, every day of our lives and in every possible manner. As to them that break the commandments, the Wise Man assures us that their number is infinite, and such, as a rule, die as they live; they die in their sins. For death bed repentance is as difficult, especially without the Sacraments, as sinners are numerous who never use the Sacraments.

in supplication there, -setting aside these tombitones, all the burial grounds of Christendom tell us, that he who lies beneath has taken the wings of a dove up-wards; they canonize him. There is no request, no deprecation of divine justice, no sense of explation, nor recognition of

Is it kindness, or is it cruelty, which can give a dying man a shake of the hand, and so turns away from hearing the dreadful plunge of his soul into eternity! He goes unshriven, un-anointed to hold alone with his Judge that meeting so tremendous in its issues. as its takes place there just where he bas breathed his last, that not on the day of general judgment, in presence of all mankind, will so terrible a crisis occur for him, as now; when if there is a single breach in the armor of his justice, his purity, his religiousness and charity, he that is thus found guilty in one is guilty in all, and falling in death, like the tree to the North or the South, as he falls now,

And before such an incorruptible Judge! Even if he be just, of what profit is that to God? Job asks the question "What doth it profit God if thou art just?" And I sak, what then doth it profit Him if thou art unjust? And, with regard to the man himself who proves thus unjust and useless to his Owner, his Master and his Maker, Christ asks the same question: What doth it profit Him? Of him, whom the solemn pageant of sumptugreat ones of the world. Christ asks 'What doth it profit a man if he gain the

whole world and lose his own soul?" The tall granite column lifts its polished front and points its finger to the skies. The smooth shaven green speaks of vernal hope and summer bloom. name inscribed with solemn brevity, with out prayer, without aspiration, pronounces the eulogy of human pride and grandeur. And the decaying carcass beneath emphasizes with the expressiveness of its silent corruption, that all is passed away for-

ever. THE SILENCE OF DESPAIR. And the Soul, my brethren, the Soul what of it? Allow me to let the curtain drop on that act of the drama. In such tragic circumstances, the canonization it universal condemnation. It is the silenca of despair. God should have to be conceived as conceived He cannot be, if the sanctity of His justice is to take no account of a man's final state, whether he be ence, without sanctity and justice, or, par don the word ! as en infinite ignorance, may be eleeping, or on a journey, or at an inr !" Fond fancy! As vague and unsub stantial as the mist of the szure blue above, which looks so fair for our little.

life provides no application of Christ's rewhich, in death, has no remedy for the was laid. Let us hope that his immortal remains of such deadly sins, and for the presence of venial ones; which can con- and conducted by them to a place of etertemplate a soul going forth, with perhaps, nal rest. May he rest in peace. only a venial fault upon its innocence because of that venial fault, must make up its mind to regard such soul as eternally lost to God! For certainly nothare too pure to behold iniquity. And what man dying even in sanctity is pure in His sight? I will let the curtain drop upon that scene of the drama. CHRISTIAN MOURNING.

And I will view it in another act, that of the Holy Church of God, bending over her departed children. What of their souls Does she canonize them? No, indeed. Behold the solemnity of this day, and let it be witness to you. Behold this mourn-Aye, with the saints they rest! "We are the children of the saints, and we are waiting for that life which God will give to those who never change their faith to those who never change the true the true the change the true the change the true the change the change the true the change ceses all round the world. The Church that he was closely akin in spirit to those canonizes no dead man, nor any dead woman. She raises to the honors gate to themselves the right to subject of canonization, upon the altars of the living God no one who is dead. Her God is the God of the living, "of Abraham, Isaac and Jacob," saith the Lord; and the Church honors only those of whom she knows, with certainty, that they are living with God, and that He is honoring them now and for evermore as His to the dignity of a religious principle.

her solemn hymn, and pours forth her plaint of supplication for them. She fortified them with her rites before they departed: she poured upon them every blessing in her keeping, and most of all the Sacraments of God's own institution: and, now that they are gone she weeps; and contemplating that charity of God, which allows all venial faults and all relics of sin to be cleansed away, not only up to the last moment here, but herealter also in the saving fires of purgatory, she pleads for the soul of her departed one sleeping in Christ.

CHRISTIAN PRAYER, Assuming his person, and using the pathetic words of Job, she pleads with God: "Spare me, O Lord! Kyerie Eleison! Spare me for my days are as nothing. How long wilt Thou not spare me, nor suffer me to breathe freely! I have sinned. What can I do to satisfy Thee

My flesh is consumed. My skin hath cleaved to my bones. I am as if only my forgive me, I cannot abide it, nor its punishment, and I shall never endure to see

And turning to us in His name, the Church pleads with us: "Take pity on me, take pity on me, at least you my friends; for the hand of the Lord hath ched me,

Thus does the Church pleading with God and pleading with us address every wayfarer that may pass by the grave, speaking from the tomstone: "Stop, gentle passer by, and of your charity, pray for the soul of one, who died in Christ, fortified with the rites of the Church. May he rest in peace! Sweet Jesus, have mercy on his soul! Eternal rest give to upon them; and may the souls of the faithful departed, through the mercy of God, rest in peace."

good memory.

A Scotch priest is not ashamed to refer to T. D. Sullivan as "the jailbird!!!"

DEATH OF STEPHEN RYAN, OF OSCEOLA.

The late Stephen Ryan, whose death occurred on the 10th inst, at his home in the township of Bromley, was one of those whose success in life amply proves that with a fair chance Irishmen have the will and the ability to work their way to pros perity. Not being satisfied to enter upon the miserable career the unfair laws of his native land doomed him to, in common with his fellow-countrymen, he resolved, while yet young, to sever the many sacred ties that bind the Irishman to his native isle, and seek in a foreign land the freedom and justice denied him at home. Accordingly, in the year 1840 he bade farewell, at the age of twenty, to dear friends and the scenes of his youth in the County Tipperary; and after taking a last, long, sad look back at the green hills should ever be so ill-advised as to send and receding shores of his dear old land. ne looked for support in that hour to the faithful wife who accompanied him and der any trans Atlantic collector acceptable to He came to Canada, and after spending some time in Montreal and Ottawa, where he saved out of his earnings enough to start him at his favorite occupation, farm ing, he settled down in the County of maker. Repfrew. The late Stephen Ryan was both industrious and economic and hence the Jesuits in England, but it does not his great success. He was light hearted and cheerful. He was a kind husband a solicitous father, and above all a practical Catholic. Seven children and an aged wife now mourn their great loss; but knowing that he died a good death, fortified by all the sacred rites of the Church, they are consoled, and bow in Christian submission to the will of God. The funeral, which was exceedingly large, took advantange.

J. W. Coplace on the 12th inst., from his late home St. John, N. B., Oct. 14, 1888. to the parish church, where a solemn Requiem Mass was celebrated by Rev. M. Devine, P. P. The organist and full choir were in attendance, and the the uncalled for and importinent refer- college in full swing at as carly a date as ness to see, when conjured into beauty by church draped in its deepest mourning, ence above alluded to been noticed. -ED. possible."

funeral cortege to the cemetery, where all demption to cancel deadly sins; and that was mortal of the late Stephen Ryan

PURGATORY AND CALUMNY.

To the Editor of the Catholic Record.

SIR:-In your issue of Oct. 6th you give place to an article entitled "Shakespeare and Purgatory," which is a curious illustration of the almost incredible fact that an English Tory Catholic cannot write on even such a sacred subject as purgatory without displaying the cloven hoof of his anti Irish venom.

At this time of day it matters little to any except Shakespeare himself whether or not he professed the Catholic faith. It does not appear to have sat very heavily upon him, and it may be safely assumed the eight commandment to a permanent suspension, in regard to Irish affairs. Therefore, it would be eminently appropriate that the author of the "great hotch potch of goblinism and Catholic tradition" should go into the same category as those who have elevated their anti-Irish mania

special friends in heaven.

Till she knows that, how does she bend over her children fainting in death! In her weeds of mourning, with the altar of aware that he could not consistently have God draped in His presence, She takes up asked for a Mass and a murder in the same breath. He does not, indeed, bid Hamlet 'remember' him, but the meaning of this, (i.e 'Avenge my foul and most unnatural murder') is as clear as that of the now familiar injunction to 'remember Mitchelstown'. The Ghost simply means 'Remember my murder and avenge it as quickly as possible, as I shan't be perfectly happy until you have stained yourself with crime and despatched your uncle to - well, to another place." Does this malignant blockhead mean to

assert or insinuate (which latter is the favorite plan of campaign with the Lying and Plundering Union) that Dillon, O'Brien, Gladstone, and Morley, have bidden lovers of freedom to 'remember Mitchelstown' with the intention of in citing any person to 'stain himself with crime.' There is no other meaning to be deduced from his words. Since he is so outspoken I will try to be equally candid, who never use the Sacraments.

THE STORY OF THE TOMBSTONES,

Nevertheless, setting aside the tomb stones of the Christian Church, which always tell a very different story, which ask for prayers and put the Cross of Christian church, which ask for prayers and put the Cross of Christian church, which ask for prayers and put the Cross of Christian church ask for prayers and put the Sacrama church ask for prayers and put the S paper which, by a curious perversion of language, is styled "funny" might leave the dream land long enough to learn that lips remained, wherewith I may cry to the injunction to "remember Mitchels Thee. If Thou take not my sin away and town" is a reminder to those who are struggling for the bare right of existence, that they must not relax their efforts in behalf of justice, and against the horrid iniquity and "the atrocities of the hideous hellish thing which calls itself the government of Ireland."
When is this suicidal Celtophobia on the

part of British Catholics going to casse Certainly it will not much longer be tolerated without evoking a tempest of resentment which will not be easily allayed. Irish Catholics have been long suffering to the verge of abjectness; their kin on this side of the ocean will not so tamely receive (or so readily forgive) this uncalled for animosity, whether it proceeds from cleric or layman. And the greater them O Lord, and let perpetual light shine Ireland of to-day has a long arm and a

Mr. Sullivan, secure in the rectitude of his unspotted reputation, can afford to despise such contemptible malignity; but it would not have been a pleasant sight for the reverend Unionists could he have seen the flush of anger which his venomous letter brought to the faces of the millions scattered over the globe, who love and admire "the white hatred prince of Irish bards." Balfour himself would not dream of describing Mr. Sullivan as a "jail bird" for he well knows that his Coercion Act was never intended to interfere with criminals, and its sole victims have been those who seek to prevent criminal actions. Knowing this, any gentlemen,—how much more a Catholic priest !- should submit to having his tongue torn out from the roots ere such an expression passed his lips. Scotch prelates have heretofore sent collectors to America to supplement school funds, etc., but if the Archbishop of St. Andrews the Rev. George Angus upon a collecting tour in America they will both learn a high spirit that became him so well very useful lesson, viz: That some better through life; and no doubt, also, to the credential than Celtophobia is required to renwho now remains to mourn his departure, American Catholics whether of Irish or other extraction; and his failure as a collector will be even more complete than was that of the anti-Irish negotiator, Judas Coamberlain, in the line of a treaty

The Month is said to be the organ of seem like the Jesuits to allow themselves to be drawn into opposition to a people rightly struggling to be free; and to de part from their tradition to be all things to all men. I use the phrase, of course, in the sense in which it was applied to St. Paul's ideal Christian gentlemen: not in the lower and perverted sense of those who abandon principle for a temporary

Mr. Burnand's article would not have

CATHOLIC NEWS.

A new and handsome Church is to be erected in Picton.

A rich Burmese convert has given £6,000 for the erection of a new cathedral at Bombay.

The number of women who have registered in Boston to vote at the school elections has reached 20,000.

Anderson's New General History has been named by the Boston school com-mittee to take the place of Swinton's Oatlines.

The Jesuit Fathers have decided to open a new college at Sault Ste. Marie, which will be under the direction of Rev. Father Devlin.

We learn from the Boston Pilot that the publishers of Swinton's Outlines are preparing a new edition, from which the slanderous foot note which led to the

Boston embrogiio wili be eliminated. The Rev. Michael O'Brien, P. P., of St. Patrick's Church, Lowell, Mass., has presented \$1,000 to the Lady Superior of the Sacred Heart Convent which was burned at Manhattanville, to assist in the

erection of a new building. The Emperor of Germany was deeply impressed by the Pope's personality on the occasion of his visit. It is believed that in future contingencies this will tend to make the Emperor always preserve a

friendly attitude towards the Church. Eighty thousand pilgrims visited the shrine of St. Anne of Beaupre during the past season. These came as well from the United States as from Caneda, and comprised especially French-Canadians from

many localities in both countries. Rt. Rev. Rector Keane of the Catholic University announces that that institution will be dedicated Oct. 6th, 1889 Bishop Keane has forwarded to Rome his resignation as ordinary of Richmond, and his successor will doubtless soon be appointed.

The two spires of the Cathedral of New York are completed and are the highest in America. Their height is 332 feet, and they are exceedingly well proportioned and graceful. The cost of the cathedral has been \$2,500,000, of which only \$80,000 is still unpaid.

The Emperor William is now making his visit to Ryme. On his visit to the Pope he wore the uniform of the Life Guards. The visit was conducted with the fullest State ceremonies. He removed in private convention in the full state of the stat mained in private conversation with the Holy Father for about an hour and a half.

Abbe Begin has been appointed to the Bishopric of Chicoutimi, He has been for some time head of the Normal School at Quebec, and well known in the Pro-vince as an educational gentlemen of very high order. He is fellow of the Royal Society of Canada.

At the laying of the corner stone of the Polish Catholic Church in Reading, Pa, on the 7th inst, the floor gave way, on which were fully 2000 people, of whom several hundred were precipitated into the basement. One hundred men and women were injured, some seriously and some fatally. The accident was caused by the walls spreading.

"It affords us pleasure," says the Cincinnati Oatholic Telegraph, "to announce that Father Kenny, of Jacksonville, Fiorida, (cousin of Rev. Andrew Kenny, of Mount Adams, city,) has recovered from the yellow fever, and is around once more ministering to the sick and dying. We trust he may be long spared to provide for the spiritual needs of his flock."

"The Abbe Mallet, a struggling parish priest of the diocese of Limoges who may be 'passing rich' on the £40 a year allowed to him by the Government," the Glasgow Observer says, "has just been informed by a New York lawyer that a relation of his. who died recently in the United States, has left him a magnificent fortune of \$9,000,000, or 45,000,000£, or in good English figures, £1 800,000 sterling.

According to recent Catholic returns for 1888, there are in England and Wales 2314 priests, as against 1,728 in 1875, serving 1,304 churches, chapels and missionary stations. In Scotland there are five bishops and 334 priests, serving 327 chapels, churches and stations. The estimated Catholic population in Eagland and Wales is 1,354 000; in Scotland, 326, 000; in Ireland, 3.961,000; total, 5,641,-

A call has been issued earnestly requesting that representatives of all the colored Catholic organizations of the country meet in Washington, D. C., on Tuesday, January 9th, 1889, for the purpose of taking the status of the race in their relation to the Church; and, if found advisible, to submit a basis of a permanent organization as an auxiliary to co operate with the venerable clergy in the conversion and education of the race in the United

The authorities of Lyons, France, in the seventeenth century dedicated their city to the Blessed Virgin. Since that time the vow has been annually repeated on the Feast of the Nativity of the Mother of God. This year the ceremonies have been splendid, as usual, the Municipal Council, though, like those of Marsellies and Paris, is tainted with anti-slattedism, not having thought it advisible to prosection the out-door processions. In the evening the greater part of the town was

The Jesuits' missionary work in India is being energetically pushed. We take this note from the Indo-European Correspondence: "The Jesuit Fathers are busily engaged in levelling the ground at North Point recently made over to them by Government as a site for their new college. There are over 600 coolies employed on the work, and it is clear that the Fathers do not intend to allow the grass to grow appeared in the Catholic Record had under their feet, but mean to have their