

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, NOVEMBER 7, 1879.

NO. 56

"CLERICAL."

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N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

November, 1879.
Sunday 9.—Twenty-third after Pentecost; Dedication of the Basilica of our Saviour. Double.
Monday 10.—St. Andrew Avelina, Confessor. Double.
Tuesday 11.—St. Martin, Bishop and Confessor. Double.
Wednesday 12.—St. Martin, Pope and Martyr. Semi-Double.
Thursday 13.—St. Stanislaus Kostka, Confessor. Double.
Friday 14.—St. Diego, Confessor. Semi-Double.
Saturday 15.—St. Gertrude, Virgin. Double.

NOTICE.

Our travelling agent, Mr. M. Redmond, will visit Brantford, Dundas, Hamilton, and other places the coming week, and we hope our subscribers in these places will kindly settle their accounts for the Record.

CITY SUBSCRIBERS.

We should feel obliged if our city subscribers will kindly call and pay the subscriptions for the coming year. By doing so they will materially strengthen our hands to make the Record a still more valuable family Catholic newspaper.

ST. PETER'S CATHEDRAL.

ALL SAINTS DAY.

November, setting in, brings with it, to the children of the true Church, the solemn festival of All Saints and the pious and consoling commemoration of all the holy souls in Purgatory. Sunday last, the second day within the octave of All Saints' day, His Lordship, the Bishop of London, vested in pontifical robes, presided at a solemn Mass sung by Rev. Fr. O'Mahony, assisted by Rev. Fr. Tiernan, O.S.A., and Rev. Fr. Ferris as subdeacon. His Lordship, Mr. Bruyere assisted at the throne. Farmer's Mass in B. flat was rendered most beautifully by the Cathedral choir. After the singing of the Nicene Creed, His Lordship ascended the pulpit, and read the gospel for the feast of All Saints, which is contained in the first twelve verses of the fifth chapter in the Holy Gospel according to St. Matthew. At its conclusion his lordship said: "The Church celebrated yesterday the feast of All Saints, and continued to celebrate it for eight days, in order to impress more vividly on our minds the example of the saints whom she holds out to us as our models. The saints were men and women as we are, they had the same temptations to battle with, the same struggles to contend with, the same passions to subdue, they fought bravely the good fight, and are now crowned in heaven with laurels of all resplendent beauty. They enjoy heaven forevermore. We were created for the same end as the saints—God called us forth from our nothingness to serve Him and love Him in this world and to enjoy Him hereafter in the kingdom of His glory. Such ought to be the only object of our lives—to gain heaven. It is the only object worth living for. If we centre our affections in the things of this life; if, forgetting our last end, we aim at acquiring riches, honors, and powerful friends, we shall find by our experience that all these things, instead of happiness, fill the heart with bitterness, and the mind with discontent. In heaven, in heaven alone, can we find perfect happiness. And first, that can be more beautiful than the description which St. John, in his own figurative language, gives us of this entrancing abode he calls God's own city. The gates of that city are of sereen pearl, its walls of precious stones, its streets are paved with gold and the light of that city is neither the sun nor the moon, but the light of the divinity fills that eternal city. As the moon grows pale and loses its light when the fiery sun appears at the horizon, even so does all created light fade away and grow dark in that city which is illuminated by the transcendent beauty of God Himself. So speaks the apostle St. John, and St. Paul, who had been rapt to the third heaven, declares that neither eye hath seen, nor ear heard, nor hath it entered into the heart of any man what wonderful things the Lord has prepared for His elect in heaven. And again, we know that in heaven all trouble is over, the poor, careworn soul will find rest, the heart-broken consolation, the widow and orphan a protector and father in God, there is no more sorrow or pain will be caused by parting friends, sorrow which shows the emptiness of all earthly affections, and leaves such a void in the heart of man. There is no weeping, no sadness, for God Himself will dry every tear from the eyes of His saints, and now, for evermore, there shall be neither mourning, nor weeping, nor any sorrow, for former things shall have passed away. Another source of our delight in heaven will be the companionship we there enjoy. Our society there will be the choirs and hierarchies of angels with their bright intelligences and ecstatic affections. There we shall be associated with all that was good, all that was pure, and all that was holy here on earth. Our bosom friends will be all the great heroes who ever dignified humanity. Above all the angels and saints will be the Queen of Heaven, the Blessed Mother of God. There She will be seen on a bright throne, clothed with the sun, with twelve stars on her noble brow, and above her again will be our Lord Jesus Christ in His blessed humanity, with His five wounds shining like five suns of mercy, and which will tell until ages without end the mysterious tale of the redemption. Such is the society of heaven. How terrible, on the contrary, must be the punishment of the damned, when we consider, for a moment, that their companions there are the Neros and Caligulas of all ages and all that fallen humanity has ever produced most heinous and hateful. But dearly beloved brethren, all the created beauty of heaven, which I have until now spoken of, is alone incapable of satisfying the yearnings of the human heart after perfect happiness. The heart of man was created for the infinite, and consequently nothing but the infinite and God can satisfy our craving and almost involuntary desire of perfect happiness, and in heaven God Himself becomes the great source of our happiness for all eternity. For in heaven we shall see and enjoy God as He is. We shall be admitted to the beatific vision. This intuition of God is a power or sense by which we can enter into the very existence of God and discover, at least, in some degree, His boundless perfections and attributes. This constitutes the essential happiness of heaven. We shall be lost in the vast ocean of His immensity and for ever and ever we shall be discovering some new perfection in that infinitely perfect being, and thus for all eternity we shall be in that divine ocean which has neither shore nor limits, because we are rapt in the immensity of God's existence and the infinite beauty of His exertions. But if, for a moment, in the midst of all this ecstasy of delight, it would occur to the minds of the saints that after ages and ages, that beautiful vision would cease, at that moment also would cease their perfect happiness; their joy would be marred and their state little better than ours, for we also have happy moments and sunny hours. Therefore, it is heaven eternal, and their possession of God everlasting, and after millions of years and ages, the happiness of the elect will be but beginning. Ah! well may we exclaim with the psalmist: "What glorious things are said of thee, O city of God." How beautiful are thy tabernacles, O Lord God of hosts, my yearning and faintness in the courts of the Lord. And all this, dearly beloved, is but a faint idea of that heavenly Jerusalem, of that eternal city of God. But may it at least awaken in us this day the desire of possessing it. We have the same opportunities of gaining it as the saints who have gone before us. God gives us the same favors, he opens to us as He did to them, the sacraments, those overflowing channels of His grace. Therefore it is in our own hands how to lay hold of God's kingdom, and this we can do by the sanctity of our lives here on earth, and by some future feast of All Saints other people will assemble in this church to praise God, his saints. May we all on that day praise Him in heaven for His great mercies to us on earth. This is the blessing I wish you all. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

At the offertory of the Mass, Mr. J. T. Dalton sang Florigi's "O Salutaris Hostia, in D." The richness of his voice is equalled only by his perfect vocalization. At the evening service after Vespers, Rev. Father Tiernan took in hands the cause of the souls in purgatory, whose solemn commemoration the morrow would bring about. The reverend preacher took for his text the words of the Book of Job: "Have mercy on me, have mercy on me, you at least my friends, for the hands of the Lord hath touched me," and following the wise guidance of the church he applied the prison of temporal punishment. We regret we cannot give in full his eloquent address, which drew tears from numbers of his audience. Father Tiernan began by stating most clearly what was the doctrine of the church on purgatory. He proved this doctrine of purgatory to be founded on scripture, sustained by tradition, and moreover forced upon us by our own human idea of justice and equity. We regret that many more of our separated brethren were not present at the sermon, as we know that few among them understand exactly what the church teaches on this point, and what she does not teach. Father Tiernan then brought forward the opinion of the Fathers of the church, as to the nature of the torments to be endured in purgatory. He quoted St. Thomas, saying, that the fire by which the souls of the just are purified in purgatory, was kindled by the breath of divine vengeance, and consequently the sufferings of the poor souls in that fire surpassed by far all the pains of this life. But greater than the torments of fire, there was one other pain, which was the real and essential punishment of purgatory—that was the separation of the soul from God. This pain of separation from God was illustrated by the preacher, by many beautiful examples and convincing proofs. He concluded by a touching appeal for those poor souls. It was in our power to help them to obtain their release. This we might do by our fervent prayers, our almsgiving and good deeds, for, said he, if there be only one consoling doctrine in the Catholic church, it is certainly the doctrine of the communion of saints. This doctrine teaches us that the saints in heaven, the suffering members of Jesus Christ in purgatory, and the just souls on earth, form but one body of which Christ

is the head; and that therefore by this communion we can help each other, and there is a constant communication of spiritual blessings and favors among the members of Christ's church, and this is indeed the consoling doctrine the Catholic church impresses on us during those very solemn days, when we see united in perfect charity and love the glorious members of the triumphant church in heaven, the poor souls of the suffering church in purgatory, and the true disciples of the militant church on earth. The Benediction service of the Blessed Sacrament, which followed, was an ensemble well selected and well executed piece. After the chanting of the Mass, Mr. J. T. Dalton's manly and generous voice was fully brought out in Newkoms Anthem, "Confirma Hoc Deus." Mr. Redstone then sang most sweetly the solo of Millard's "Tantum ergo," which the choir took up with great taste. We owe it to the cathedral choir to say that visitors in London are always agreeably surprised and express their admiration of their singing.

ST. MARY'S CHURCH.

A THRIVING CONGREGATION.

Some years since it was deemed necessary to erect a second church in this city the Cathedral being considered at too great a distance from a large section of the people who have been filling up the south eastern section of London. The old refining business, as well as the car works, Great Western machine shops, cooper shops, and several other industries served to cause a large influx of people, many of whom are of the Catholic faith. It was to supply the consolations of our holy religion to these people, as well as a few old residents in the locality, that the project was set on foot of erecting another church. Bishop Walsh at once set to work and St. Mary's Church is the result of his anxiety and zeal to supply these people with the great advantage of having a church within a reasonable distance. The congregation of St. Mary's seems to be proud of their church, and the neatness and comfortable on every side speaks well for their earnestness to make their place of worship a fitting temple wherein to honor our Lord Jesus Christ. And Bishop Walsh was not only desirous of giving the people a church and a pastor, but he at once set to work to erect a neat and comfortable school, which is under the care of the good Sisters of St. Joseph. Well, indeed, it is for the children that they are blessed with such a kind and efficient staff of teachers. Not only are secular branches of education imparted in the most thorough manner, but the little ones are instructed in their young souls a foundation of religion and morality which will in after life be a shield for them against the many evils and temptations of the world about them.

The total number of children at present in the school is about 200, and all these attend Sunday school, which is under the care of the Sisters. The progress made in secular studies is remarkable, and we doubt not in this respect the children will bear favorable comparison with any others of the same age in the city.

On Sunday last we had the pleasure of being present at High Mass, which was celebrated by the zealous and beloved Father Dillon, the priest in charge, and here we may be permitted to say that nowhere else can be found one who is more thoroughly heart and soul, devoted to the spiritual interests of his flock, nor a congregation who have a more sincere regard and affection for their pastor. All seems, and we have been assured, is, amity and good will on every side. Hence the great interest taken by the people in everything pertaining to the Church.

On the day mentioned we had the pleasure of listening to a practical and earnest sermon delivered by Father Dillon on the Gospel set apart for the twenty-second Sunday after Pentecost. The rev. gentleman sang the Gospel of the day was one from which could be deduced many practical and useful lessons in our daily transactions. How few of us are wont to ponder over that remarkable saying of our divine Lord: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." When He is asked the question which brought forth this reply so full of meaning for all time and for all people, it was thought by the Jews that He would most certainly have been embarrassed, that he would have to give offence, and that a charge could be laid against him. Following this divine precept, we should, each of us, be careful to give to every one that which is his due, and any violation of this positive law brings upon us the guilt of mortal sin. It may perhaps be thought that confession and contrition are sufficient to satisfy this obligation. This is not the case, most certainly, unless there is a firm resolve to make reparation as far as possible for the injury inflicted. If we deprive our neighbor of his goods or injure his reputation, we violate the law of charity; we act towards him in a manner which we would not wish he would act towards us. Not alone the divine law, but also the civil law, inflicts a punishment for this crime. There are various ways in which this law is violated: Children stealing from their parents, masters depriving servants of their wages which is their due, storekeepers by dealing unjustly with their customers in taking advantage of the many to influence the heart with tender pity towards the Emcharist. This little volume contains several translations from the Latin, Italian and French, likewise given in the original. One from Sylvio Pellico is very pleasing. It was probably written

on the occasion of his receiving Holy Communion in prison. "Thoughts after Benediction," by a Jesuit, lines on "The Elevation," by Lady Falkerson, and a sonnet entitled "The Prisoner of Love," are particularly attractive. All who wish to increase within them a practical love for the Blessed Sacrament should certainly possess one of these little books.

FROM WASHINGTON.

WHAT OUR FRIENDS ACROSS THE BORDER ARE DOING.

LIVELY LETTER FROM OUR OWN CORRESPONDENT.

There is a "Boome" in Washington. The federal city has bestirred itself and awakened from sluggishness. It is agitated to the depths by a great revolution. Its listlessness has been thrown off, and a great enterprise, bold in its inception and soon to be pronounced a conspicuous success, is the absorbing topic of all classes, from the capitalist to the bootblack, and a God-send to the reporter and the despatch correspondent. The Great National Fair opens Tuesday morning, Oct. 28th, and continues to Nov. 11th. I will compile for the benefit of the good people of London, readers of the Record, a brief history of this wonderful project.

Less than a year ago a few live and pushing men of Washington assembled in council and said unto themselves: "Our city sleepeth—our business languisheth and trade is dull. Let us do something gigantic that we may set in circulation the lazy blood of our metropolis. Let us have a fair and call it national." The proper steps were accordingly taken and no time was lost in starting the complicated machinery destined soon to grind into the various parts of a multifarious and comprehensive "fair"—national and permanent. Congress was invoked and responded generously. A charter was granted with liberal powers; subscription books were opened, and a small number of energetic and determined men committed themselves to the undertaking. The usual amount of cold water was thrown on it by the numerous fogies who by their traditional stupidity and slothfulness have killed in the germ many a like enterprise, and discouragement met the managers on every side. Washington was amazed at the "dash" of the thing, its utter irreverence for her "how-not-to-do-it" began, and she detected its sure and speedy collapse. But now *admirabile veritas populi*, the project took shape. Beautiful grounds were purchased just beyond the city limits on the line of the E. & O. R. R., and on the 8th of Sept. President Hayes broke ground, and the "Boome" began. A few days after two vast armies marched against the grounds; one was destined to operate upon the "race track," the other to construct the various buildings designed for the exhibition of the results of every kind of industry. The rustic solitude of the place was soon changed into the bustle and aspect of a miniature city. The track took shape finely, and the magnificent exhibition buildings seem to rise from the earth like the towers of Troy—marvellously.

The daily papers gave glowing accounts of the work as it progressed, and the stream of visitors, slight at first, gradually swelled to thousands. Each Sunday preceding the fair found the populace of Washington literally swarming the grounds—some in carriages, public and private, some on horseback and on bicycles, and crowds on foot, all brought at last by the very impetus of the thing to pay the tribute of their tardy recognition and enthusiasm to the great effort. People were taken by surprise at the suddenness of the phenomenon (for in Washington it is a phenomenon) and the evidence of its present success, notwithstanding their gloomy predictions. Crowds now began to besiege the offices of the Association, seeking to subscribe; but the books were closed, and the fogies were left in the cold with their prophecies and their "prudence."

As high as a thousand men have been at work at one time on and about the grounds, and over \$60,000 have been expended in bringing everything to elegant completion. A grand industrial procession has been organized by interested citizens to begin the opening day; and a corps of lady volunteers were at the grounds, arranging them all to the best advantage.

President Hayes will open the fair formally to-morrow at 12. a. m., and also, it is reported, deliver the address. The R. R. Co's. have reduced the rates to Washington, and it is supposed that numbers will avail themselves of the low fares to visit Washington and fair at the same time.

The racing will be the principal attraction and the finest horses in the country have been entered. Each day will have its special attraction. There will be bicycle races; hurdle races, balloon ascensions, company drills, and various amusing and interesting sports, athletic and otherwise. At present writing success seems assured. The weather is favorable, the enthusiasm great and the times improved.

In a future letter I will describe briefly the notable features of the occasion, and my letter shall be an obituary of a "Te Deum."

ZANONI.
Washington, Oct. 27, 1879.

TELEGRAPHIC.

AFGHANISTAN.

Cabul, Oct. 30.—The population is quiet, but there is no doubt but that a deep hatred of British administration exists.

Simla, Oct. 30.—General Roberts has issued a proclamation. Afghan authorities and chiefs are instructed to continue to maintain order, and are invited to hold consultation with Roberts. The people will be treated with justice and benevolence, and their religion and customs respected. Loyalty and good service to the British crown will be suitably rewarded, and all offenders punished. Arrangements for the permanent administration will be made after the above consultation.

Lahore, Oct. 30.—A brigade starts immediately from Cabul to open communications through Khyber Pass. Orders have been issued for the destruction of Palsi Hissar. The trial of the American Ministers is about to begin. There is said to be convincing proof of their complicity in the massacre of the British Embassy.

UNITED STATES.

Phoenix, Arizona, October 30.—A Tucson special says, intelligence received this morning states that the Apache captured the station of Jorabolo del Mierito, near Fort Craig, and killed thirteen persons. The Navajos have broken out, and troops at Fort Wingate have been dispatched against them. They stole all the stock, including the mail mules. No murder reported.

Memphis, Tenn., October 30.—The National Board of Health will, during November, begin a sanitary survey of the city. As soon as the absences have all returned a house to house inspection will be made. Two active workers during the past epidemic are reported down with the fever. Weather very cool.

New York, October 31.—The *Telogram* alleges that Emma Morrison, a maniac, on Blackwell's Island, on September 11th, while confined in a straight jacket and locked in a cell, was delivered of a child. Also that Amelia Day, another lunatic, died of rat poison, on Sept. 28th, and that this case disclosed extraordinary neglect on the part of the officers and nurses. Also that Caroline W. ell, third lunatic, died on October 19th, after having been deprived, for nearly four days, of food.

GREAT BRITAIN.

The *News* says some one confident that a dissolution of Parliament will be announced on Friday or Monday. It is rumored the Ministry will undergo a most vital change. This means that Beaconsfield will retire. All the newspapers except the *News* seem to regard further prorogation as a dead end, and the idea of a dissolution. The rumor of Cabinet changes are probably unfounded.

RUSSIA.

New York, November 2.—A London special says it is rumored in well-informed circles that Russia is preparing to declare war against England. No certain information can be obtained on the subject. Official personages are reticent, but probabilities are that the markets will be disturbed by the story on Monday.

London, Nov. 2.—A Vienna dispatch is published in the Paris journals stating that a telegram from Constantinople represents that relations between England and Turkey are greatly strained. England has sent to the Porte an ultimatum demanding the execution of the reforms in Asiatic Turkey. If the demand is not complied with it is believed the Sultan will be deposed and replaced by his brother, who will be under the tutelage supervision of England, France and Austria. Russia upholds the Sultan.

PEOPLE TORMENTED by many disagreeable sensations produced by dyspepsia, or are thin, nervous and weak, should use the standard tonic—Northrop & Lyman's Quinine Wine. They will find it agreeable and beneficial. It enriches the blood by aiding digestion and assimilation; soothes and invigorates the nervous system, and imparts a healthful appetite. When used as a remedy for bilious and intermittent fever, it produces the happiest result, if taken between the attacks. Convalescence is hastened, and untimely decay of the physique and constitution is arrested by it. The spirituous constituent, sherry wine, is of the best quality, and the aromatics combined with it, renders its flavor additionally pleasant. They who use it gain flesh as well as strength, and it exerts a cheering influence upon the mind. It promotes a healthy secretion and flow of bile, sound repose and regularity in the action of the bowels. If judiciously used it may be taken without apprehension of any ill result by persons of the most delicate constitution. A fair trial is all that is needed to prove the genuineness of its claims to public confidence, and to the truth of the general verdict in its behalf. No article of its class commends itself so strongly to nervous invalids who require building up, none is so well adapted to fortify the system against the dangers which threaten the debilitated. It should not be mistaken for a mere stimulant of appetite, which many so-called tonics simply are. It so regulates the stomach that it is enabled to perform its various functions with regularity and vigor, and its action is not only thorough but prompt. Ask for the "Quinine Wine of Northrop & Lyman." Sold by all druggists.

JOB PRINTING.

We wish to inform our patrons and the public that we are now prepared to execute all orders for book and job printing on the shortest notice, and on the most reasonable terms. Orders by mail promptly attended to, and work sent by express prepaid.

BOOK NOTICES.

Emmanuel, a book of Emcharistic Verses, by M. Russell, S. J. Published by Hickey & Co., Barclay street, N. Y.

Father Russell has given to the world a collection of prayers, in verse, calculated to influence the heart with tender piety towards the Emcharist. This little volume contains several translations from the Latin, Italian and French, likewise given in the original. One from Sylvio Pellico is very pleasing. It was probably written