## he Catholic Record.

"Christiands mini nomen ast, Catholicus vero cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

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## NICHOLAS WILSON & CO HAVE REMOVED

\_TO\_

112 DUNDAS St.

NEAR TALBOT.

The Benediction.

From the French of Francois Coppee, in Macmillan's Magasine.

It was in eighteen hundred—yes—and nine, That we took Sarsgossa. What a day Of untold horrors! I was Sergeant then, The city carried, we laid seige to house, All shut up close and with a treacherous look

Raining down shots upon us from the windows.

dows.
"'Tis the priests' doing!" was the word
passed round,
So that although since daybreak under eyes with powder smarting, and our mouths
Bitter with kissing cartridge ends-piff! paff!
Rattled the musketry with ready aim,
If shoyel-hat and long black cloak were seen Flying in the distance. Up a narrow street My company worked on. I kept an eye On every house top right and set, and saw From many a roof flames suddenly burst

Coloring the sky, as from the chimney-tope Among the forges. Low our fellows stooped. Entering the low-pitched dens. When they came out With bayonets dripping red, their bloody Signed crosses on the wall; for we were bound bound
In such a dangerous defile not te leave
Foes lurking in our rear. There was no
drum-beat,
No ordered march. Our officers looked grave; The rank and file uneasy, jogging elbows As do recruits when flinching.

All at once, Rounding a corner, we are hatled in French With ories for help. At double-quick we jein Our hard pressed comrades. They were grenadiers, A gallant company, but beaten back Inglorious from the raised and flag paved Fronting a convent. Twenty stalwart monks
Defended it—black demons with shaved The cross in white embroider'd on their frocks,
Barefoot, their sleeves tucked up, their only weapons
Enormous crucifixes, so well brandished
Our men went gown before them. By
platoons
Firing, we swept the place; in fact, we slaughtered
This terrible group of teroes, no more soul
Being in us than in executioners.

The foul deed done—deliberately done— And the thick smokerolling away, we noted Under the huddled masses of the dead Rivulets of blood run trickling down the While in the background solemnly the Loomed up, its doors wide open. We went in
It was a desert. Lighted tapers starred
The inner gloom with points of gold. The
incense
General taperfame. At the apper and,
Turned to the siter as though unconcerned
In the fierce battle that had raged, a priest,
white-haired and tail of stature, to a close
Was bringing tranquilly the Mass. So
stamped

stamped
Upon my memory is that thrilling scene,
That, as I speak, it comes before me now
The convent built in old time by the Moors
The huge brown corpses of the monks; the Making the red blood on the pavement And there, framed in by the low porch, the And there the eltar, brilliant as a ahrine; And here ourselves, all halting, hesitating, Almost afraid, I. certes, in those days Was a confirmed blasphemer. 'I's on re-

cord
That once, by way of sacrllegious joke,
A chapel being sacked, I lit my pipe
Ata wax candle burning on the sitar,
This time, however, I was awed—so blanched
Was that old mani.

"Shoot him!" our Captain cried.
Not a soul budged. The priest beyond all
doubt
Heard; but, as though he heard not, turning round, He faced us, with the elevated host, Having that period of the service reached When on the faithful benediction falls. His lifted arms seemed as the spread

wings;
And as he raised the pyx, and in the air
With it described the cross, each man of us
Fell back. aware the priest no more was
trembling
Than if before him the devout were ranged.
But when intoned with clear and mellow
voice. voice,
The words came to us,
"Vos benedicat

Dans Omninotens!" Rang out again and sharply, "Shoot hi Or I shall swear!" Then one of ours, a das-

Leveled nis gun, and fired. Upstanding still,
The priest changed colour, though with
steadfast look
Set upward, and indomitable stern,
"Pater et Filius!"
Came the words. What frenzy,
What maddeuing thirst for blood, sent from
our ranks
Another shot, I know not; but 'twas dene. The monk, with the one hand on the altar' Held himself up; and, strenuous to complete His benediction, in the other raised The consecrated host. For the third time Tracing in the air the symbol of forgiveness With eyes closed, and in tones exceeding

But in the general hush distinctly heard, "Et Banctus Eniritus!" "Et Sanctus Spiritus!"
He said; and, ending
His service, fell down dead.

The gelden pyx Rolled bounding on the floor. Then, as we Even the old troopers, with our muskets grounded,
And choking horror in our hearts at sight of such a shameless murder and at sight of such a martyr, with a chuckling laugh,
"Amen!"

Drawled out a drummer-boy.

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EAL.

Don't Blame the School.

The neglected lessons of the first part of a school session are seldom, if ever, learned. The careless and idle student imagines that there will be plenty of time during the year to make up all deficien-cies, but that time never comes. The consequence is that valuable time is Wasted sequence is that valuable time is wasted, parents are deceived and offended, and the atudent ends the school year as he began it, knowing very little or nothing at all. Indulgent parents will not fail to blame the school for these results, and circulate the old and wearied accusation: "The brothers and sisters only know how to teach children their prayers, and our child could not learn anything from them."

The moral is for every student to take advantage of every moment for study from the first of the school year to its close,—Catholic Youth,

N. Y. Freeman's Journal.

Extracts From "Some Dangers o American Civilization.

BY CARDINAL GIBBONS

(By Special Permission from the October North American Revino.)

American Revine.)

We want our children to receive an education which will make them not only learned, but plous men. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their heart, as well as expand their mind. We wish them to be not only men of the world, but, above all, men of God.

A knowledge of history is most useful and important for the student. He should be acquainted with the lives of those illustrious heroes that founded empires—of those men of genius that enlightened the world by their wisdom and learning, and embellished it by their works of art.

But is it not more important to learn

embellished it by their works of art.

But is it not more important to learn something of the King of kings who created all these kingdoms and by whom kings reign? Is it not more important to study that uncreated Wisdom before whom all earthly wisdom is folly, and to admire the works of the Divine Artist when the works of the Divine Artist who paints the lily and who gilds the cloud?

The religious and secular education of The religious and secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties and so foment a spirit of indifference in matters of faith. Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast, feeds not only its head, but permeates at the same time the heart and other bodily organs. In like manner the intellectual and moral growth of our children must go hand in hand; of our children must go hand in hand otherwise their education is shallow and otherwise their education fragmentary, and often proves a curse instead of a blessing.

How many social blessings are obtained by the due observance of the Lord's Day? The institution of the Christian Sabbath has contributed more to the peace and good order of nations than could be accomgood order of nations than could be accom-plished by standing armies and the best organized police force. The officers of the law are a terror, indeed, to evil doers, and arrest them for overt acts, while the ministers of religion, by the lessons they inculcate, prevent crime by appealing to the conscience, and promote peace in the kingdom of the soul.

The cause of charity and mutual be-nevalence is greatly fostered by the sancti-

nevolence is greatly fostered by the sancti-fication of the Sunday. When we assem-ble at church on the Lord's Day we are admonished, by that very fact, that we are all members of the same social body, and that we should have for one another the same lively sympathy and spirit of co-operation which the members of the human body entertain towards each other. We are reminded that we are all enlivened and sanctified by the same spirit; "There are diversities of graces," says the Apostle, "but the same spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all." We have and that we should have for one anoth all divers pursuits and avocations; we occupy different grades of society; but in the house of God all these distinctions are levelled and the same spirit that enters the heart of the most exalted citizen does not disdain to descend also into the soul of the humblest peasant.

If, indeed, the observance of the Sunday

If, indeed, the observance of the Sunday were irksome and difficult, there would be some excuse for neglecting this ordinance. But it is a duty which, so far from involving labor and self-denial, contributes to herith of body as well as to contentment of mind. The Christian Sunday is not to be confounded with the Jewish or the old Puritan Sabbath. It prescribes the golden mean between rigid Sabbatarianism on the one hand, and lax indulgence on the other.

ianism on the one hand, and lex indulgence on the other.

The Lord's Day should always be regarded as a day of joy. We should be cheerful, without being dissipated; grave and religious, without being sad or melancholy. Christianity forbids, indeed, sll unnecessary servile work on that day; but, as "the Sabbath was made for man, and not man for the Sabbath," she allows such work whenever charity or necessity such work whenever charity or necessity may demand it. And as it is a day, not only of religion, but also of relaxation of mind and body, she permits us to spend a portion of it in innocent recreation. In a portion of it in innocent recreation. In a word, the true conception of the Lord's Day is expressed in the words of the Pealmist: "This is the day which the Lord hath made, let us be glad and rejoice thousan."

A word must be added on two other A word must be added on two other pregnant evils: The ballot is the expres-sion of the will of a people, and its purity should be guarded with the utmost jeal-ousy. To violate that purity is to wound the State in its tenderest point. The repeated cry of "election frauds"

The repeated cry of "election frauds" is one full of warning. In many instances, undoubtedly, it is the empty charge of defeated partisans against the victors; yet enough remains, of a substantial character, to be continuous. enough remains, of a substantial character, to be ominous. In every possible way—by tickets insidiously printed, by "stuffing" the box, by "tissue ballots," and "repeating" and "personation"—frauds are attempted, and too often successfully, upon the ballot. It is the gravest menace to free institutions.

to free institutions.

Defective registration laws and neglipence to secure the ballot box by careful legal enactments, in part account for such a state of affairs, but a prime cause is that the better class of citizens so often stand aloof from practical politics and the conduct of campaigns, It is one like conduct.—St Catherine of Siena.

result of universal suffrage that elec-tions very frequently turn upon the votes of that large class mede up of the rough and baser sort. To influence and organize this vote is the "dirty work" of politics. Gentlemen naturally shrink from it. Hence it has gotten, for the most part, with the general political machinery, into unreputable hands; and from these hands issue the election frauds, which thicken in the great cities, and gravely endanger our institutions. and gravely endanger our institutions. The ballot is the ready and potent instru-The ballot is the ready and potent instru-ment which registers the will of a free people for their own government, and the violation of its purity leads directly to the point where there is either loss of liberty or revolution to restore it. We all remember what happened in 1876, when alleged tampering with election returns affected the Presidential succes-sion, and a great cloud arose and for sion, and a great cloud arose and for weeks hung, dark and threatening, over the land. It was a tremendous crisis,

and perhaps only the memories of recent war averted disastrous strife. We hall it with satisfaction, that a more We hail it with satisfaction, that a more healthy public opinion in this quarter seems developing, that reputable citizens appear more disposed to bear an active part in practical politics, and that "reform," "a free ballot," "a fair count," are becoming, under the pressure, more and more party watchwords. It is a purifying tendency in a vital direction. Yet another crying evil is the wide interval that so often interposes between a criminal's conviction and the execution of the sentence, and the frequent defeat

a criminal's conviction and the execution of the sentence, and the frequent defeat of justice by the delay. Human life is, indeed, sacred, but the landable effort to guard it has gone beyond bounds. Of late years the difficulty to convict (in murder trials, especially) has greatly increased from the widened application of the pleas in bar—notably, that of insanity. When a conviction has been reached innumerable delays generally stay the execution. The many

has been reached innumerable delays generally stay the execution. The many grounds of exception allowed to counsel, the appeals from one court to another, with final application to the Governor, and the facility with which eignatures for pardon are obtained, have combined to throw around culprits an extravagant protective every even more fact to the investment of the country of trial of its substance and efficacy. A prompt execution of the law's sentence after a fair trial had, is that which strikes terror into evil doers and satisfies the public conscience. The reverse of this among us has brought reproach upon the administration of justice and given plausible grounds for the application of

+ JAMES CARDINAL GIBBONS.

FATHER LAMBERT'S NEW BOOK.

Father Lambert's new book, "Tactics of Infidels," published by Peter Paul & Bro., of Buffalo, N. Y., is—thousands will be glad to hear—now ready. The first edition of 5,000 will not, however, first edition of 5,000 will not, however, be sufficient for the advance orders, which amount to fully 7,000. This book, like its predecessor, the "Notes on Ingersoll," is written in a popular style, and will be read with pleasure and interest. Ingersoll's war record will be found especially amusing. About a year ago the Montor gave its readers an item stating the occasion of the new work. Briefly, it is as follows: At the end of the "Notes" Father Lambert issued a challenge for any infield to step forward who lenge for any infidel to step forward who thought he could rehabilitate Ingersoll, B. W. Lacy, a Philadelphia lawyer, thought he could do so and brought out a work in the attempt. Particularly in reply to Lacy, Father Lambert wrote the "Tactics." It was first published by weekly contributions in the Seneca Falls

All admit that in his victory ove scoffing infidel, Father Lambert has done invaluable service to the cause of Christian truth. The little book "Notes on Ingersoll," which for keenness of thought and force of diction a Protestant critic compares to the Letters of Junius, has had a sale of more than 150,000 copies in the United States. Eight editions have been brought out by the Catholic Publication Company of Buffalo. The book has been published in Canada and in London, while editions have also been made in other languages The "Notes" is a production that is gaining new readers and new admirers every day.

It was by chance that Father Lambert conceived the purpose of writing a reply to Ingersoll. When Ingersoll's second article appeared in the Noth American Review and the publishers refused Judge Black, as they actually did, the privilege of accompanying the article with a reply, a gentleman in Waterloo, N. Y., knowing the ability of the Rev. Louis A. Lambert, gave him a copy of the objectionable article and asked him to make some marginal notes as he read it. Father Lambert soon found the margin too narrow for the criticism of the infidel's false, illogical, and calumnious charges. But, from the "marginal notes," Father But, from the "marginal notes," Father Lambert hit upon the happy scheme of bringing out a reply in the form of a dialogue in which Ingersoll speaks for himself, and Father Lambert shows, each time, how many falsehoods Ingersoll is able to put into two or three lines.

It must be remembered that the "Notes" is a reply only to the article in

It must be remembered that the "Notes" is a reply only to the article in the Review. Father Lambert was asked to answer Ingersoll's other malicious effusions, but found upon investigation that each of Ingersoll's attempts is only a rehash of the same stuff, and that his "several lectures" was fully answered in the "Notes." Ingersollism is vanquished. The "Tactics" will destroy it completely.

—N. Y. Freeman's Journal.

The work can be procured by address-

The work can be procured by address ing Thos. Coffey, CATHOLIC RECORD Office, London. Price 30 cents.

IRISH NEWS BY CABLE.

Dublin, Oct 3.—Several branches of the Irish National Land League held meetings on Sunday in the Mitchels-town district. In one case hundreds of people evaded the police and went to a fortified bouse outside the town, where a meeting took place. Mr. Manville, who was tried with Mr. O'Brien for using seditious language, and sentenced to two months' imprisonment but released on bail, presided and made a speech, in which he declared that it was impossible value in a declared that it was impossible to destroy the league. Resolutions were passed strongly condemning the Government's interference with public meetings and the freedom of speech.

Dublin, Oct. 3.—Wm. O'Brien has

written a public letter, in which he says.
"On the day of my conviction at Mitchelstown the Solicitor General telegraphed in cipher to the Crown counsel 'Mistake-O'Brien will beat us. Harring ton will be debarred at our next meet ing. This explains why I received thre summonses. The plot for ruining Mr. Harrington is here disclosed with brutal

In an interview Mr. Harrington says Interestown inquest were too strong tor some of our English friends, but nothing else could elicit the facts from the police. It was only by breaking down the evidence of the earlier witnesses that I could change the story told by the police. I was informed that the policy had previously been determined upon to give me all the insolence possible in the witness chair. Sergt, Dyder pledged himself to his companions to strike me. This was borne out by his demeanor in the witness chair. The Inspector, however, restrained him. Regarding Mr. O'Brien's letter, I would be surprised if the Benchers were all such fools, as the Solicitor-General thinks. I would not be surprised if Dublin Castle finds itself in an awkward fix when all the facts regarding the refusal to parmit Constable. an awawaid nx when all the lacts re-garding the refusal to permit Constable Sullivan's report in evidence are placed before the English people. I attribute the serving of summonses upon Mr. O'Brien and Mayor Sullivan to a desire on the part of the civil authorities to summers the evidences of their defeat by on the part of the civil authorities to suppress the evidences of their defeat by the proclaimed branches of the National League, whose meetings continue as before. The Government will doubtless prosecute other journalists than those named. Should Mr. O'Brien and Mr. Sullivan be thrown into prison, it will be a strong plank in our platform through its effect in England, where the greatest jealousy is felt regarding the rights of the press."

THE IRISH UNION.

GLADSTONE'S CRITICISM OF AN UNWORTHY HISTORY.

Mr. Gladstone has a critique, in the of the Irish Union, who has not yet mounted above the horizon. Inquiry into the facts presents unusual difficulties. The records of the Irish Government for over secret. Further, there has been something approaching systematic extinction of documents by individuals concerned. The inference is that the history of the union is so black that it must be hidden from the eyes of men. Giadatone proceeds to show that charges of corruption brought against Lord Cornwallis were true. Referring to the list of promises to support. ferring to the list of promises to supporters of the union which Lord Cornwallis

sent to the Duke of Portland, he says : "The stench or the shameful record is too foul for the public even after two generations have passed away. Not only corruption but flagrant intimidation and corruption but figrant intimidation and savage repression were used to obtain the union. Cornwallis declared in July, 1799, that the forces in Ireland sufficed to preserve peace, but not to meet foreign inva-sion. What a picture of that unhappy country, a force of 125,000 men necessary to keep peace among a disarmed people of 4,500,000."

He contends that the methods taken to promote the union stopped the tendency towards the growth of religious harmony and replaced the Protestant clique in power, arrested the good dispositions of the Irish Parliament, reversed the balance the British and Castle influences to the union side. In order to sustain this policy religious passions were let loose. Orangeism was founded to inflame those passions, and the party of United Irishmen eredriven into disaffection and taught to depend upon foreign aid. Through a continuance of this system a reign of terror was established and a porting of the people previthis system a reign of the people previ-ously distinguished for loyalty, driven into rebellion under circumstances which warrant the belief that such rebellion was fostered by the government in order to promote a system of ferocious repression. promote a system of feroctous repression.

After the rebellion was repressed the system of intimidation was actively upheld by robbery, devastation, rape, terture and murder, which were practiced continually, the government shielding the perpetra-

In conclusion Gladstone argues that the Irish Parliament was not constitutionally competent to surrender its powers, and that the opposition of the country at the time, as shown by the petition of 700,000 Irishmen, was never invalidated by any subsequent change of national opinion.

THE POPE ON THE SOCIAL QUES- brother, as on all your dear children who will take part in the labors of the coming

N. Y. Catholic Review.

There is a vast amount of Socialism in the air in these times of ours. It rises like a mist from all civilized lands, darkening the earth and obscuring the face of Heaven. It takes on all sorts of vague and threatening forms, shapeless in the mass, yet one in the spirit and essence of its generation. Men look with dread upon it, impending over all and menacing the established orders of law and civilized social life. No man is found strong enough to seize and control and work to a good end the strong forces that are generating and hidden away in the womb of this moral and social cloudland.

One power, and one power alone, aan N. Y. Catholic Review.

One power, and one power alone, can meet and combat, or direct, what we call Socialism, that is to say, the modern gospel of unrest and discontent, and that power is the Church and the organization wh Christ planted in the world to be the everlasting teacher and guide of all nations everlasting teacher and guide of all nations and peoples, as well as of every individual man. To the Church of Christ was committed the deposit of truth and the commission to teach and propagate that truth through all the world until the end. All that is good in every human movement will find the principle by which it is actuated clearly defined, openly taught and fully developed in Catholic doctrine. To the Church is given the knowledge and fully developed in Catholic doctrine. To
the Church is given the knowledge and
the power which enables it to sift the
wheat from the chaff Social Utopias
may be all well and good in dreamland;
but the world of man is made up of a
complex system of checks and weights and
balances and measurements, which absolutely precludes anything like a dead level
in human affairs. It should be the purpose and the duty of the wise and good
men to aim at the better regulation of this
system so as best to apply it to the needs
and changes of time and circumstance.
It may be taken as an axiom that no hard
and fast law can bind human society in all
its various relations. Our world is a moving and a changing world. Principles live ing and a changing world. Principles live forever, but the ways and methods of working out principles are manifold. Men who would reduce all human society to one level are fanatics or fools. No Men who would reduce all human society to one level are fanatics or fools. No tyranny would be so awful as the tyranny of universal leveling. In these days, then, when multitudes of every class and kind in human society are looking eagerly for light and guidance, it is well to turn to that light of the world which shines forever from the Rock on which Christ built His Church. There is a constant attempt on the part of the misleading and the misled to antagonize and raise au inseparable barrier between the Church and the laboring and working classes, who from able parrier between the Chotes and the laboring and working classes, who from various causes are the most inclined to follow the will-o'-the-wisp guides who set themselves up as the leading light of modern Socialism. That attempt is maliand the social control of the social constant and setting social organization in the world, the Socialism inspired by Christianity and built upon the Ten Commandments.

No man is more alive to the movements of the time than our Holy Father, Leo

Mr. Gladstone has a critique, in the Nineteenth Century on Ingram's history of the Irish Union. He says the work is not history at all. It offers no inquiry into grave charges against the authors of the Union it does not show even rudimentary knowledge of leading facts in Irish affairs. Gladstone says he himself, after long striving to obtain an acquaint ance with the experience of unhappy Ireland, now knows just enough to be aware that his knowledge of it is imperfect and to have an inkling of the magnitude and complexity of the task of the Thucydides of the Irish Union, who has not yet

its concerted action with eminent Catholics from Belgium and from foreign lands,
to study and discuss questions bearing on
the condition and the wants of society.

"As the results achieved in your first
Congress," writes the Holy Father, "have
won the eulogiums of clear-sighted men,
and as there still remain a great number
of grave subjects to be treated in the same
line, we highly approve of your resoluline, we highly approve of your resolu-tion, we assure you of our good wishes, and we join in your labors with all our

"Furthermore, we understand perfectly "Furthermore, we understand perfectly well that the questions which come up for discussion at these reunions are not only worthy of exercising the powers of serious and wise men, but that they ought to attract the attention and the special solicitude of Catholics, whom the charity of Christ urges to contribute with all their force to the common safety, and principally to carry assistance and comfort to that class of men who are constrained to that class of men who are constrained to live a life of poverty in the fatigue of

aily labor.
"Such in effect is the object which it is "Such in effect is the object which are the fittest means, having regard to local circumstances, to relieve the evils which press upon the workmen, and to avert the dangers which their numbers and the misery of their condition create for governments and for the charity of their fellowed the conditions. In the property of the conditions of the charity of their fellowed the conditions. labors may not be entirely of the formal labors may not be without results—to apply resolutely and actively the remedies which shall be recognized as the most suitable to meet this double evil.

"But these remedies cannot be thoroughts though the applied

oughly known, they cannot be applied with love and with zeal, save by those who appreciate the sovereign importance of the help which the Christian religion furnishes, who are illuminated by the light which comes from on High, and who arm themselves with the force which is

trated by these sentiments, we have the firm hope that your deliberations and labors will produce salutary and abundant

routs.

"Follow, then, with confidence and courage the work which you have undertaken; may the Spirit of the Lord preside over your meetings; may He enlighten your intelligence with the rays of His wisdom, and unite your wills in one holy accord. As a cause of these divine accord! As a gauge of these divine favors, receive the Apostolic Benediction, place as an illustration of our heart; on you, venerable on this continent.

"Given at St. Peter's, Rome, July 30, 1887, in the tenth year of our Pontificate. Let XIII., Pope."

Labor and social congresses which meet for such aims and under such sanction can hardly fail to be productive of much good, both to themselves and others. Over here one might learn a useful lesson from them. It is the province of the Catholic Church and the will of its head not to repel, but to win Socialism into right paths, to justice to all, and to good works.

## PERSONAL.

Dr. David O'Brien, for fourteen years a respected resident and leading medical practitioner of Renfrew, Opt, has, in re-sponse to repeated urgent calls from prominent citizens of Ottawa, removed to the Dominion Capital. The Dr. is a gentleman of more than marked ability and has in his profession achieved a truly enviable success. We can readily understand the regret felt by all classes understand the regret felt by all classes in Renfrew at his departure, and feel safe in saying that the City of Ottawa has in the person of Dr. O'Brien gained a citizen whose worth will soon be as highly prized as it was by those amongst whom he spent the first fourteen years of his professional life. We bespeak for Dr. O'Brien the hearty support especially of the Irish Catholte population of Ottawa, and wish him long years of unqualified success in that city.

The Ottawa Free Press of Sept. 26, has the following reference to Dr. O'Brien:

the following reference to Dr. O'Brien:
"In addition to Dr. O'Brien's high
professional standing he seems to have
endeared himself to those who knew him valuable citizen in the Capital. The Renfrew Mercury contains the following report of the farewell banquet given in his bonor on the eve of his departure for Ottawa:—Dr. O'Brien, who compand a practice here as a physician menced practice here as a physic menced practice here as a physician some 14 years ago as the successor of the late Dr. Lynn, has followed the example of his predecessor by removing to Ottawa city. He has succeeded, with the growth of Renfrew and the surrounding district, during that period, in gaining a lucrative practice; but a favorable opening having presented itself in Ottawa he has been prevailed upon by friends there to accept it. In addition to the friends acquired professionally he had a numeracquired professionally he had a numer-ous circle on personal, social and public considerations; and these were not willing that his change of residence should be accomplished without some public expression of their feelings of g towards him. The grand banquet was held in Gravelle's hall on the 15th at which about seventy-five prominent persons from Renfrew and vicinity sat down.
Dr. Craig occupied the chair and Mr. P.
Divine the vice-chair. The Renfrew band escorted Dr. O'Brien to the train at midnight and played appropriate airs as the train moved out for Ottawa."

## THE JESUITS AS FOREIGN MISSION-

On a former occasion we briefly reviewed the earlier foreign missionary work of the society of Jesus. It therefore now only remains for us to show the after development and the present state of the Jesuit apostolate by placing our readers in possession of the latest missionary

are 86 Jesuit priests, 14 scholastics, and 45 lay-brothers working in the vicariate of Aleppo, and at Beirut directing two semi-naries, a university, and a flourishing school of medicine. Traveling still further east, and entering India by the great sea-port of Bombay, we come at once into the jurisdiction of a Jesuit archbishop, Dr. Porter, who, with 31 Jesuit missioners evangelizes the vast archdiocese of Bom bay. Whilst in the archdiocese of another great port, Calcutta. we meet a second Jesuit archbishop. Dr. Goethels, with a staff of 52 Jesuit pricets; 31 scholastics and 17 lay brothers engaged in the conversion of the heathen. The ancient diocese of of the heathen. The ancient diocese of Madura, again, stands under a Jesuit bishop, Dr. Canos, with 81 priests of the society, 24 scholastics and 6 lav brothers; whilst another Jesuit bishop, Dr. Pagani, aided by 24 Jesuit priests, 9 scholastics and 6 lay brothers, administers the diocese of Mangalore; and a third bishop of the society. Dr. Baidarlinday with same 30 society. Dr. Beiderlinden, with some 30 Jesuit missioners, has charge of the diocese of Poona committed to the society in 1854. Leaving India and crossing over to China, we discover that the Society of Jesus is there strongly represented. The vicariate of Nankin, with 203,813 Catho-lics has no fewer than 83 Jesuit priests

lice has no fewer than 83 Jesuit priests under Bishop Garnier, S. J., whilst in the vicariate of Tche-Ly, with its 34,535 Catholios, there is another Jesuit Vicar Apostolic, Bishop Balte, and 43 Jesuit missioners.

The Dark Continent, too, falls within the missionary field of the Society of Jesus; and in the Zumbesi, Father Weld, S. J., assisted by 20 of his fellow priests, 34 scholastics and 24 lay brothers, propagates the faith among the Africans. Off gates the faith among the Africans. Off the coast of Africa lies Madagascar, and there again is a Jesuit Vicar Apostolic Bishop Cazet, and 60 apostles

society.

In British North America the sons of St. In British North America the sons of St. Ignatius are actively at work. The archdiocese of Quebec has given them a home, the atchdiocese of St. Boniface has claimed their aid in the cause of education, the diocese of Peterborough employs 12 of their missioners, and the archdiocese of Montreal has several more.

ILLUSTRATED LONDON NEWS .received the American edition of the Illus-trated London News. The paper holds first place as an illustrated weekly, and is far in advance of any publication of the kind