

# FOR THE WEEK ENDING SATURDAY, NOV. 7, 1885.

thand kinds, of low nly in Street

irl,or neral upon efer-

ge of lding lady lcate.

Dnt.

N.

D

in

e just ches),

rs

west yone.

s and work

Cen ROFT

he un-ler for Ont.," ednes-or the operty.

IL, ary.

68·1w

S-

ATS

\$33 20

50 00

75 00

BOAT

e sure Secure Agts.

BB

d St. LL, . A.,

ND

DØS

ings.

ings.

incy.

he best patings

ALD.

T.

ENT,

TOE.

50 00

Last Wednesday was a red-letter day in the ecclesiastical history of Wallace-burg. The consecration of the new church was duly announced, all the arrangements were admirable, and the tout ensemble was a gratifying success in every particular. As might have been anticipated, an immense confluence of anticipated, an immense confluence of people were attracted to witness the impressive ceremonies of the occasion. The citizens of Wallaceburg were all astir at an early hour, and almost with the dawning of day vehicles of every descrip-tion began to pour in from the surround-ing country. Scores flocked in from every side and even before the special trains and steamers had arrived, all the streets were thronged with people and trans and steamers had arrived, all the streets were thronged with people and presented a very animated appearance. The splendid church bell—the magnet of the soul—rang out its welcome call— its "vox clamantis in deserto," and the "Help of Christians" soon became the centre of attraction for all the assembled multitudes multitudes.

Over the main entrance might be seen "Benedictus qui venit in nomine Domini." Around the sacred edifice were the words : "Domine dilexi decorem domus tui" and several other appropriate motioes. The interior of the church presented a magnificent spectacle. The innumerable lights on the altar-carryinnumerable lights on the altar-carry-ing the mind back to the gloomy cata-combs-the flaming tints of flags and banners, which met the eye at every turn, the devotional prismatic hues reflected from the many beautiful stained glass windows-the gifts of gen-erous Catholics,-all these combined to form a picture well nigh bewildering in its variety. The impressive corremonal. form a picture well high bewindering in its variety. The impressive ceremonial, too, awakened in every soul the most profound feelings of piety and devotion. The pomp, the grandeur, the solemnity, the blending of rich colors, the artistic the blending of rich colors, the artistic groupings, the sacred music, the impos-ing ceremonies of consecration and the chanted pleadings to the throne of Grace, these are things that lifted up the hearts of all present and gave them n insight into the magnificent ritual of the Catholic Church. The pews had all been removed from the nave of the sacred edifice, so as to

The pews had all been removed from the nave of the sacred editice, so as to make room for the ceremonies of conse-cration. Shortly after nine o'clock the organist, Miss McNulty, played a very pretty selection, and the procession,

NICHOLAS WILSON & CO. 186 Dumdas Street,
 Tailors and Gents' Furnishers.
 Tailors and Gents' Furnishers.
 FINE AND MEDIUM WOOLLENS A SPECIALTY.
 MERSPECTION INVITED
 Correspondence of the Catholic Record. FROM WALLACEBURG.
 MISPECTION OF the Church of the "Help of Christians."
 MISPESIVE CEREMONIES, ELOQUENT SER MONS, EXCELLENT MUSIC, AND AN IMM MONS, EXCELLENT MUSIC,

Wellman, and the plastering by Mr. Thomas Delorme, are done in a substan-tial and satisfactory manner. The hand-some slate roof twas put on by Mr. R. Davis, of Detroit, and adds largely to the attractive appearance of the church, the ridge of the roof being surmounted by an iron railing of a pretty pattern. The tower and spire 156 feet high, is as orna-mental as it is attractive, being sur-mounted by a large cross, gilded with gold leaf, in the centre of which is a smaller cross sunk in black, forming a pleasing contrast. The spire is covered with slate of variegated patterns. The keystone bears the inscription 'Church of Our Lady—Help of Christians.' The spire is visible from any point in the surrounding country at a distance of many miles, and the entire outside appearance of the church gives to the stranger a prepossessing idea of the place as they approach it for the first time. The church is situated on a lot 100x200 feet, on the corner of Duncan and Elgin feet, on the corner of Duncan and Elgin streets, and faces the east. Upon enter-ing by means of a double door of massive oak, beautifully grained, we find our-selves in a spacious vestibule, from which two stair-cases lead to the gallery, which two stair-cases lead to the gallery, which extends across the east end of the building. From the vestibule, also, there are three doors leading into the edifice, which has been com fortably furnished with pews made by Mr. Marcheter of this place. These pews are of white oak, with walnut ornamenta-tion. On the end of each is a gothic panel, on which is placed a cross, the sacred characters 'I. H. S.,' being en-closed in a neat design on each in black closed in a next design on each in black letters. All the pews are supplied with improved kneeling benches, which may be folded when not in use, and book supports extend the full length of each supports of the thirty double and thirty single pews, and all are manufactured in a style that is highly creditable alike to the maker and to the village. There are the other in form of the company of the star two steps in front of the communion rail ing, which is grained with a top railing of walnut. A very handsome Brussels car-pet covers the floor of the sanctuary. The altar has been beautifully finished and decorated by Martin Martin, of this place. Here, also, are two elegant and costly statues, representing the Blessed Virgin and St. Joseph and the Infant Jesus, respectively. These are hand-

He gave an accurate explanation of the peculiar rite just performed and pointed out the great efficacy of prayers offered up in a consecrated temple. In conclud-ing his discourse Dr. Walsh paid a high tribute to the zealous pastor, Father Ryan, and his generous people. Seven years ago the Catholics of Wallaceburg heard mass in a small frame building ; now they possessed one of the finest heard mass in a small frame building; now they possessed one of the finest churches in the land and not a cent of debt encumbered it. This fact itself spoke volumes for the untiring zeal and self-sacrificing charity of Father Ryan and his good people. His Lordship's eloquent peroration was listened to with rapt attention. His words found an echo in every heart and must have left a lasting impression on the minds of all present. present.

At the conclusion of the service Father Ryan announced a sacred concert and lecture for 7.30 P. M. During the afternoon this ubiquitous and zealous pastor noon this ubiquitous and zealous pastor went about and collected nearly one hun-dred boys and girls and gave them a final instruction on the Sacrament of Confirmation, which they were to receive on the morning following. The French confessions were heard by Father Mc-Keon and Fr. Traher, and the others by Fr. Bonan and Fr. Divon Fr. Ropan and Fr. Dixon.

Seven o'clock came, and though the

Seven o'clock came, and though the night was dark and the weather threat-ening, still a large congregation turned out. The singing at the concert was very good, especially a duet, tenor and bass, by Rev. Fr. Traher and Rev. A. McKeon, also a Tantum Ergo by the full choir. Just before the Benediction, Rev. Dr. Kilroy of Stratford delivered a lecture on three of the objections to the Catho-lic Church, viz: devolion to the Blessed Virgin Mary, confession, and purgatory. His remarks-especially on the first objection-were well thought out and admirably deliv-ered. Dr. Kilroy is a man of fine phys-ique and commanding presence, and he seemed to be a great favorite with the Wallaceburg audience. The evening service concluded with the Benediction of the Blessed Sacra-ment given by Rev. Father Bayard.

The Brendiction of the Blessed Sacra-ment given by Rev. Father Bayard. Next morning at nine o'clock, despite a heavy downpour of rain, all the confir-mandi and their parents and friends had their places in the church. His Lord-ship Bishop Walsh examined all the candidates and found many of them well versed in Christian doctrine. At the end of Mass, which was celebrated by Father Traher, His Lordship delivered a very practical discourse on the dignity of the sacraments and the duties of parents and children. The candidates were all neatly dressed and presented a very creditable appearance. They ad-vanced in order to the communion table and were confirmed. The Bishop then and were confirmed. The Bishop then addressed them a few words on the importance of perseverance and con-cluded the service by giving the pledge of total abstinence to all the boys until

present popular, earnest and indefatiga-ble pastor, who has labored with untiring energy for the advancement and prosper-ity of this congregation during the seven years he has had control of it, his cflorts have been crowned with unparalleled success and blessed by God. The solemn and imposing ceremony your lordship has been called upon to perform in odr midst to-day, will ever remain a lasting testi-mony of his zeal and devotedness to the

to day, will ever remain a hasting testi-mony of his zeal and devotedness to the sacred cause of religion. Very few churches in Ontario can claim the high privilege that has been conferred on ours, and it must ever redound to the memory of Father Ryan, that it was under his pastorate the grand event was consummated.

consummated. Permit us then, My Lord, on behalf of this coogregation, as well as of ourselves, to tender you our congratulations on the prosperity of the diocese, which, under the Providence of God, is due chiefly to the wise administration of your Lordship. We earnestly hope that you will be long spared to continue the work of promoting religion amongst us and of furthering the religion amongst us and of furthering the spiritual and temporal interest of our

people. Bishop Walsh made a very feeling reply, in which he returned sincere thanks for the many expressions of good-will he had just heard. After bestowing a due meed of prise on Father Ryan and his good people and wishing them every success, he blessed the whole congregation, saying that it was his feryent hone to meet them that it was his fervent hope to meet them all one day in heaven

> CATHEDRAL BELL. Its Solemn Consecration.

CARDINAL WISEMAN ON CATHOLIC BELLS. On Monday last at 10:30 a. m., the new bell for the cathedral was consecrated by His Lordship the Bishop, assisted by the clergy of the cathedral. The bell weighs three thousand pounds. It was christened St. John the Baptist and has on it the following inscription : "Ego vox clamantis : parate viam Domini rectas facite semitas ejus." "I am the voice of one crying out, prepare ye the way of the Lord, make straight his pathe." (Luke iii c, 4-6 v.)

is one of the most impressive in the Catholic thual.

"Like everything else," says Gaume, "used in her worship, the Church blesses the bell. This blessing is called its baptism. Not that she imagines the bell susceptible of any inward virtue or true sanctity; but her intention is to withdraw it from the intention is to withdraw it from the order of common things, and to announce that, having been once consecrated to the service of the Lord, it can no longer be employed for other purposes without a kind of profanation. She wishes also to render mysterious and holy both the instrument and the sound which shall summon the Faithful to all that is most secred under heaven—the word of God citaded the service to all the boys until of total abstinence to all the boys until the age of twenty-one years. Just before His Lordship left the sanctuary he was presented with the following address by the officers of the C. M. B. A., Branch 22, Wallaceburg, not only on behalf of this association, but on that of the parishioners generally : To His Lordship, the Right Rev. Dr. Walsh, Bishop of London: MY LORD,—It is with unfeigned de-the light that we, the members of Branch

Baptism, and it is purified with holy water. It should sound the combats of our life, from the day on which we enter the sacred arena by Confirmation till that on which our death-bed receives us : accordingly, it is repeatedly anointed with holy chrism and the oil of the sick. It should sound for the Adorable Sacrifice : accord ingly it is perfumed with incense. It should continually remind us of Jesus Crucified, the Author and the Finisher of our faith : accordingly, the sacred sign of the cross is often repeated over it. The name of some Saint is given to the bell. A most charming idea ! Our ancestors thought that piety would be more active, more joyous, more faithful, if we imagined that a Saint was calling us to church." Of the Catholic bell Cardinal Wise-

soil themselves with earth : high enough to command, low enough to be under-stood. The Levite trumpet had some-thing startling and military in it, that spoke of alarms and human passions : every other vocal instrument belongs to the world (excepting, perhaps, the noble organ, too huge and too delicately con-structed for out of doors), and associates itself with profane amusement; but the solemn old bell has refused to lend itself solemn old bell has refused to lend itself solemn old bell has refused to lend itself to any such purpose, and as it swings to and fro, receiving its impulses from the temple of God below, talks of nothing but sacred things, and now reproves the laggard, and now cheers the sorrowful, and now chides the over-mirthful. But how shall this be done, without articulate uttersneed. In paying output but

the shart end of a barrier and the second start and the second start is the second start of the second sta office to perform, and that is to call to church. It may to a certain extent tell you what for; that is, you may distinguish when a laughing full swing sort of a peal of all the bells tells you it is Sunday, from 'when a more solemn knell sum-mons any idle children or people to look at a funeral. But beyond this, we defy you to say what the bell from the church-steenle tells you: whether that it is the steeple tells you: whether that it is the birthday of one of the patron's children, or that the squire's horse has won a race, or that the squire's norse has won a race, or that he has won his election. Nor can you determine by its sound what sort of a feast-day it is. One hears as merry a ring on a Sunday in Lent, or in Passion-tide, as on the most joyful festivity. Nay, perhaps some week day festival may easily slip over, and the

restival may easily slip over, and the iron tongue never wag. "But, as we said just now, this is very different with a Catholic bell, or ring of bells. It speaks as plain as words to the people. "Suonars a festa, a doppio, or a semi-doppio,"—"to ring a festival, a double, or a semi-double," are terms as definite in the language of the belfry as in that of the vestry: the steeple is as good as the the vestry; the steeple is as good as the almanack on the subject. The vespers on the preceding day tell you, from the prelude of their chimes, to what class the festival will belong; and in a town with many churches, you may know, "I am the voice of one crying out, prepare ye the way of the Lord, make straight his pathe." (Luke iii c, 4-6 v.) The ceremony of the blessing of a bell is one of the most impressive in the Cath-olic rival. be given with the Most Blessed Sacra-ment; yes, even amidst the din and clatter from many others, that are only ringing "good night" at the Ave Maria So that you may learn when and where to turn your thoughts in prayer, and join those whose hymn of adoration drowns the organ's fullest notes. But all the other bells, too, seem to be understood; for you see the heads of many uncovered, as they proceed homeward from walk or as they proceed homeward from walk or work. Here is one of those cases pecu-liarly Catholic to which we have alluded, where the bell has another use beyond that of "ære ciere viros." It is a signal for prayer, without change of place, or of attitude : of a simultaneous prayer, of a short and most expressive, and beautiful prayer,-the Angelus." and most

The bell whose blessing took place on Monday last will long speak in sweetest tones of things "on high" to the people of London. Its silvery voice will gladden them through their struggles in life, console them in their every sorrow, and its cheerful speech remind them, day by day, of their duty to seek that heavenly home where all is symphony and delight. Long, say we, may it send its bold notes free from the glorious turrets of our great Cathedral.

That we have followed with pride and Intuition the course of the Irish Par-satisfaction the course of the Irish Par-liamentary party since its very forma-tion, but especially since the elevation to its leadership of that tried, trueted and fearless patriot, Charles Stewart Parnell, in whose efforts to redress the grievances of the Irish nation we place entire confidence, and that with heart-telt pleasure we extend full, faint-of, and ready endorsation to the programme and ready endorsation to the programme of the Irish National League an ear--arnestly resolve to assist in the carry 1 2 out of its policy by all constitutional means within our power. Mr. Thomas Coffey moved, seconded

NO. 369

by Mr. John O'Gorman :-

by Mr. John O'Gorman :--That it is for us, as for all friends of Ireland, a matter of heartfeit congratula-tion to bear witness to the clear and able menner in which the case and claims of Ireland have been, especially in recent speeches, set forth by the leader of the Irish people. That we cordially endorse his statements at the Wicklow convention, "That while the Irishman who goes to the In a statements at the Wicklow convention, "That while the Irishman who goes to the United States of America carries with him a burning hatred of English rule, that while that burning hatred constantly lives in his heart, never leaves him, and is bequeathed to his children, the Irishman coming from the same village, from the same parish, and from the same townland, equally maltreated, east out on the read by same parish, and from the same cownhaud, equally maltreated, cast out on the road by the releatiess landlord, who goes to one of the colonies of Canada or one of the col-onies of Australia, and finds there another and a different system of English rule to that which he has been accustomed to at bome, becomes to a great extent a loyal citizen and a strength and prop to the community amongst whom his lot has been cast; that he forgets the little memories of his experience of England at home, and that he no longer continues to look upon the name of England as a symbol of oppression, and the badge of the misfortunes of his country." That we furthermore heartily concur in the onion by him on the area concursion That we furthermore heartily concur in the opinion by him on the came occasion expressed, "That it is the duty of English statesmen at the present day to inquire and examine into the claims of Ireland for themselves, with their eyes open, and to cease the impossible task which they admit to be impossible of going forward in the continued misgovernment of Ire-land and nersisting in the averagement. hand and persisting in the government of her people by a people outside herself who know not her real wants, and that we feel deeply convinced that the English statesman who is great enough and who is powerful enough to carry out these teachpowerful enough to carry out these trackings, to enforce them on the acceptance of his countrymen, to give Ireland full legis-tive liberty, full power to manage her his countrymen, to give Ireland full legis-lative liberty, full power to manage her own domestic concerns, will be regarded in the fature by his countrymen as one who has removed the greatest peril to the English Empire—a peril which, if not removed will find some day, perhaps not in our time—some year perhaps not for many years to come, but will certainly find sooner or later, and it may be sooner than later, an opportunity of revenging itself to the destruction of the British Empire for the misfortunes, the oppres-sions, and the misgovernment of Ireland." The mover said that the wants of Ire-land were embraced in a few words—

The mover said that the wants of Ire-land were embraced in a few words-local self-government. He was glad to state that the Irishmen of Montreal, Kingston and Toronto, and all along the line, had taken the matter up, and at the meetings heid for the purpose expressed their sympathy with the noble band of patriots led by Mr. Parnell, who were working for the object indicated. Ho spoke of the cheering effect the sympathy of their Canadian friends would have on them, and believing there were as true them, and believing there were as true Irish hearts in London as anywhere else in Canada, he felt they would all be glad of the opportunity of sending their words of encouragement across the dean. Applause).

which formed at the pastoral residence, marched slowly down the nave to the main altar where solemn mass was to be sung.

Then followed the impressive cere. mony of consecration, a ceremony which can only be performed in a church which is free from debt and built on a stone foundation. The consecration of a temple to the Most High is always an occasion of great importance and deep in-terest to the whole Catholic world. To adorn and consecrate to the erect, adorn and consectate the adventure of a section of the sect and hear the prayers and grant the petiand hear the prayers and grant the peti-tions of his people, is surely a very great privilege. Hence, Wallaceburg has earned a proud distinction. Last Wednes-day the people of that thriving town and surrounding country saw their beloved bishop and priests walk in solemn pro-cession through their beautiful church singing the same soul-stirring Psalms of David which were sung at the consecra-tion of Solomon's temple far back in the bavit which were sample as the back in the tion of Solomon's temple far back in the twilight of the patriarchal ages. They saw that majestic procession of Bishops, priests and clerics following the sacred emblem of our redemption through the temple of God, and strewing the flowers of angels—the blessings of the Anointed -as they swept along. They heard the strong fervent litany prayer of the sons of God on earth, and as it rose to the or God on earth, and as it rose to the ears of their brothers in glory asking all by name for their powerful intercession with the King of the Universe, then from a thousand tongues was heard the heartfelt ejaculation, "I believe in the holy Catholic Church !" We cannot do better than here re-

produce the description of the church of Wallaceburg which appeared in the Record of that town at the time of the completion of this fine edifice in 1880 : "The handsome structure that now completed, is not only an ornament to the place and a credit to the congrega-tion for and by whom it has been built, but a standing monument to indicate the energy and perseverance, and the zeal and earnestness of which he not

only possesses so large a share himself, but is able to infuse the same into others, of Rev. Father Ryan, who was appointed Jan: 14th, 1878, by his Lord-ship the Right Rev. Bishop Walsh, of London, as parish priest of Dresden and Wallaceburg churches. There are few men who would have undertaken such a work, and still fewer who would

Jesus, respectively. These are hand-some works of art, and were purchased from R. Beullac, Montreal. Hanging at the top of the altar is a beautiful paint-ing, representing the Sacred Heart of Jesus. A door leads from the sanctuary to the sacristy in rear of the build-ing. The ceilings in the interior are 40 ing. The ceilings in the interior are 40 feet in height, and are finished with open trussed roof, dividing it into panels. The

entire carpentering work was done by D. and O. Milord, and the painting and graining by Lester Judson, who have all lone their work in a satisfactory manner. The other contractors who have not yet been named are Foster & Smith, Sarnia, spire ; Henderson, of this place, tinwork spire ; Henderson, of this place, tinwork; M. Martia, St. Thomas, aitar railings and gallery; Beecher Bros., London, furnaces; and R. McCauslan, Toronto, stained glass. Every window in the building is of beautiful stained glass, and were con-tributed by the following donors :--P. Forban, Price and Hurley, H. O. Mc-Donald, Miles McCarron, T. Lacroix, Jas, Carley, M. Coveney, Dennis Hurley, James Gormely, and W. Mahoney, Mrs. J. Aber, T. Hogan, J. R. McDonald, Thos. Forhan, Wm. McCrae, S. E. Lalonde, Mr. Colling, W. Mooney, M. Ryan, J. B. Mc-Colling, M. Mooney, M. Ryan, J. B. Mc-Douald, T. Martin, J. S. McDonald, H. Lalonde, C. Myers, and Miss Mooney. The windows are richly ornamented; the heating accommodation is perfect. The windows are so arranged as to be at all times opened or closed at the will of the janitor, and the doors are all hung on double-acting spring hinges, and open outwards. The main building is 152x48 feet, and has been erected at a cost of \$15,000, nearly all of which has been provided for by the congregation and by generous donations from members of other denominations."

At the conclusion of the consecration At the conclusion of the constrainty of Belle River, celebrated high mass coram ponti-fice, and had as assistant Rev. P. Bauer and Rev. N. Andrieux. Deacon Rev. J. Ronan, sub-deacon Rev. F. Innocent. His Lordship Dr. Walsh was assisted at the throne by Rev. Dean Wagner and Rev. Dr. Kilroy. The masters of cere-monies on the occasion were Rev. Jos. Bayard and Rev. N. Dixon. The choir was ably assisted by Rev. A. McKeon and Rev. Father Traher.

and Rev. Father Traher. After the last gospel, Rt. Rev. Dr. Walsh preached an eloquent and impres-sive sermon on the "Consecration of Churches." His Lordship translated several passages of the Pontificale Romanum into elegant English and then expounded them in a masterly style.

number twenty-two of the Catholic Mutual Benefit Association, not only on behalf of ourselves, but also on behalf of the congregation, most respectfully tender you a very hearty welcome on your visit to our parish on this auspicious

becasion. We believe the gigantic strides the church has made under your jurisdiction, during the eighteen years of your episco-pate as Bishop of the Diocese of London pate as Bishop of the Diocese of London, are in a great measure due to your virtue, ability and zeal, as well as to the noble band of faithful and devoted priests who so ably aid your every effort. When you assumed this laborious and imporyou assumed this laborious and impor-tant office the church here was still in its infancy, the debt was large, many parashes were not yet formed, and in those already in existence the church those already in existence the church accommodation and the priests' resi-dences were in most cases inadequate to the wants of both the priest and peo-ple. You were not, however, deterred by these circumstances from yielding a willing obedience to the call of duty. The result has been, that not only the old parishes, but also the many new ones your lordship found it expedient to estab-lish, are well supplied with priests, with parcohial schools, and with large and ele-cant churcher. culminating in that grand

parochial schools, and with large and ele-gant churches, culminating in that grand and massive structure, St. Peter's Cathe-dral, London, whose lofty and majestic form attracts the eye of every stranger visiting the city, and which affords com-plete accommodation to the different con-gregations, and testifies to their spirit of suffice and their scale for the clory of God. Besides the liquidation of the debt which encumbered the diocese on aeot which encumbered the diocese on your arrival, several magnificent institu-tions of learning and charity, notably, Mount Hope, which will long remain as a lasting monument to the memory of its founder, a prosperous college and several convents have been erected, all of which have been productive of immense benefit to religion. Full provisions have been made for the Catholic education of youth wherever it was possible to do so. All this good, it is true, could not have been effected without the earnest co-operation

of priests and people, but without a zealous and energetic Chief Pastor to plan

man speaks in language so beautiful as to seem almost inspired :

"But Catholicity is no silent worship-per. If man was made gregarious, his prayer must be choral, and earth and sea nust fill the air with their sweet concert and impregnate its entire space with harmonious sounds. And this in two harmonious sounds. And this in two ways. Sometimes the voices of multi-tudes congregated together in many places will rise together, as in the public offices of the Church at stated times;

sometimes the faithful are invited to join, each where he may happen to be found, in common acts of worship. This latter form of combined praise or prayer is perfectly peculiar to Catholic devo-tion. But first let us say a few words

tion. But first let us say a few words concerning its harbinger or proclaimer— the good church-bell. Of all musical instruments, it is by far the grandest. Solemn or deep, or shrill and clear, or still better with both combined in a choral peal, it is the only instrument whose music can travel on the winds, can heave in noble smalls upon the can heave in noble swells upon the breeze, and can out-bellow the storm. It alone speaks to heaven as to earth, and scatters abroad its sounds, till in the distance they seem to come but by frag-ments and broken notes. Every other instrument creeps on earth, or sends its sounds skimming over its surface; but this pours it out from above, like the shower or the light, or whatever comes

from the higher regions to benefit those below. Indeed it seems to call out from the middle space which heavenly mes-sengers would occupy, to make prola-mation to man; condescending to an in-ferior sphere, but not wholly deigning to

LONDON SOLID FOR HOME RULE.

On Wednesday, the 28th inst., was held an enthusiastic meeting of the friends of Irish Home Rule, in St. Peter's School Irish Home Rule, in St. Peter's School House. Amongst those present were Rev. Fathers Coffey and Dunphy, Mesara, J. J. Gibbons, Philip Cook, P. F. Boyle, M. O'Meara, J. J. Blaine, C. Coughlin, Thomas Coffey, T. E. O'Callaghan, M. Mul-rooney, Peter McGlade, John O'Gorman, D. O'Gorman, Martin Durkin, Michael Durkin, Dr. Hanover, John Connell and Rocer O'Neil. Roger O'Neil.

On motion of Rev. Father Coffey, Mr. J. J. Gibbons was elected Chairman, and

J. J. Gibbons was elected charman, and Dr. Hanover Secretary. The Chairman spoke of the great posi-tion taken by the gallant band of Irish-men led by Mr. Parnell, and the change which they and their predecessors had made in the world's opinion of that comwhat some people called obstruction, though they called it (he believed rightly) a proper course of making their influence felt. (Applause.)

The first resolution was proposed by Mr. Coughlin, seconded by Mr. O'Meara, as follows :-

Resolved, That we, citizens of London, in public meeting assembled, cheerfully express our adhesion to the fixed opinion as well of the Irish people at house and abroad as of fair minded men of every that real strength, vitality and endurance that must follow the extension to that country of those blessings of freedom equality and contentment enjoyed by other portions of Her Majesty's domin-

The resolution was carried amidst

applause. The second was moved by Mr. T. O'Cal-laghan, seconded by Mr. M. Mul-

Mr. J. J. Blaine moved the list resolu-tion as follows :-That, moved by the convictions and

animated by the sentiments expressed in the resolutions already adopted at this meeting, we deem it advisable to proceed forthwith to the organization of a branch of the Irish National League of

America. Rev. Father Danphy said it had been proposed to have a branch of the National League in America, and he believed they could manage a branch society in London. He thought it would be in order to go on and organize. He would move that Mr. Gibbons be the first President of the Irish National League in London.

Mr. Thomas Coffey seconded, and the motion was carried unanimously. The President, in returning thanks,

hoped that in a few years they might be able, if any of them took a journey home, to visit an Irish Parliament sitting in

Dr. Hanover was chosen as Secretary.

Treasurer, Mr. Thomas Coffey. Executive Committee, Messra M. Mul rooney, M. O'Meara, M. Durkin, and D. O'Gorman, with power to add to their number number. Mr. Coffey said the first man to propose

Mr. Colley said the first man to propose an Irich National League in this city was that grand old price, Father Connolly, of Lucan. (Applause). That 'gentleman had come to his office and suggested such origin throughout the world, that no measure-of relief short of the concession of national freedom, through legislative independence, will ever restore prosperity to Ireland, or give the British Empire The regretted to say that Father Connolly was unable to be present to-night, though he had intended to. The following telegram was read:---"Missed train this evening. Pat medown for \$10. God blass Iroland."-(Signad), Jony CONNOLLY. He further moved that the Chairman he requested to apply a subsay that Chairman be requested to call a public meeting of all the Irishmen in the city, in

some public hall, to talk the matter over He thought that would be the best way of

getting up enthusiasm. After a liberal subscription had been taken up, the meeting adjourned.

## , ne Bells of Lynn.

2

When the eve is growing gray, and the tide is rolling in. I sit and inoit across the bay to the bonny And the faber-folks are near, But I wis they never bear The songs the far hells make for me, the bon\_y bells of Lynn.

The folks are chatting gay, and I hear their merry din. But I look and look across the bay to the bonny town of Lynn; He told me to wait here Upon the old brown pier, To wait and watch him coming when the tide was rolling in.

O, I see him pulling strong, pulling o'er the hay to me. And I hear his jovial song, and his merry face I see: And now he's at the pier. My bonny love and dear I And he's coming up the see-washed stope with hands outstretched to me.

O my love, your check is cold, and your hands are stark and thin! O hear you not the bells of old, the bonny uells of Lynn? O have you naught to say Upon our wedding day? Love, hear you not the wedding-bells across the bay of Lynn?

O my lover, speak to me ! and hold me fast, mine own ! For I fear this rising see, and these winds and waves that mean !

. . . .

Hut never a word he said ! He is deed, my love is dead ! Ah me ! ah me ! I did but dream; and I am all alone, Alone, and old, and gray; and the tide is rolling is; But my heart's away, away, away, in the old grave-yard at Lynn ! F. E. WEATHERLY, in Temple Bar.

# STORY OF A LIGHTHOUSE.

# BY ANNETTE.

CHAPTER 1. It was a beautiful night in June tt was a beautifut ingit in suite when the moon in all her splendour, stole around a high peak of the Sierra Nevada Mountains, which acted as a shield to the fortile valley lying but a few miles beneath. She saw many gay and happy things that night as she shone forth in all her glory, but she witnessed only one sad scene. Sitting outside of a small cottage in the valley was a fair mail cottage in the valley was a lair oung maiden of seventeen summers who seemed to be in great trouble as he wrung her hands in despair and hed many bitter tears. Why did left this world just as she had lived young maiden of seventeen summers she wrung her hands in despair and shed many bitter tears. Why did she act thus? How could such a young person as she was who ought to be enjoying the pleasures of youth be so grieved ? But alas ! It was not the pleasures of youth she was en-joying, but it was the miseries of the world she was suffering. She sat there for some time in silence, when there for some time in stience, when she was heard to say—'Why have I not parents like everyone? Oh, if I could only be happy!' For it was no one but her parents that caused her unhappiness.

on the example set them be to be the people of Oork (loud cheers). Mr. J. J. O'Kelly was next introduced, by Mr. Desay, and was received with vociferous cheering. He said-Men of and was admired by everyone. The good father was well repaid for his kindness when Clifton returned to The regime into variey of paronts who him at the age of aeventeen a college was bobly greatly solicient to drink, and was treated by them in a three has draw and was treated by them in a three has draw and was treated by them in a three has draw and was treated by them in a three has draw and was treated by them in a three has draw and was treated by them in a three has draw and was treated by them in a three has draw and was treated by them in a three has draw and was treated by them in a three has draw and was treated by them in a three has draw and was treated by them in a three has draw and three has and thr We will now go further, and give a sketch of her life. She was born in of your Convention to-day is the best assumer to that charge (hear, hear). When the news goes forth to America that the people of Cork have once more re affirmed to their confidence in the Irish leader and in the Irish party we shall be strengthened by the confidence and by the love which is known as the Maantraana case, that is the Irish party we shall be strengthened by the confidence and by the love which is known as the Maantraana case, the Lord Lieutenant has done something to undermine what are called the foundations of isw and order. And it has been group is to make you understand how deeply important to Ireland your sation is. Now that we are hurrying away, I have no intention of detaining you any longer (loud cheers).
Here John O'Leary, Skibbereen, who may received with cheers, and groans for desident in four early strife the sacred names of order and isw. It was an old saying—the saying of one who was in no way remarkable for any special affection towards the people of this or any other sat spirit—a new spirit—that has been given isting of hundreds of delegates the by the new electors of the county (cheers), they have done to day in your eity to its of this period of ours which will yet or the moth the starting of the set of delegates the work of this period of ours which will yet or the start who was in no way remarkable for any special affection towards the people of this out the set of this period of ours which will yet or the mough is any other start which will be one of the many chance to come to the work the in the history of our with those who by any come with the public sympathy of linkment the provide the provide the solong as its the people is the solong as its the people is the people is the solong as its the people of this solong as its the set of the sector of the county in letters of gold (cheers). that the sermon written in the heart our Saint does not suggest and supp the sword of separation and the sword sacrifice. The sword of separation, that c off all sinful and dangerous surroundin cuts off the hand or the foot that may be cuts off the hand or the loot that may be occasion of ruin or scandal. The swo too, of sacrifice, that strikes still deep and touches the heart, conquering a killing the feelings and affections that a not all and only for God. This two-edg make me feel confident (cheers). I am sure that soon we shall win for Ireland legislative independence (great cheer-ing), and we shall win as well for the teeming masses of cities such as Cork, as well for the laborers in the country dis-tricts, as well for all classes of our people, whether they live by the labor of the brain, or of the hand and the arm - we shall win for such the right to live and thrive in their own country (cheers). I desire to congratulate you upon the magnificent example of unity and discip-line which was presented to-day by the great Convention which assembled in your midst (hear, hear). No more diffi-cult task ever lay before a body of men elected in a delegate capacity. They dis-charged their duty with deliberation, with conscientiousness, and with painstak-ing, and I believe that they have elected a body of candidates who will be a credit not all and only for God. This two-edj sword, cutting outward and inward, have to use in poverty of spirit and pur of heart, and may learn from our Sa how to use it. This two-edged sword used well, but so suddenly and so valian that it scarcely flashes from its scabb when its work is done. As a child had conquered the world—left her ho to die for Christ. Her Master wis that she should first live for Him and Him only. And here she had to use sword of sacrifice. Tereas was gifted w a large, generous, and loving heart. St hearts God wants when He makes gr saints. She had deep and strong affect for her friends. Her Lord would him house. \* \* \* \* \* \* \* \* satisfaction as to the true motive of the priest." prother of five years whom she loved Twenty years had now passed away since Amelda came to the lighthouse, learly, and were it not for his sake she would have gone from home any-'Twas said and done. The two officers The and time made but a very small change during this long interval. They lived in the same peace and happiness as in former days. The only thing that seemed to trouble Amelda was to know if Clifton were way. But she could stand it no longer, she decided that she would go even if she stole away at night. But where was she to go? She had a cousin, Horace Lee, who lived on the coast of Carolina. She thought Amelda was to know if Clifton were aay v is the t be aave "I believe I have nothing with me at present." The two young men behind the hedge smiled contemptuously. "Did I not tell you so?" whispered one. The priest was still searching, but at last became convinced that he had nothing for her friends. Her Lord would he her love Him only, and others in Him a dead or alive, or where he was. She rest assured that so long as fairly and impartially admi-public sympathy of Irishme with those who by any cr-brought thamselves into hands of its ministers ? An the would write to him, and tell him her condition, and he might be able ing, and I believe that they have elected a body of candidates who will be a credit to our party (cheers), and who will prove an additional strength and a great assistance to the National cause (cheers). In your name, then, I thank the County of Cork Convention for the good service that they have rendered to Ireland to-day, and I believe that the lesson of union which predominated over their proceedings in the difficult task which they had to work out will be marked abdy of candidates who will be a credit is our party (cheers), and who will proven an additional strength and a great is our party (cheers), and who will proven an additional strength and a great is our party (cheers), and who will proven assistance to the National cause (cheers), in your name, then, I thank the County of Cork Convention for the good service that they have rendered to Ireland to-day, and I believe that the lesson of union which predominated over their they have aggregated to the band of patricitic Irishmen seven Irishmen, the proceedings in the difficult task which they had to work out will be marked by Ireland with approval and that their representatives of our county, who will pattorward the demands of the Irish people. We demand equality all along the line. We and to offer ourselves again for election for your great city (tremendous cheering). I am glad, therefore, that our political con-nection is not likely to come to an end (great cheering), and that i will become again amongst you (cheers) to deal at length with all the great questions of the itak mace to go fully into matters that it is not possible for me in the short space of time at my disposal to-night to refer to. I thank you egain for this great assen-they will do what is right. You will in-sist upon it, and the more you will insist upon it the better pleased your represenhad almost given up all hopes of for Him. With one brave blow of sword of sacrifice the work was do And this valiant woman, rising super ever seeing or hearing of him, but still she prayed as before, and she to help her. She hastily wrote to him, and after waiting patiently for heai iction to her surroundings, superior to hers said to her Saviour: "My God and All, my heart is ready." Her heart now ready for the sword of sanctity, the work God wished her to do. whatever about him. "I have nothing-not help being heard. But one day two weeks, she received an answer saying that she could cores to him suddenly noticed the bareness of the man. "But have you no clothes?"--"No, dear sir !"--"Then wait a little while." With tation in expressing my that so far from weakening there came a great change of things where she could always find a home, aspect no act their at the lighthouse. One day in Jan-uary Horace went over to the island of our people for the law that would more surely str-respect for it than a bold of justice, bringing home all men the conviction, the and he also sent the money nocessary sir ["2---"Then wait a little while." With these words he laid his book on the ground, gazed up and down to see if any one was in sight, and disappeared in the bushes which lined the road; a moment after he reappeared, with his pantaloons in his hands. "Here, my friend, take them; you will at least have something to cover your makedness. Tell no one of Sanctity is consecrated purity. M dities Deo consecrate. Sanctity is two-f personal and apostolic. Personal sanc is consecration to God for self-salval and perform to God for self-salval for the journey. She de 1 mit tell her parents of this, but she began to as act to transact some business, and as Amelda was sick he promised to be home at noon, for he did not like to they had to work out will be marked by Ireland with approval and that their example will be followed (cheers). And, is of make preparations for her journey. In two days she was ready, and one yes of ve the that law, and of those supreme responsibility of the life of the poorest and example will be followed (cheers). And, now, perhaps, I may take this oppor-tunity of speaking to you about the representation of your city. It may not be premature for me to announce night while everybody was in slumber land she stole into her little leave her alone. It was early in the and perfection ; apostolic, consecration God for the salvation and perfection ag it, God for the salvation and perfection others. There is a two-fold apostolate in Church of Christ : the apostolate of pot and the apostolate of prayer ;—the a tolate of dignity and the apostolate of s tity. These apostolates are distinct, and sometimes separate. The priest has apostolate of power and of dignity. forgives sins, and consecrates the E and Blood of Christ. Neither power dignity depend on purity. A sinful p can exercise both. But the apostolat sanctity must always exist in the Ch of God. Men are only chosen for morning when he started, and the day was clear and bright. As he uay was clear and bright. As he was going over it began to get cloudy and foggy. He reached the island and attended to his business. When he was ready he started for home. It began to rain lightly and he press when the press began to rain lightly and he press when the press was a started for home. brother's room, and with an aching heart she fondly kissed and caressed pessant in Connemara is as sacred as the life of the highest noble in the hand." [Aphim, perhaps for the last time in her man gratefully took them, the press wrapped himself in his cloak, proceeded on his way, and again resumed his prayers. The following day he heard the confessions of the two officers. The gener-osity of the priest, who pulled off his pantaloons and gave them to a beggar, was not without effect. It won two souls, who were already lukewarm, back to the Church life, and when she was leaving the "The play's the thing, Wherein I'll reach the conscience of the king." room, she took a locket from the table which contained a portrait of her beloved little brother, and she It began to rain lightly, and he And equally true is it that Dr. Pierce's "Pleasant Purgative Pelleta" (the original Little Liver Pills) are the most effectual means that can be used to reach the seat of disease, cleaning the bowels and sys-tem, and assisting nature in her recupera-tive work. By druggists. thought he could reach home before the storm came on-as he promised placed it in her pocket; she was Amelda he would return at noon he pleased to think she had something did not want to keep her waiting for by which she could remember him. She stole out very quietly, and after him. He was about midway when a Two souls for a pair of pantaloons ! They were, indeed, well paid for ! violent storm arose, when his boat was capsized, and he was swallowed a short walk she met the night train. PAIN IN THE SIDE, from whatever cause, may be quickly relieved by Hagyard's Yellow Oil, which cures all manner of aches and pains, and all soreness and lameness of the flesh—applied and taken inwardly. After a journey of seven days she by the angry waters. In vain did reached North Carolina, where she was met by her cousin who had been Horsford's Acid Phosphate. A melda await his return, she thought he might have waited until evening. Evening came, and with it night and Providence, R. I., for pamphlet. Mail Amelda await his return, she thought awaiting her arrival. He seemed very well pleased with her, as he was only too glad to have her with him for darkness, and still Horace never re- free.

company at the lighthouse; they went to a small island which was situated about three miles from the lighthouse, and it was on this island that Amelda (which was her name) first beheld her future home. Then they rowed over to their home in a small boat which Horace had pur-chased for this purpose. After she had rested herself she feit like a new person. She was now hundreds of person. She was now hundreds of miles away from home, and when she saw how kindly Horace treated her, she looked forward to a golden future. She soon learned what work was to be done, and with Horace's assistance it was all done willingly and cheerfully. They went over to the island every Sunday and spent the day there. In the morning they went to Mass, and after Mass, they spent the remainder of the day with Horace's friends who very often came over with them to the lighthouse, She now forgot the unhappiness of her home, and felt very happy, un-less when she thought of her little

brother whose name was Clifton: but w When she had nothing to do she often sat down for hours looking at the portrait of Clifton, but her only hope was in prayer, and this she did daily locked so that they might have the happi-ness of meeting one another before death separated them.

CHAPTEB II.

CHAPTER II. The next morning when her parents found she had gone, they could hardly realize what she had done, and supposed she had eloped with some gay young fellow. Finding that no tidings could be received from their daughter they both continued to indulge deeper in their fororite wice and they treated. their favorite vice, and they treated their favorite vice, and they treated Clifton as inhumanly as they did Amelda, until at last the parish priest took the little fellow under his care. The parents finding that they had no children to care for, continued to drink more frequently until they both began to fail. The wife was in it. After the death of his wife, and overcome by sourow and dissipa-tion, the husband endured his sickness for a month only, when he bid adieu to the world in the same man-

TWO SOULS FOR A PAIR OF PANTALOONS ; OI

Widnes. The convention then proceeded to the selection of seven candidates to contest the county at the coming elections. The following gentlemen were unanimously chosen : Mesers. Leamy, M. P., Joseph E. Kenny, Ald. Hooper, W. J. Lane, J. C. Flyna, James Gillooly and Dr. Tanner. The convention was the largest and most enthusiastic yet held in Ireland. In the evening an immense assemblage gathered in front of the Victoria Hotel to hear speeches from the Irish leader and other distinguished members of the Irish party. Mr. Parnell. who was received with

NOV. 7, 1885.

<page-header><page-header><page-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

PEASANT OUGHT TO BE AS PRECIOUS AS A PEER.

# NOV. 7, 1885.

# My Little Woman My little woman is not rich. Stands not in that strong bisse of glory, By fame fung to the lowest niche; Bhe is not preised in song or story, She ware no costly diadem, Or medal for some deed heroic; She work of any a study serve;

She does not own a single gem; She is not an angel or a stoic.

She never braved the roaring gale To bring to land some hall-drowned sall She'll never write a deathless tale. Nor thousands at her death bewail her. She elams not for the Legislature, She ham so tfor the Legislature, And sees her own weak woman's nature

She'll never sound the trumpet's blas', Or hine a star of any spleadour. She's just herreif, from first to last, Willing or wilful, cold or tender. This is her portrait. Not too good. Of earth and dew, not superhuman. For common life, and common food, My best beloved, my little woman.

-CLARA BEATRICE COFFEY THE SAINT OF THE SWORD OF GO

A Sermon preached on the Feast of St. Tere at the Church of the Carmelite Conve Baltimore, by Father Ryan, S. J.

"Do not think that I came to send per upon earth. I came, not to send peace, h the sword."-Matt. x. 34.

These words contain the most striki and startling sermon our Saviour ei preached, and this sermon is most app priate to the glorious Saint whose Fe the Church celebrates to-day. St. Ter-is emphatically the Saint of the Sword

The Sermon of the Sword is so imp tant to all, that Our Saviour seems anxio we should not mistake His meaning. I begins with a caution. "Do not think begins with a caution. By and peace He says, "that I have come to give peace the says, "that I have come to give peace But we may ask in all reverence: "WI O Lord and Master, why should not think so? Are You not the Prince not thick so? Are You not the Prince Peace? Was not 'Peace to men' Yo birthday song when the angel herald ga to earth Your Christmas greeting ? H not Your prophets promised that at Yo coming there should be peace, abunda universal and perennial? Have we n then, reason and a right to think it universal and perennial  $\tilde{t}$  Have we n then, reason and a right to think th You have come to give peace on earth His answer is His simple assertion, but is the assertion of God, that ru our reason and settles our right "No; I have not come to bring pea-but the sword." He is terribly in e-nest; He says what He means, He mea-what He says and as always when nest; He says what He means, He means, He means, He means, He means, He wishes to be emphatic, He does what eays. He does before He says: practi this sermon before He preaches it. Wh He was leaving His Father's blessing. Bef giving Him the blessing His Etern Father belted the sword upon Him, as ing: "Gird Thy sword upon Thee. ratic before the sword upon Thee, Thou Most mighty in battle! Gird T sword upon Thee! set out, proceed pr perously, and reign." Then it was called out from the ends of eternity fo warrior Woman to take the sword ] Father gave him : "Mulierem fortem q inveniet ?"-Who will find me a valie woman? The answer came : "Beh Thy handmaid !" Then came He, a sheathed the sword His Father gave H in His Mother's brave and Virgin hes Yes; He meant what He said in His S mon of the Sword, and His Mother kn it. "After her shall many daughters brought to the King," and each shall ceive the sword; but none, perhaps, much like Mary, as His servant, saint a

The Sermon of the Sword is written The Sermon of the Sword is written Teresa's heart. That heart, by wondro miracle, is to this day fresh and fair, a in that heart of flesh is seen the v wound that came from the sword of G From out that wounded heart wh thoughts are revealed to Teresa's childr Thoughts most consoling for them, m encouraging for us; thoughts, to them marvellous power; to us, of exceeding profit. Let us take from the sermon Teresa's heart the thoughts that suit best. Let us learn from her to use to best. Let us learn from her to use t sword God gives us, according to our ne-and the measure of our strength. I sword of God is known from its wo We know what it is from what Christ to us it does, and, according to His words, work is threefold : it sparates, it sacrifie and it sanctifies. The sword that pierced the heart of Teresa was the sword that sand

-the sword of sanctity.

Not, inde

M

# NOV. 7, 1885.

# My Little Woman.

My little woman is not rich, Stands not in that strong bisse of glory, By fame finns to the lowest niche; Bhe is not praised in song or story, She wears no costly diadem, Bhe deas put own a starts exercise toes not own a single gem; is not an angel or a stoic.

She never braved the roaring gale To bring to land some half-drowned sailor She'll never write a deathless tale. Nor thousands at her death bewail her. She aims not for the Legislature, She aims not for the Legislature, And sees her own weak woman's nature.

She'll never sound the trumpet's blas', Or hine a star of any splendour. She's just berself, from first to last, Willing or wilful, cold or tender. This is her portrait. Not too good. Of earth and dew, not superhuman. For common life, and common food, My best belowed, my little woman. -CLARA BEATRICE COFFEY.

# THE SAINT OF THE SWORD OF GOD.

A Sermon preached on the Feast of St. Teresa, at the Church of the Carmelite Convent, Baltimore, by Father Ryan, S. J.

"Do not think that I came to send peace upon earth. I came, not to send peace, but the sword."-Matt. x. 34.

These words contain the most striking and startling sermon our Saviour ever preached, and this sermon is most appro-priate to the glorious Saint whose Feast the Church celebrates to-day. St. Teresa is emphatically the Saint of the Sword of

The Sermon of the Sword is so important to all, that Our Saviour seems anxious we should not mistake His meaning. He begins with a caution. "Do not think," He says, "that I have come to give peace." But we may ask in all reverence : "Why, He says, "that i have concurrent group and "Why, But we may ask in all reverence: "Why, O Lord and Master, why should we not think so? Are You not the Prince of or think so? Are You not the Prince of Peace? Was not 'Peace to men' Your birthday song when the angel herald gave to earth Your Christmas greeting? Had not Your prophets promised that at Your coming there should be peace, abundant, universal and perennial? Have we not, then, reason and a right to think that You have come to give peace on earth?' His answer is His simple assertion, but it is the assertion of God, that rules our reason and settles our right: "No; I have not come to bring peace, but the sword." He is terribly in ear-nest; He says what He means, He means what He says; and, as always when He nest; He says what He means, He means what He says; and, as always when He wishes to be emphatic, He does what He says. He does before He says : practices this sermon before He preaches it. When He was leaving His Father's home He knelt for His Father's blessing. Before giving Him the blessing His Eternal Father belted the sword upon Thim, say-ing . "Gird Thy sword upon Thee. O ratic benear the sword upon Thee, O ing: "Gird Thy sword upon Thee, O Thou Most mighty in battle! Gird Thy sword upon Thee! set out, proceed pros-perously, and reign." Then it was He called out from the ends of eternity for a warrior Woman to take the sword His Father gave him : "Mulierem fortem quis inveniet?"-Who will find me a valiant woman? The answer came : "Behold Thy handmaid !" Then came He, and sheathed the sword His Father gave Him sheathed the sword His Father gave Him in His Mother's brave and Virgin heart. Yes; He meant what He said in His Serit. "After her shall many daughters be brought to the King," and each shall re-ceive the sword; but none, perhaps, so much like Mary, as His servant, saint and

ed

g-

by

ers hat

my igh nall

80

sed.

ARA AS

blin

you tici-

ents

roy,

first first ercy

the

that way,

. 88 least

g to that

case, hing ada-

that

even have

few lan-

uage

na of and ng of

r any f this

vho

qual

Jernay is

the t be

aave

heai

iction aspect

their

as act

is of yes of ve the

ng it, mblest

as the " [Ap-

of the

of

The Sermon of the Sword is written in Teresa's heart. That heart, by wondrous miracle, is to this day fresh and fair, and in that heart of flesh is seen the very wound that came from the sword of God. From out that wounded heart what thoughts are revealed to Teresa's children. Thoughts are revealed to rereas a children. Thoughts most consoling for them, most encouraging for us; thoughts, to them of marvellous power; to us, of exceeding profit. Let us take from the sermon of Tercas's heart the thoughts that suit us best. Let us learn from her to use the sword God gives us, according to our needs and the measure of our strength. The sword of God is known from its work. We know what it is from what Christ tells We know what it is from what Christ tells us it does, and, according to His words, its work is threefold: it synarates, it sterifices, and it sanctifies. The sword that pierced the heart of Teresa was the sword that sancti. fies—the sword of sanctity. Not, indeed, that the sermon written in the heart of word of sancti Mother how to use the our Saint does not suggest and suppose the sword of separation and the sword of sacrifice. The sword of separation, that cuts off all sinful and dangerous surroundings; cuts off the hand or the foot that may be the cuts off the hand or the foot that may be the occasion of ruin or scandal. The sword, too, of sacrifice, that strikes still deeper and touches the heart, conquering and killing the feelings and affections that are not all and only for God. This two-edged sword, cutting outward and inward, we have to use in poverty of epirit and purity of heart, and may learn from our Saint how to use it. This two-edged sword she used well, but so suddenly and so valiantly that it scarcely flashes from its scabbard when its work is done. As a child she had conquered the world-left her home to die for Christ. Her Master wished that she should first live for Him and for that she should first live for Him and for Him only. And here she had to use the sword of sacrifice. Teresa was gifted with a large, generous, and loving heart. Such hearts God wants when He makes great saints. She had deep and strong affection for her friends. Her Lord would have her love Him only, and others in Him and for Him. With one brave blow of the sword of sacrifice the work was done. And this valiant woman, rising superior to her surrounding, superior to herself. And this variant woman, rising superior to her surrounding, superior to herself, said to her Saviour: "My God and my All, my heart is ready." Her heart was now ready for the sword of sanctity, for the work God wished her to do. Sanctive is consecrated purity. Mun-dities Deo consecrated states of the second personal and apostolic. Personal sanctive is consecration to God for self-salvation and merician contains of the self-salvation Mun. and perfection ; apostolic, consecration to God for the salvation and perfection of God for the salvation and perfection of others. There is a two-fold apostolate in the Church of Christ : the apostolate of power tolate of dignity and the apostolate of sanc-tity. These apostolates are distinct, and are sometimes separate. The priest has it are sometimes separate. The priest has a constrained by the separate of the contradiction torgives sins, and consecrates the Body and Blood of Christ. Neither power not dignity depend on purity. A sinful priest can exercise both. But the apostolate of sanctity must always exist in the Church of God. Men are only chosen for the

postolate of power and diguity. Christ lects the bravest and best o women for the apostolate of sanctity and prayer. From a valiant band of the mayest and

the apostolate of sanctity and prayer. From a valiant band of the bravest and best, He calls out Teress to receive her sword. She walks forth in the strength of her comeliness and beauty, and, lean-ing on her Beloved, prepares her heart for the blow of the seraph's sword. Were it only the sword that separates or the sword that sacrifices, it might have been brought by Gabriel, the Strength of God, or by Michael, the Warrior Angel. But when we need a measenger of the sword of sanctity—an Angel envoy, not with the apostolate of prayer—we must go up through the ranks of the heavenly host, pass by Angels, Archangels, Princi-palities, Powers, Virtues, Dominations, Thrones—pase by the Cherubin, till we come to the very highest rank in the Heavenly Hierarchy—the Seraphim— those bright and beautiful spirits who are nearest God's throne, whose life is all and only contemplative, and whose blissful duty is to gaze in rapture on the face of God. A seraph it is who takes from God the sword of sanctity, tempers the blade in the fierce fire of love that issues from the heart of God, and, flying to earth unicker. than. In the flerce fire of love that issues from the heart of God, and, flying to earth quicker than thought, plunges the flaming sword into the heart of our heroic Saint Teress. Her heart, she herself tells us, was instantly in-flamed with a wondrous love for God—a love for suffering and for souls. Before she received this wound her prayer was "to suffer or to die." Now her prayer is more perfect, it is anostolic—to suffer "to suffer or to die." Now her prayer is more perfect, it is apostolic-to suffer and not to die; to suffer and live for the salvation of souls. The most perfect kind of prayer is the prayer of suffering. And since the Son of God died on the Cross, suffering is the highest and holiest kind of action. The contemplative life is a life of suffering and prayer. It is an apostolic life, and the highest kind of apostolate-the apostolate of prayer. Theology tells us that the Seraphim who are nearest God's throne in Heaven, leading a life of perpetual contemplation, eatch up from

perpetual contemplation, catch up from the face of God the rays of light and truth and love, and flash them on to all the angelic hosts below them. These Angel contemplatives seem to be inactive, motion less ;---but that steady look of theirs upon the face of God is the condition necessary to give light and strength to the hosts of Heaven, who do battle for the cause

So it is on earth. The sheen of the So it is on earth. The sheen of the seraph's sword showed Michael the way to victory when the dragon fought against him. It was a scraph's sword Teresa re-ceived. She tells us she saw in vision a great battle on earth, a battle for the Church of Christ. Vast multitudes of the enemies of Christ and His Church were newling on to whet they through result her moving on to what they thought would be a final attack, flushed as they were with first success. A brave little band sudfirst success. A brave little band sud-denly appears, and occupying the pass, challenges the whole mighty army. Teress recognizes the gallant leader of the company that fights for Christ and His Church. She has the sword the seraph gave her—the sword of sanctity, of light and love—the sword of prayer. This sword she unsheathes, and the cause of God triumphs. As she did then, her chil-dren do now. The legacy she left them was the sword. That sword must be wielded bravely as long as the Church militant lives. The Church of God never perhaps needed contemplative Orders more militant lives. The Church of God never perhaps needed contemplative Orders more than now. Her foces are Materialism and Naturalism. These enemies recognize and praise the good done by the active Orders in the Catholic Church. They praise what they believe in—the material and the natural—and in the works of such Orders there is much that is material and natural, though nothing that should be aither only there is much that is material and natural, though nothing that should be either only. The danger is that Catholies may be con-tent with the enemy's empty praise of what appears, and forget that it is suffer-ing and prayer that gives this active life its power, and that the contemplative is the soul of the active. But the especial need to the Church of the contemplative is other in that it is a life contemplative life now is that it is a living, perpetual profession of the Supernatural ; a stand-

written upon his countenance? Go look upon his statue at the Palace of the Her-mitage. Mark that abject and shameless brow, and those two extinct volcances, where seem still smouldering the fires of sensuality and of hate; observe that cruel and malicious mouth, the pinched lips parted as if about to utter a sarcasm or to launch forth a blaephemy. "When I think of this man—of what he was, and of what, with his great talents, he might have been—I am filled with a sort of holy rage. Other men by their excesses have assonished Virtue: Voltaire astonished Vice. Paris crowned him : he would have been banished 'from Sodom." In one of his admirable "Letters to Young Men," Father Lacordaire writes : "What is there to read in Voltaire after his dramatic works ? His "Contes," his "Dictionnaire Fhilosophique," his "Essai sur le Mours des Nations," and that multitude of nameleess pamphlets launched at every turn against the Gospel and the Church? Twenty pages enable us to judge of their literary worth and of their moral and philosophical poverty. I was between seventeen and eighteen when I read that series of mental debauchery, and I have never since been tempted to open a single volume : not because I was afraid of their doing me harm, but from a deep convic-tion of their worthleseness. Unless it be for purposes of reference with a useful cud, we must confine curselves to the materpieces of great names; we have not end, we must confine curselves to the masterpieces of great names ; we have not time enough for the rest. We have, con-sequently, still less for those writings which are, as it were, the common sewer of the human intellect, and which, not

of the human intellect, and which, not-withstanding their flowers, contain nothing but frightful corruption." Voltaire's philosophy consisted in the denial of all religion and morality; his watchword was, "Destroy the infamous!" by which he meant the Catholic religion. At the end of the twenty years which he had blasphemously allowed to God, God said, "Destroy the infamous!" and Voltaire died.

TRIBUTE

TO THE CATHOLIC CLERGY FROM A LUTHERAN MINISTER. A Lutheran minister writes the follow

Un.Ex. A Lutheran minister writes the follow-ing beautiful letter regarding our Catholic priests, to the *Deutsche Landes Zeitung*: "Pope Gregory VII. was well aware of what he was doing when he enforced with unrelenting strictness the celibacy (though already prescribed by the old canon laws) of the priests in the Roman Church. This Church is in her whole nature a militant one, and it lies in the nature of the thing itself that her priests must fight in the foremost ranks. But how much those warriors, not bound to this life by wife or children, excel their married comrades in courage and disdain of death is evident enough. A glance at the Roman priests of the present age proves how well Gregory understood the nature of his Church, and with what certainty he made calculations for her. The band of Roman priests is a band of heroes. They wage the war forced upon them by the present state of worldly affairs with an uninter-rupted fire reminding one of the old rupted fire reminding one of the old

Roman legions. "With amazement the world looks upo those men, who cannot be compelled by any force whatsoever to do anything con-trarv to the regulations of their Church. any force whatsoever to do anything con-trary to the regulations of their Church. They allow themselves to be driven from office and from their tables; they allow their property to be seized; they allow themselves to be cast into prison, and, uncurbed, they persevere, and repelled to-day they will be found to-morrow at their old posts. They are priests, they are warriors, they are men. It is not the least prerogative of the Roman Church, that in her are to be found priests, that is, men of deeds and not of rhetoric, of words alone. A half year may have passed since the terrible news reached us that a French vessel ran into a Spanish steamer in the darkness of night,

Spanish steamer in the darkness of night and sank beneath the stormy waters in ten minutes with passengers and crew. While the flood burst into the ship and

**RELIGIOUS CELIBACY.** 

Philadelphia Standard.

The New York Independent replies to our recent remarks on religious celibacy, that is, celibacy from religious motives, in a spirit of courtesy which we appreciate

in a spirit of courtesy which we appreciate and reciprocate. "Never, never," it says, "friends of the Catholic Standard, do we, while approving Florence Nightingale's and Agassiz's de-votion, disapprove of still deeper devotion for the promotion of higher objects on the part of Catholic Priests and Monks and Sisters, and their abjuring marriage in order that they may give themselves undividedly to those objects.' If a man or woman makes up his mind that he can do more good single than married, we will not blame him. That was Paul'a view of his own duty," etc. In the body of this quotation the Inde-pendent seemingly gives up the whole

pendent seemingly gives up the whole contention. It does not disapprove of Catholic Priests and Monks and Sisters Catholic Priests and Monks and Sisters "abjuring marriage" in order that "they may give themselves up undividedly" to works of charity and religion. Thus far the Independent agrees with the Catholic Standard. But then it commences to qualify. "If a man or woman makes up his mind," it says, "that he can do more good single than married, we (the Independent) do not blame him." Here the Independent relegates the ques-tion of celibacy or marriage on the part

Here the Independent relegates the ques-tion of celibacy or marriage on the part of the person intending to devote himself or herself exclusively to a religious life, entirely to his or her private judgment. "If a man or woman makes up his mind," on this subject, says the Independent. But in this qualification our contemporary reopens the whole question. For just at this point, the Independent and the discip-line of the Catholic Church diverge, and move in directly opposite directions. The **Independent** would have every man or woman who wishes to give himself exclusively and undividedly to a religious life, to enter upon that life, and then decide for himself whether he will marry or remain a celibate. But that the Catholic Church does not permit. It forces no one into a celibate life. It prohibits mar risge to no one who chooses to marry. But it makes celibacy a condition precedent to every one who wishes to enter upon a to every one who wishes to enter upon a religious life. It does so wisely, and for the reasons (among others) which St. Paul sets forth in the seventh chapter of his first Epistle to the Corinthians. We need not here repeat them in detail. They

sum themselves up in the simple state. ment that the marriage relation is incompatible with the exclusive, "undivided" devotion to religious objects and pursuits, which an exclusive religious life pre-supposes and requires.

poses and requires. The Independent thinks that its view of the subject was "Paul's (why not Saint Paul's) view of his own duty." Here the Independent is greatly in error. St. Paul, in the chapter we have cited refers to himself and his "own duty" only by way of example and illustration. His main purpose is to in-struct the Corinthians on the subjects of marriage and celibacy, their relative mariage and cellbacy, their relative merits, and the necessity of those remain-ing unmaried who would devote them-Ing unmarried who would devote them-selves exclusively and undividedly to a religious life. St. Paul says plainly that the state of celibacy from religious motives is higher than that of marriage: that he "would that all men were" even as himself, a celibate; but that "overy one hath his proper gift from God, one after this manner and another after that," one to be and continue a celibate, and another to marry. St. Paul then goes on to show

to marry. St. Paul then goes on to show that those who marry cannot devote them selves entirely and unreservedly to a reli-gious life; and gives a plain and irrefu-table reason—because they are "divided." table reason—because they are "diversed." The man or woman who marries cannot be entirely and solely "solicitous for the things that belong to God," because he or she must be also "solicitous for the things of the world," "how he may please his wife," and "how she may please her hus-hand." band."

St. Paul, therefore, does not merely e

to make, and to make which, however conclusively we might sustain such state-ments, would only stir up strife and angry contention, and result not in good, but in

The wisdom and sound reasons for the rule of the Catholic Church bave shown themselves in every age, and in none more conspicuously than that in which we

# DAUGHTERS OF MARY.

THE TRUE MISSION OF CATHOLIC WOMEN. THEIR PART IN REGENERATING A WICKEI WORLD.

On the late festival of the Holy R. On the late festival of the Holy Rosary, Rev. Father McGinnis, S. J., preached in Detroit, Mich., a devout and eloquent sermon on the institution and advantages of that beautiful devotion to the Mother of God. After narrating its history and some of the many wonders accomplished by it, he warmly inculcated the practice of it on his hearers, and then continued : Yes, brethren, it is our bounden duty to oppose a firm, stubborn resistance to the onward march of vice and error. Time and talent, if not employed to that

Time and talent, if not employed to that effect, are not worth the having. We all of us have a holy mission, and can accom-plish wonders, each in his way; but there is one among us, who, I am satisfied, is called in the present conjuncture of affairs to a moniple accelerate and heb in initial to a special apostolate, and who in imita-tion of the perfect type of all womanly greatness, can turn back the tide of un-godiness that is threatening to sweep over exciting and that reason is Christian society, and that person is Christian woman. She is the Judith that is to slay the Holofernes of our own times, the demon of contemporary error.

demon of contemporary error. The better to appreciate the importance of her task, it is well to cast a glance at the character and strength of the enemies that surround us. First, there is heresy, which has always been, when in a vigor-ous state, a source of much disturbance in the great Christian commonwealth. But to day heresy is in the sere and yel-low leaf. The sects are losing ground and losing caste. The last of the famous heresles after a struggle of more than passing away. But certain times it rallies and shows signs of renewed life and vigor. And yet, sooner or later, it must go glim

mering into oblivion. But the vacancy made by departing heresy is not left unoccupied. A worse form of infidelity than that of Turkish Mohammedneim, is think on the theta of theta of the theta of the theta of theta o form of infidelity than that of Turkish Mohammedanism is rising up in the tracke of the former enemy. It is none other than

# BLASPHEMING ATHEISM.

It is that malignant spirit that has been so aptly likened to a darkling owl that "Sailing on obscene wing athwart the moon Drops his blue-fringed lids, and holds them. And hooting at the glorious sun in heaven cries out, "Where is it ?"

Up to a recent date men have con Up to a recent date men have com-monly agreed with the Paalmist that "the heavens show forth the glory of God, and the firmament declareth the work of His hands;" and with St. Paul, that "the in-visible things of Him from the creation of the world are clearly seen, being understood by the things that are made." But now, at last, the sages have read the story of the rocks, and explored the starry depths of the heavens, and dived down to the foundations of the sea; and lo ! they triumphantly announce to the world that triumphantly announce to the world that they find no traces of creative power any-where. Things must have made themselves, and there is an end of the Christian cosmogony. Absurd as these declarations are, they are made with such a show of authority, and clothed in such BRILLIANT, BUT DELUSIVE RHETORIC.

that hundreds and hundreds are but to easily induced to embrace an error which, they flatter themselves, will silence the voice of conscience and relieve them of all responsibility to an All-holy and All-just Master of their future. The third great evil of the hour is

amount of herculean effort will avail a whit if not animated by a spirit of prayer and trust in God. No undertaking in God's cause will prosper without His blessing upon it, and his blessing is the prize of prayer. "More things are wrought by prayer than this world dreams of." And it is a notorious fact that the women of our Catholic laity are more pioue than the men. There are thousands of saintly Monicas to plead for our thou-sands of wandering Augustines. The Christian woman is accordingly actuated by a more lively spirit of faith; for in the Christian prayer and good works are an exponent and measure of faith. So here we have another good key for the sola-tion of the problem under discussion. amount of herculean effort will avail a

3

we have another good key for the solu-tion of the problem under discussion. Once more: While it is certain in a sense that the child is father of the man, and that "as the twig is bent, the tree's inclined," it is no less true that woman is in a position to exercise the greatest influ-ence on early education. Two-thirds of the vices of society are attributed to

## DEFECTIVE HOME TRAINING

DEFECTIVE HOME TRAINING. Oh, the responsibility of the Contains mother! Let her realize it well. L. er constant care be to inspire her chauren with a horror for sin and sinful associa-tions, especially for those forms of vice which in the young are the roots of future license and infidelity. Let her remember that she may thus become not only an angel guardian of her own household, but also a benefactress of the whole human family. family.

There is still another point upon which I might perhaps enlarge with profit; but I shall have to be satisfied for the nonce with the simple statement that Christian woman wields a stupendous power for good or for evil in the avoidance or choice of an unboly matrimonial alliance. In fine, in every walk of life and sphere of employment the Christian woman is furnished with opportunities of

# DOING INCALCULABLE GOOD

y the quiet influence of her bright exam-But to day heresy is in the sere and yei-low leaf. The sects are losing ground and losing caste. The last of the famous heresies after a struggle of more than three hundred years is rapidly going down to the grave; and the close of the present century will probably see it consigned to the tomb forever. It was a stubborn foe, and it wrought us a world of wrong; but in spirit of Christian charity, we shall not refuse to pray peace to its ashes. It is passing away. But certain times it rallies and shows signs of renewed life and vigor. ated by the splendid example of her strict attention to religious obligations, they will pause in the midst of their worldworship to ask themselves :

"What are men better than sheep or goats, That nourish a b ind life within the brain. If, knowing God, they lift not hands of prayer. Both for themselves and those that call them friend "

# If woman be true to her divine voca-tion in society, her influence will spread like a circle in the water. The luke-warm

like a circle in the water. The luke-warm Christian man, aroused by the sublime sermon of her virtues, will study to improve his way; the unbeliever will re-nounce his silly cant and be a man once more; the slave of passion will hang his head in sorrow and in shame; and so, under the auspices of Her whom Chris-tians venerate to day the great research tians venerate to day, the great regenera-tion will go on and on, until

# "-The whole round earth is every way Bound by gold chains about the feet of God."

# THE BISHOP OF BOSTON.

Here is a pleasant picture of the Cath. olic Bishop of Boston, a man respected, i not admired, by all who had the pleas-ure of his acquaintance. It seems that Mariotti was at one time absolutely pen-Mariotti was at one time absolutely pen-niless. He had heard that the Roman Catholic Bishop of Boston had a fund entrusted to him for the relief of those of his flock who might chance to be in distress. After a good deal of hesitation and with extreme reluctance, he called upon the prelate for relief. This is what took place:— My feet almost instinctively seemed to take me to the neighborhood of the

While the flood burst into the ship and startled from their sleep the unfortunate passengers, who gathered in wild disorder upon the deck, the one weeping, the other praying, the third staring in silent despair, a Catholic clergyman hastened from one group to another, announcing The Independent regards it as "tyranny" has a common animal start define the start of the struct term is the struct term is the struct term. The start of the struct term is the struct term bewildered, and the doorkeeper was almost frightened.

lierce's riginal he seat nd syscuperacause.

gyard's nner of 58 and d taken

sword of sanctity. We all may learn from our model how to use the sword of sacrifice. Let each and all resolve to fight the good fight till we lay down the sword and take up the crown. -N. Y. Freeman's Journal.

# THE DEATH OF VOLTAIRE.

In the beginning of the year 1778 Vol-taire left his quiet retreat at Ferney for the busy capital. He had been absent from Paris twenty-eight years, but he was not forgotten by his admirers there, and met with a most brilliant reception on his return. His carriage was drawn by the people; at the theatre he was crowned with laurels and rosse; the Academicians bestowed unparalleled honors upon him, and his disciples went mad with enthu-siasm,—in fact, the homage paid him was almost idolatrous. But Voltaire was now an old man of eighty-four. Excitement and over-exertion brought on a hemorrand over-exertion brought on a hemorr-hage, of which he died a few monthe later.

later. According to the most authentic ac-counts, Voltaire expired in rage and despair, exclaiming, "I am abandoned by God and men!" He cried out to those false friends who besieged his antechamber: "Leave me! you are the cause of my misfortune. Leave me!" By turns he invoked and blasphemed God. Now in

upon the deck, the one weeping, the other praying, the third staring in silent despair, a Catholic clergyman hastened from one group to another, announcing to all contrite of heart, pardon of their sins in the name of God, before whose judgment-scat they should appear in a few moments thereafter! Sublime picture of a prices! Praise your generals who, in the battle's tumult present their bosoms to the hostile bullets; extol your states-men who, with tranquil eye, look into the barrel of the pistol raised against them by an assassin; compared with the priest they must atep into the dark. Where all have lost their presence of mind he is calm, where all shudder at the open grasp of death, he reaches up with afe hands into Heaven, and offers life to the dying. "And among one hundred clergymen of the Roman Church we find ninety-nine equal to this. Among one hundred clergymen of the Erangelical Church we might, perhaps, find one. Yes, we Evan-gelical pastors are great in words, and whoever overhears us in our private circle must object in the indext in a private circle

whoever overhears us in our private circle must obtain the highest idea of our cour-

age; even whoseever hears us at our con-ference should become terrified at our energy. But if it depends to transfer our

energy. But if it depends to transfer our words into actions; if it depends to make head against the world, and to cover with our bodies that flag which we have held up so defiantly but shortly before, then our souls fall to the ground, our courage is ashes. Here wife and children cry: "Let not that bappen to you;" there over-anxious friends will come. But what determines the whole issue is that our courage is artificial, and that it is wanting in solid background. The Catholic clergy-

ber : "Leave me!" my misfortune. Leave me!" my misfortune. Leave me!" a pleading voice, again with accents of re-morse, but oftener in a paroxysm of fury, he cried out : "Jeeus Christ! Jesus Christ!" The dying man writhed upon his bed, and tore his flesh with his nails. J In despair he exclaimed: "I feel a hand d tragging me to the tribunal of God !" all ; we are preachers, but we should be juices into the basic of the contradiction die without retracting his errors and con-die without retracting his errors and con-to God the contradiction to God the contradiction

The Independent regards it as "tyranny" that the Catholic Church "will not allow

any one to enter the priesthood unless he foregoes marriage," and says that "for this tyranny it can bring no apostolic author-

ity." What we have shown, however, re-specting St. Paul's teaching on the sub-ject, conclusively proves that there is abundant apostolic authority for the rule of the Catholic Church. As for its being "tyranny," that—with all due respect to the contendant we say it—is simply bosh. the Independent we say it—is simply bosh. The Catholic Church simply follows a rule of common sense and sound reason which not only St. Paul lays down, bu

which finds an analogy in a thousand secular pursuits. If an employer desires to engage workmen, he selects those who are competent to do his work efficiently. If a recruiting officer enlists men to heaven a aldiars the ambients them to a ecome soldiers, he subjects them to a physical examination, so that his recruits may be physical examination, so that his recruits may be physically competent to endure and perform what a military life requires. If they cannot endure that they are rejected.

In like manner, and in perfect accord-ance with St. Paul's teaching, the Church makes celibacy a condition precedent to every one's entering upon a religious life. If not prepared to fulfil this condition, If not prepared to fulfit this condition, then they must not enter it, but are free to marry. The Church, therefore, does with regard to this precisely what St. Paul says: "If they do not contain themselves, let them marry (but not dare to enter a religious life). For it is better to marry than to burn." We need not follow our contemporary

We need not follow our contemporary any further. St. Paul settles the whole question, and the Catholic Church in carrying out his counsels, follows the

require of us to make disparaging state.

ments respecting Protestant ministers, their work etc., which we have no desire

man's chief good be but to sleep and feed, he is no better than a common animal. Now, if the effect of the mitigated sort of sensuality is to degrade men to the level of the lower animals, what shall we say of that unbridled libertinism which has spread its leprous blight from sea to sea ? What shall we say of

THAT MONSTROUS DEPRAVITY, one chapter of whose foul story has but lately thrilled the Christian world with horror? Say we no more than that lately thrilied the Christian world with horror? Say we no more than that its crimes, as St. Paul reminds us, are too shocking to be even mentioned among us. But it is good for us to know whereunto the irreligion of the new evangei

leads. The Church of God, my dear brethren, is to be the savior of existing society, if this society is destined to be saved; and in this society is destined to be saved; and in the work of regeneration which must be undertaken, the most potent influence is to be exerted by Christian woman. If you ask me for an explanation, I answer that in a moral reformation—which is a spirit-ual enterprise—the best Christian fs sure to do the most telling work; and I hereby submit it as my sincere conviction that the average Christian man; or in other words, that the sum total of womanly godliness is far in excess of that of man.

of man.

The work we are considering is God's work. It is therefore a work of humility. Every spiritual movement must be such. Pride has never done other good than de-monstrate its own folly. He or she then,

BEST FITTED FOR GOD'S WORK

who has the largest store of humility

who has the largest store of humility; and I think most of you will allow that there is less humility in man than in woman. Heresy and infidelity are pride's masterpieces; and the heresiarchs and arch-infidels are men. The pride of man rests like a mildew on the face of the Lord's vineyard. The superb role which man has to fill as lord of the visible crea-tion is very soft to turn bit head. Woman

part. Again, God's work is a work of prayer. Self-assurance and mere manly energy will deny, are not the conditions of success. No | Saturday.

"Whom do you want ?"

"Monsignore.

"This way, if you please." And, to my surprise and dismay, I was at once admitted, and found myself in the prelate's presence. He was a dignified, good-looking man

somewhat portly and fresh colored, and with an unmistakable English face; al-most as handsome a man as Cardinal Howard. He rose slightly from his seat, and with an air of great benignity, asked

and with an air of great benignity, asked me "my ousiness." What I told him, in what words I ex-plained my want, on what terms I pre-ferred my request, no effort of memory would now bring back to me. He made no remarks and asked no questions. He simply opened a mahogany box on the table before him; he took out two gold nieces and six paper dollars, and laid pieces and six paper dollars, and laid them before me, apparently without counting them. Thus ended the interview. \* Three months later, I had saved money enough to be able to make up a packet, with the sum of sixteen dollars, which I addressed to the bishop with compliments and thanks, still main taining myself anonymous; and I deliv. ered it with my own hand at the mission.

house door. I had occasion to meet that bishop at later period at one of Mr. Ticknor's a literary reunions, where the master of the house amiably introduced me to his lordship. The bishop was bland and courteous, and talked to me without the least shade of constraint or embarrass-ment, as he might have done with a stranger upwar some bofers. Had he stranger never seen before. Had he really forgotten me? or did he fail to carrying out his counsels, follows the apostolic rule and practice. The Independent invites us to a compari-son of the Catholic Clergy with the Pro-testant Clergy as regards "consecration, intelligence, and character." We respect fully decline the invitation, at least "consecration, intellegence, and character." We respect the present. We have already overrun the space we had intended occupying on this subject, and such a comparison would the gradie of us to make dispararing state-

ion of the past? Take whatever view one may please, the bishop, as no one will deny, was a gentleman.—Every other

Catholic Record. LONDON, NATURDAY, NOV. 7, 1885. THE PERILS OF THE FUTURE.

4

The Canadian Confederation inaugur than Lower Canada, the cries of "French domination," and "Papal aggression," were at once raised and the country disturbed by an agitation so violent that civil war and separation from the mother country were openly advocated in the Western section of the Province. It was for the benefit of Upper Canada that the union of 1841 was brought about, as it was at its urgent demand, and as a culmination of prolonged sgitation in that section of the Province, that the confederation of 1867 was successfully accomplished. Yet it was Upper Canada that fumed and raged and threatened when that first union did not result in a compl ete effacement of the French race, as i is to day the fanatics of Upper Canada and the Northwest, a more numerous body than is generally imagined, demand in loud tones that the French must go, and an end be put to what they call Papal domination in this country. see on all sides signs of a deep. seated discontent not unlike that prevailing in the years unmediately preceding confederation. That discontent took form when, on the 16th of April, 1860, the Hon. Mr. Brown moved side for yielding to French domina in the Canadian Parliament, seconded tion, and on the other for actually seek

products of her soil, and Lower Canada return the fruits of her manufacturing THE PERILS OF THE FUTURE. The Canadian Confederation insugration of the control of the produce a superstant of the produce as the produce a industry, and thus year by year the mign would become a greater and still greater necessity." He thus proceeded ness; let them use every legitimate means for the purpose of carrying out their views on the other subjects on which they had set their minds; but do which they had set their minus; but do not in the name of our common country, do not make this a matter of party agitation and party strife. Let each go home and imbue his neighbors as far as he could with his particular views on other matter; but let them all set aside other matters; but let them all set aside party feeling in a matter of such vital consequence as this, and work together for the common good on the principle of union and not on the principle of one section fighting and striving against and seeking to annihilate the other." Canada had had, when these eloquer and memorable words were uttered, nineteen years' experience of the union of 1841. We have now had nearly nine-

Upper Canada being the producer and

Lower Canada the consumer. Upper Canada would send Lower Canada the

teen years' enjoyment of the union o 1867, which, when inaugurated, was pronounced the panaces for all our ills, and what do we find ? We find to-day the same elements of mischief, discord and dissension at work against which the present Premier of Canada so eloquently appealed in 1861, and we find that gentleman himself assailed on the one by Hon. Mr. Mowas, "that the existing ing to incite a war of races. A letter ed by an Orange Past County led into fla Master, Mr. S. W. Davy, of Mudvale, Addington County, has lately gone the general attention, as reflective of the feeling in large sections of the Orange faction which curses this Dominion Mr. Davy calls upon the brethren to resolve (1) that from this time forth, and until the day the whole Cabinet elect to redeem the pledge solemnly given by the Premier to make the Orange Incorporation Bill a government measure, no Orangeman shall be eligible for office in the order so long as he holds a government situation ; (2) that no Orangeman vote for any government candidate until that act is made publicly and openly a part of the declared policy of the government; and (3) that they use their strength to put forward in at least twelve counties where Orangemen are strongest, twelve tried, independent Orange candidates, firmly pledged to vote on every occasion against any and every government which will not agree to grant Orange incorporation and make it a ministerial measure by which they elect to stand or fall. Bro. Davy thus concludes :--"Neglect to do this, and every French member of Parliament will be justified member of Parliament will be justified in believing what many of them say openly as it is, 'that we Orangemen do make a great noise and do crow very loud when nobody is by, but that we have never dared to show our noses in the streets of Montreal since Sir John came into power, and that if we did we would be chased home again very quick, now that there is no Mackenzie to order out the velue terms out the volunteers to protect us,' Breth owe it, that we have to sit quiet and listen to such taunts; and now I call upon every man among you to whom honor and loyalty are dear to show Sin John Macdonald and Sir Hector Langevin and all the crew that follow them fore look for a wholesome interchange of commodity with the Eastern Province, the very breath in their nostails, politi-

cally, to our support, that there is a limit even to our long suffering, and that if needs be, the sons of the men who won the Boyne, and who stormed Que-bec, and triumphed at Waterloo, and who have three times over held Canada for the British Crown, are as ready and willing to deal with traitors in high places as ever their fathers were. Let your motio be as of yore,'No Surrender,' and the Orange Incorporation Bill, or down with all makers of false promises and breakers of their plighted word." Fow if any of the Canadian Orange-men are sons of the men who fought at

men are sons of the men who fought at the Boyne, or of those who stormed Quebec or triumphed at Waterloo, but Bro. Davy is not, of course, disturbed by slight inaccuracies of speech or contra-dictions of facts: Neither does he seem troubled by the utterance of the delib-erate falsehood that Orangemen have three times held Canada for the British Crown. He, however, speaks the senti-ments of thousands of Orangemen and others. But this is not all. Under the heading "Blood for blood," the Manitoba Free Press publishes a series of resolutions adopted in open lodge by the L. O. L. No 1466 of Morris, Man., on the 22nd of October :

No 1466 of Morris, Man., on the 22dd of October : Moved by Bro. Rev. F. M. Finn, sec. onded by Bro. H. Moodie, — Whereas all governments are maintained for the pro-tection of the life and property of its subjects and to maintain order and security in the commonwealth, and as no felony can be more dangerous to sociefy than that which attempts to strike down the government itself and introduce anarchy and confusion; And whereas, Louis Riel has now for the second time struck at the throat of our government, and caused the murder of our people and the maining of our sons, as well as the destruction of much property and the serious injury of our country by exciting the savage Indian to rebellion, thereby frightening from our country intending immigrants; And whereas a section of our people are not afraid to have their loyalty ques-tioned by allying themselves to this Arch Traitor, and espousing his cause, and trying to save him from the gallows after he has been found guilty of staining our soil with the loyal blood of our sons, Therefore, resolved : That we call upon our Government to stand firm and

Therefore, resolved : That we call upon our Government to stand firm and have the law faithfully executed, and no longer triffe with the patience of an out-raged people; and as Orangemen we pledge ourselves to maintain our tradi-tional loyalty, and pledge our lives to stand by them in supporting the throne and maintaining the laws. Resolved, also : That should the Gov-ernment yield to French rule and draw upon itself the contempt of all civilized society, we can only say "What portion have we with such a Government." "To thy tents oh Israel." "Now see to thy house." No loyal man can ever again house." No loyal man can ever again rush to the rescue of such a despicable body, unworthy the name of government,

These sentiments are not, we must admit with regret, confined to Orangemen. They are the sentiments of many who affect to hold Orangeism in contempt, but who are equally bitter if less outspoken in their hostility to the Catholic Church. Neither are they sentiments contined to one of the two political parties. Each party has its powerful and determined contingent of bigots and many a Catholic presenting himself under seemingly favorable auspices for municipal and Parliamentary honors has been rejected simply because of his religion. This no one who tknows any thing of Canada can deny. Lower Canada is held in detestation by the sector ics because of the race and the religion of its people. The smouldering embers of discord may at any moment be kin-

THE LATE MR. JAMES DOWDALL.

In our last we made brief mention of the death at the early age of thirty-two years, of James Dowdall, Esq., Barrister, Almonte. The news of his death came upon us with a suddenness so painful that ve are not as yet, even now, when the cold clay envelopes his earthly remains, able to realize its truth. It is, however, but too

true that death has cut down on the very threshold of a promising and brillian career one of the foremost young Catholic rentlemen in the Province of Ontario The profound grief of the friends who knew him best, the universal sorrow pervading his native town and place of residence, the deep seated feeling among his fellow-citizens everywhere, that his place cannot for many a long day be filled, all attest his genuine worth, his meritorious life, his exalted patriotism. Of him may it not in truth be said, Consummatus in brevi explevit tempora multa? In a short time indeed did he live a long life, showing forth by the rectitude of his busy life that wisdom of which Holy Writ speaketh, "Venerable] old age is not that of long

time, nor counted by the number of years, but the understanding of man is grey hairs, and a spotless life is old age." (Wisdom, iv. 8.9.) The deceased gen tleman, the son of Mr. Edward Dowdall, one of the oldest and most highly esteemed residents of the county of Lanark, was born at Almonte in 1854. At an early age he gave marked indications of those rare talents that in his after life gave him such influence, and promised him such pre-eminent distinction. He was apt to learn, industrious, persevering, retentive, and ambitious to excel even in his smallest undertakings. Having in due time decided to enter upon the study of law, he secured admission to the law office of Mr. Joseph Jamieson, where he spent some years in closest study and application. The closing portion of his legal studies he followed in the office of the Hon. Edward Blake, in Toronto, whence he was called to the Bar. Mr. Dowdall then formed a partnership with Mr. D. G. Macdonell, and the new firm soon attracted general confidence and support. Mr. Dowdall's keenness of perception, soundness of judgment and fluency of speech

gave him from the joutset a prom. inence and a success in his profesion that few if any barristers attain at so early an age. But success did not turn his head nor make him unmindful of even the humblest of his fellow-citizens. His society was, indeed, courted; his friendship

ought for by the wealthy and the aristocratic, but, to his praise it can be said, that he never seemed so happy as when enjoy. ing the association of the hard-handed sons of toil, the honest farmer, the industrious mechanic. Hence his enduring and farreaching popularity. Mr. Dowdall was a devoted and practical Catholic. His was no vain show of religion. He had inherited from his pious parents that solid faith that is the glory of our religion and the special honor of our race. At all the offices of the Church-no matter how pressing or numerous his business calls-he assisted with punctuality and reverence. The craments he frequently approached with sincere and unaffected piety. Therefore was it that "he pleased God and was beloved, and living among sinners he was alter his understanding, or deceit beguile meeting closed a goodly sum was collected

and family we tender our deep sympathy, and we venture to say that whatever com-fort may be gathered from the fact that their loss is universally deplored, they can

These testimonies of regard are not confined to his political friends. The Central Canadian of Carleton Place, a journal ily concur. from which he and the writer of these lines had so often to differ, renders just

homage to his merits :

homage to his merits : "As a member of the corporation of Almonte, he contributed of his judgment, knowledge, energy and life to make everybody happy and everything prosper-ous, and it is sad to think that as the crown of success was being placed on his head, death should smatch him away. Mr. Dowdall's prominent play in politics and his large sphere of operations as a lawyer of much discretion and accuracy brought out his innermost self in a way few other professions do, and showed what manner of man he was. Yet though thus so fisrcely exposed to hostile criticism, he made ironbound friends wherever he went. He had a personality so attractive, a character so disarming in its tenderness and self-abnegation, he was so clear and candid that he broke down all barriers of prejudice. Moreover, among his intim. candid that he broke down all barriers of prejudice. Moreover, among his intim-ates he possessed that mysterious gift of attraction which in colloquial symbolism is called magnetism; and to those who did not worship as he worshipped he was charitable to the highest degree." At the opening of the fall assizes for Renfrew, in which county he had for some

time most acceptably discharged the duties of Crown Prosecutor, Mr. Justice Rose feelingly alluded to his early death, and the Grand Jury in their report emphasized His Lordship's sorrow :

"We join in sorrow with your Lordship at the death of the late Mr. James Dowat the destrict the internet. James Dow-dall, who so eminently for the past two years acted as Crown Counsel at the assizes for this county, and wish to place on record our deep grief at his early death." Mr. Dowdall was, at the time of his death, chairman of the Separate School Board of Almonte. He had besides served for some years in the Town Council, and at the Board of Education. In the discharge of his public duties he was as exact and conscientious as in those of his private life. Not alone has the Town of Almonte good reason to mourn him, not alone the entire Catholic minority in this Province, of whose rights he was an unflinching champion, but every class of citizens who value that justice, equality and harmony without which there can be no real pro gress. May his soul rest in peace.

# RIDDULPH TO THE FORE.

We have very great satisfaction in

announcing that on Sunday last a crowded neeting of the brave yeomen of Bidhulph was held in the new and commodious separate school-house near the church of that fine township, to take into consideration the advisability of lending aid to the Irish Parliamentary party in its present struggle for Irish political emancipation. The Rev. Father Connolly presided and was evidently delighted to see his faithful people present in such large numbers. The reverend gentleman delivered a stirring address, and resolutions clear and emphatic were then adopted with the unanimity and enthusiasm characteristic of the good people of Biddulph. No where in Canada is there a warmer love for Ireland, a more eager interest taken in her struggle for free dom. Pastor and people in this magnificent township are, as in all things else, translated." Therefore too was it that heart and soul together in love and devo-"he was taken away lest wickedness should tion towards the old land. Before the

in aid of the Parlismentary fund. A list

NOV. 7. 1885 were moved by the words of their

Every one hopes that the government will put an early term to the captivity of those undergoing sentences "for political offences." In this hope of our North-Western contemporary we heart-

ANOTHER EXTRAORDINARY JUBI. LEE.

Another extraordinary Jubilee for the niversal Church has just been announced for next year. The Cardinal Vicar has made known the intention of the Holy Father by publishing in the name of His Holiness by publishing in the bearing date the 3rd of October, 1885. "His Holiness, Pope Leo XIII., desiring to provide for these exceptional times with exceptional aids of relig. ious piety, has decided to accord for next year to the Catholic world an extraordin-

ary Jubilee. "His Holiness, desirons of placing the success of this great grace under the patronage of the Queen of Heaven, makes the first announcement thereof at the very moment that the Church commences to honor her under the invocation of Queen of the Holy Rosary. "All the faithful throughout the world,

especially preachers, and associates of the Confraternity of the Rosary, as well as the various orders of the Seraphic Patriarch (the feast of the Rosary this year coinciding with that of St. Francis), will hail this intelligence with joy, and prepare from this moment to profit effectually by the grace of the jubilee at the time fixed therefor."

This jubilee will be the third since the

election of Leo XIII. The first was ordained by apostolic letters dated February 15, 1879, in the first year of his Pontificate. This the Unita Cattolica calls the preparative jubilee. The second jubilee, which the same jour-nal terms the jubilee of battle, was announced by Leo XIII. on the 12th of March, 1881, in his apostolic letters, Mulitans Jesu Christi ecclesia.

The Holy Father has now ordered a third jubilee. Is it temerity, asks the Unita Cattolica, to apply thereto the title of "Jubilee of Victory ?"

HOME RULE.

In connection with the branch of the Irish National League formed in London last week, we desire to announce that a mass meeting of citizens in favor of Home Rule for Ireland will be held on Thursday evening of this week in the City Hall to discuss that great question. Among those are the Hon. John Carling, M. P.; Hon. David Mills, M. P.; Mr J. C. Patterson M. P. Esser, and Mr. W. R. Meredith, M. P. P., besides several leading clergy-men. The subscription list will be pub-lished in our next issue after the meeting.

EDITORIAL NOTES

- A carefully prepared forecast of the British elections gives the probable totals for the respective parties in the next totals for the respective parties in the next Parliament : Nationalists 78 in Ireland, 1 in Eogland, Conservatives 16 in Ireland, 162 in Great Britain, Liberals 4 in Ireland, 310 in Great Britain, leaving 76 seats in doubt. Of the Liberal candidates in the field 238 are Whige and 232 radicals. The latter will undoubtedly make heavy creins gains.

- Mgr. Grandin, to whom allusion is lsewhere made, is now in Ottawa. He

# NOV. 7, 1885.

# DIOCESE OF LOND

Pastoral Letter OF HIS LORDSHIP THE BISHOP OF LON DOOTRINE OF PURGATORY AND ON THE DEAD.

JOHN WALSH, By the Grace of God, and the appointme See, Bishop of London.

To the Clergy, Religious and Laity o Health and Benediction in the

DEARLY BELOVED BRETHREN :---The approach of the mont vember, with its "All Souls' D us an appropriate occasion for you on the consoling and saluta of Purgatory and on the duties of charity towards the faithful der spring from it. The Church, in ting this month to special d those who have died in Christ have formed an alliance with order the better to attune ou solemn thoughts of death and to move our hearts with the sacre of those who have gone before ber is the grave-yard of the withered, fallen leaves; the n the hush and silence of the dark, short melancholy days; ti winds, that seem like the dirp over its departed glories and sad desolations—all these cha of our November strongly impre with thoughts of decay and de remind us that, in the languag ture, "All flesh is grass and al thereof as the flower of grass; withered and the flower is falle 6. They tell us that, in the w Psalmist, "In the morning man up like grass, in the mornin flourish and pass away; in the shall fall, grow dry and wither lxxxix:, 6. The Holy Church tal voices and warnings of nature, ing them with her own, teache dren that, at this season of they should occupy thems salutary thoughts concerning the dead; that, mindful of the their own death one day, they forget those who have gone b but should, by prayers and alm especially by the oblation of the fice of the Mass, seek to bring t refreshment and to hasten t into that eternal rest and ever and unending and perfect happ are enjoyed in the Kingdom o there is a place of punishment life, where some souls suffer fo fore they can go to Heaven, and may be helped and relieved alms-deeds and other good wor

For us Catholics there can about the doctrine of Purgator defined article of our faith th middle state in the next life, souls are detained for a time reach their immortal and hay but it is useful to show that the other doctrines of the C strict accord with right reason fect harmony with the "revea

In treating this question w the proper understanding of certain preliminary proposition We will premise by stating sin is not mortal, and does

eternal punishment, accordin of divine justice; but that th grievous sins which are, from venial, and do not destroy grac and it is to such the Scriptur s that the jus times. Hence, the just can words of the Lord's prayer: our trespasses." St. John de we say we have no sin, we dece and the truth is not in us. John, 1st chap.) Our Lord us that "for every idle word shall render an account on th ment." (Matthew, chap. 12 not be monstrous, for insta that the telling of a joch. in gravity to the horrible cide, or the shameful sin of that it deserves a like punishn St. Augustine says that, "fo transient and venial offences. this life is not lived, the daily faithful satisfy.' We must, in the second that, even when God pardons itent the eternal punishment sin, He does not always forgi poral chastisements which re dured or expiated by the for Our first parents disobe mand which God gave them God pardoned their sin, but o were the temporal punishme that sin! They were banish dise and were condemned to sentence of death comprise terity. By their sin there world pestilences, famines, sickness and death. Mos for having sinned at the v diction by want of confiden permitted to enter the pror though Moses feasted his beauties, yet, as a tempora his sin, he was never allowe upon its soil. David, than never a greater penitent, The prophet of the Lord v He confessed his sin, excla sinned against the Lord.

Canada has failed to realize the anticipa. tions of its promoters, has resulted in a heavy debt, burdensome taxation, great rounds of the press and attracted very political abuses and universal dissatisfaction, and it is the matured conviction of this assembly, from the antagonisms developed through difference of origin, local interests and other causes, that the union, in its present form, can no longer be continued with advantage to the people."

When this really revolutionary proposal was submitted to a vote, a majority of Upper Canadian members was fo und supporting it. Its decisive rejec. tion did not, however, diminish, much less remove, the discontent and agitation that had urged its proposal. In the following year in a debate on the question of representation by population, the present Premier of Canada felt con. strained to make a veritable ad misericor diam appeal in favor of the union of 1841 and against the openly threatened dissolution, "He could not bring himself to believe that those by whom the cry of dissolution was used were sincere. God and Nature had joined us together. Stretched the full length along the northern shore of the great lakes and commanding the mighty St. Lawrence, we possessed the same common interests -interests which were now only commencing to be developed. Rapidly and steadily Lower Canada was becoming one of the most important manufactur. ing countries in the world. Upper Canada was increasing in an equal ratio in agricultural prosperity. Such was the rapid increase of this western world, such was the productive power of the West, that no European market would be found for its immense cereal productions, and Upper Canada must therefore look for a wholesome interchange of

edifice of confederation consumed to the very ground. Lower Canada will permit no invasion of its constitutional rights, nor will any section of the 2,000,000 of ribute : Canadian Catholics permit any faction larly demand our grateful recognition, and it was these that in many cases oblit-erated the remembrance of what was felt or portion of a fanatical majority to ride roughshod over them.

We stand at this very moment on the to be a severe cross-examination. Many a battler with the world can tell of a hand stretched out and aid given just at a time brink of danger. The worst of ill-feeling has been excited in Ontario, Manistretched out and aid given just at a time when "a friend in need was a friend in-deed." Many a struggling tradesman can tell how often he has mounted the office stairs to ask for help to meet a note or some other similar emergency, and that he did not ask in vain. Many a poor and perplexed one took up his time by re-counting some act of another's from which they had been or were suffering, and from him obtained as much attention and as carefully considered advice as though toba and Quebec. Some papers in the latter province go so me as to accuse the Premier of Canada or writing a letter to his son tantamount to an invitation to internecine conflict. We can lend no credence to any such accusation. The Premier of Canada, whatever his true sentiments on the standing and carefully considered advice as though they had carried a large fee in their hands. influence of the French raceand his whole course proves him friendly to this people-is too astute and too experienced a politician to commit himself to writing any such abomination as that with which he is charged. But this very accusation laid at his door, however groundless in itself, will add fire to the flame of discontent and mistrust now so unfortunately prevailing throughout the Dominion. Patriotic men shudder-

as all should shudder-at the very idea of a war of races. But such a conflict may come unless Canadians of every origin prove themselves free from prejudice, and ever mindful of each others' rights and privileges. In one word, this confederation cannot survive for any confederation cannot survive for any length of time unless all classes of citizens not only stamp out every effort made to weaken the union, but strive by mutual forbearance and good-will to cement the ties which bind our people in political, commercial and social har-

his soul." (Wisdom, iv., 10 11 ) The Almonte Gazette pays the decease gentleman a most graceful and feeling

"On the 28th of September Mr. Dowdall

issue. Let every township where Irish Catholics are settled hasten to do what Biddulph has just so nobly done. "His many good qualities more particu

MGR. GRANDIN.

In Le Manitoba we read : "Mgr. Grandin, Bishop of St. Albert, filled the pulpit on Sunday last (Oct. 18) in the cathe dral of St. Boniface. No one present could help feeling from the tender and apostolic speech of this venerable prelate, that, although he made not the least allusion to the sad events lately eracted in his diocese, he was filled with the deepest emotion. It is to repair

the disasters of which his missions have Seen the victims that His Lordship has under ken the journey which has given us the benefit of his presence in our midst, and which he will prosecute immediately.

"On the 23th of Saptember Mr. Dowdall first complained, and was advised by his physician to go home, which he did, bu., contrary to advice, he went out on Tues-day and drove up to the Reform meeting. That was the last time he was out, and the fatal illness, which proved to be typhoid fever, gained strength and power, assisted by the patient's own impression that he was not going to recover. All that human akill could do was done—money was lav-ishly spent, loving attentions were un-sparingly given, religious intercession sought—but all in vain. The fell disease could not be driven out, and on Tuesday morning the end came, and a useful life ended. The mounful intelli-gence soon spread, and the sad faces of the people testified to the existence of wide-spread sorrow. No o ther subject was talked about, and the expressions of regret were deep, sincere and universal. The blank caused by the death of Mr. Dowdall will be a wide one. Not all at once will it be discovered how much he is missed, but as the days and work and the people testified to the expressions of the people testified to the expressions of regret were deep, sincere and universal. The blank caused by the death of Mr. Dowdall will be a wide one. The Oblate Fathers of Winnipeg desired to give their parishioners of St. Mary's an opportunity of praying with and for the Bishop of St. Albert. His Lordship, yielding with great willing. ness to the wishes of his brethren in religion, officiated at Vespers in Winnipeg on Sunday evening. This service was more than usually solemn and impressive. The singing was excellent, and the concourse large. Every one felt that an apostle was in their midst, and all prayed that God might deliver the good Bishop from the anguish and torments he has for six long months had to endure. On Tuesday His Lordship visited the prisoners in the penitentiary at Stoney Mountain. All the political prisoners there being his diocesans, His Lordship's tender and affectionate heart was overcome with unspeakable emotion. All these brave men likewise

poses to interview the Premier and other of the contributors will appear in a future members of the government in regard of the losses sustained by the missions in his diocese through the late insurrection. He also, it is said, proposes to seek relief for the half-breeds at Batoche, who are in missible to a of destinging and threat. a pitiable state of destitution and threat-ened with annihilation during the coming winter by hunger and cold. - We are glad to notice that the Rev.

Father Egan, of Thornhill, has been honorably acquitted of the charge of assaultorably acquitted of the charge of assaulting the cld man Duncan McCaigue, in November last. There was never any ground for the charge, and the complete collapse of the case is most satisfactory to the many friends of a good pricet whom a bitter anti-Catholic press sought to harrass and defame.

- The devotion manifested by the Catholics of London on "All Saints" day and "All Souls" day was truly edifying and "All Souls" day was truly edifying and exemplary. High Mass was sung on All Saints by Right Rev. Mgr. Bruyere and Father Walsh officiated at Vepers. The public devotions on both days were, notwithstanding the inclement weather, attended by large concourses of people and great numbers approached the Holy Table.

- We could not till this issue notice the fitting resolution adopted by the St. Patrick's Society of Montreal anent the death of the late Sir Francis Hincks. Among the resolutions adopted were these :- That Canadians generally owe his memory a debt of gratitude for the efforts ever made by him to conciliate the interests and feelings of the various races and creeds in this country, so that races and creeds in this country, so that all might work together in harmony for the prosperity and happiness of the Canadian people; That the Irish people of the Dominion owe him a deeper debt of gratitude for the readiness and ability which he always displayed in defending the character, the history and the rights of Ireland against the attacks of ignor-ance or prejudice and that they will ever deplore the loss of a patriot who, whilst ever showing himself a faithful Canadian, never ceased to be a true Irishman."

# DIOCESE OF LONDON.

# **Pastoral Letter**

OF HIS LORDSHIP THE BISHOP OF LONDON, ON THE DOCTRINE OF PURGATORY AND ON PRAYING FOR THE DEAD.

JOHN WALSH. By the Grace of God, and the appointment of the Holy See, Bishop of London.

Clergy, Religious and Laity of the Dioces Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN :-

The approach of the month of November, with its "All Souls' Day," is for us an appropriate occasion for addressing you on the consoling and salutary doctrine of Purgatory and on the duties of piety and charity towards the faithful departed, that spring from it. The Church, in consecrating this month to special devotion for those who have died in Christ, seems to have formed an alliance with nature in order the better to attune our minds to solemn thoughts of death and to touch and move our hearts with the sacred memories of those who have gone before us. November is the grave-yard of the year. The withered, fallen leaves; the naked trees; the hush and silence of the woods; the dark, short melancholy days; the moaning winds, that seem like the dirge of nature over its departed glories and its present sad desolations-all these characteristics of our November strongly impress the mind with thoughts of decay and death. They remind us that, in the language of Scripture, "All flesh is grass and all the glory thereof as the flower of grass; the grass is withered and the flower is fallen."-Is. xl., They tell us that, in the words of the Psalmist, "In the morning man shall grow up like grass, in the morning he shall flourish and pass away; in the evening he shall fall, grow dry and wither."-Psalms lxxxix:, 6. The Holy Church takes up these voices and warnings of nature, and, blending them with her own, teaches her children that, at this season of the year, they should occupy themselves with salutary thoughts concerning death and the dead; that, mindful of the certainty of their own death one day, they should not forget those who have gone before them, but should, by prayers and almsdeeds, and especially by the oblation of the holy sacrifice of the Mass, seek to bring them aid and refreshment and to hasten their advent into that eternal rest and everlasting light and unending and perfect happiness which are enjoyed in the Kingdom of God. For there is a place of punishment in the next life, where some souls suffer for a time before they can go to Heaven, and these souls may be helped and relieved by prayers, alms-deeds and other good works. For us Catholics there can be no doubt

about the doctrine of Purgatory, for it is a defined article of our faith that there is a middle state in the next life, where some souls are detained for a time before they reach their immortal and happy destiny, but it is useful to show that this, like all the other doctrines of the Church, is in strict accord with right reason and in perfect harmony with the "revealed word of God.

In treating this question we must, for the proper understanding of it, lay down certain preliminary propositions :

It

I ad,

the

her of in on. lief in eat

Rev.

in any lete y to hom to

the

day ying g on yere pers. vere, her, ople Holy

tice

e St. t the

cks.

were

owe the

iliate

rious that y for f the eople debt bility nding rights gnor-l ever whilst adian,

We will premise by stating that every sin is not mortal, and does not deserve eternal punishment, according to the laws of divine justice; but that there are less grievous sins which are, from their nature, venial, and do not destroy grace and charity; and it is to such the Scripture refers when that the just man falls sever t aec

said to him, "the Lord also hath taken away thy sin; thou shalt not die; neverthe-

less, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born thee shall surely die." There remains, therefore, a temporal punishment due even to forgiven sin.

We should also understand that no sin, according to God's ordinary providence, can or will be forgiven without satisfying, as to all the punishment due to it, the laws of divine justice.

Now, it can happen, and it too often happens, that the just depart from this life still stained with venial sins, or bound by the debt of the temporal punishment yet due for mortal sins forgiven, as to their guilt, and the eternal punishment due to them

Men die suddenly in many way3-some by heart disease, others by apoplexy; some are found dead in their beds; others are killed by accident on trains or steamboats - and thus have not time to repent of venial sins, and die stained with their guilt. It is certain that the number of souls who thus die in venial sin, or who have not discharged the temporal punishment due mortal sin forgiven, is very great. No sin shall go unpunished ; unless it be punished by the sinner himself, by penance, it must be punished by God, who is offended. Divine mercy does not violate the rights of eternal justice, but respects and conserves them. Hence, whilst it forgives the guilt of sin and the eternal punishment due to it, it does not absolve from the debt of temporary punishment to be undergone in order to satisfy justice. Now, as nothing defiled can ever enter the kingdom of Heaven, and no debt of punishment due to sin can coexist with eternal beatitude, it necessarily follows that, before the imperfect can enter Heaven, they must be purged from the stains of venial sins and from the debt of temporal punishment due to forgiven grievous sins. But, since this does not always take place in this life, it must necessarily take place in the next, and hence the neces sity of Purgatory, or a place of punishment in the other life, where some souls suffer for a time before they can go to Heaven.

We now come to the Scriptural proofs of this doctrine. In the Second Book of Maccabees (xii., 46) it is related that the sacrifice of the altar. Hence, the Council of Maccabees (xii., 46) it is related that the heroic and pious Judas Machabeus sent 1.200 drachmas of silver to Jerusalem for sacrifices to be offered for his soldiers slain in battle, and the inspired writer, commenting on this fact, says: "It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." Now, it would be perfectly useless to pray for the dead if they were in Heaven, and worse than useless to pray for them were they condemned to eternal torments. There must be, therefore, in the belief of the inspired writer of this book of Scripture, an intermediate place, where, in the next life, some souls are detained, and who may be loosed from their sins by pious prayers and suffrages. I am aware that non-Catholics contend that this Second Book of Machabees is not canonical Scripture, but the very same authority from which we hold the whole Canon of Scripture, namely, the authority of the Catholic Church, holds this also to be canonical and must be admitted, at all events, to be per-fectly true and reliable history. It, there-fore, proves that, amongst the Jews-the

heaven on the day of the ascension. Our blessed Lord and teacher tells us These words manifestly imply that sins may be forgiven in the world to come, and, therefore, there must be a middle place wherein this forgiveness could be meted out, as it could not take place in either heaven or hell, and this is the meaning which the Holy Fathers, with a striking unanimity, attach to this text.

The last scriptural authority to which we shall call attention in proof of a middle place, or purgatory in the next life, is taken from St. Paul's 1st epistle to the Corinthians, (iii, 13-15.,) where the apostle says: "The day of the Lord shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's works abide, he shall receive a reward. If any man's works be burnt, he shall suffer loss, but he himself shall be saved yet so as by fire." Here the apostle draws a dis-tinction between perfect works done in charity, which stand the test of fire, and bring rewards to their authors, and imperfect works and venial sins, which are burnt by purgatorial fires, whilst their authors are saved by those purgatorial fires.

The general council of Florence, held in 1438, and in which the Greek and Latin churches were united, teaches that these words are to be understood of the fires of Purgatory, and so do all the Greek and Latin Fathers, and the constant tradition of the church. In fact, the unbroken tradition of the Catholic Church, and of all the Christian ages down to the sixteenth century, testifies that a belief in a middle state of purgatorial expiation in the next life was a doctrine of Christian faith firmly, constantly and universally held and acted upon. The east and west, the north and south - in other words, the universal Church of Christ, from the earliest ages downwards, held and taught the doctrine of purgatory and the farther and co-relative doctrine that the souls therein detained could be assisted, relieved and freed by Trent, basing its teaching on the word of bers are interdependent and minister to God and the unanimous tradition of the Christian ages, defined and decreed that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar." And this brings us to the consoling doctrine that those prisoners of hope may be helped, relieved and freed from their purgatorial prison by our prayers, almsdeeds and other good works, but chiefly by the holy sacrifice of the mass. No doctrine of our holy religion has more undeniable proofs of its antiquity than this of the duty of praying for the dead in Christ, and the benefits they derive from this holy practice. No proof of the existence of a middle state could be more convincing than this of the unfailing tradition and practice of the Church. Of what use, without the existence of a middle state, could be prayers for the dead? They could be of no use to the just in heaven, for inspired Scripture. But, admitting. for as St. Augustine says, "he who prays for a argument's sake, that it is not eanonical, it martyr does injury to the martyr;" of as St. Augustine says, "he who prays for a none to the damned, for out of hell there is no redemption. Tertullian, who lived in the age next to that of the apostles, people of God-in those days the belief pre- speaking of a pious widow, says : "She vailed that some of the departed dead could prays for the soul of her husband, and begs be relieved and loosed from their sins, and refreshment for him." St. Cyprian, in the following age, is, in s writings, a witness to this belief and practice of the Church in his day. As far back as the fourth century, St. Cyril testifies that it was the custom to pray for those who had departed this life, believing it to be a great assistance to those souls for whom prayers are offered while the holy and tremendous sacrifice is going on." St. Chrysostom, who flourished within three hundred years of the age of the apostles, writes as follows: "It was not without good reason ordained by the apostles that men-tion should be made of the dead in the tremendous mysteries, because they knew from it." All the other great Christian writers and teachers of antiquity, down to St. Ambrose St. Jerome and St. Augustine, prove that he doctrine and practice of the Church in as now, and, therefore, that they are of to the maxim of St. Augustine, "that which the universal Church holds, which has been always retained, and not instituted by councils, is justly believed to have been not otherwise transmitted than by apostolic authority." (de Bapt. contra. don.) St. Augustine, who flourished in the fifth century, is most explicit on this subject. In one of his sermons (serm. clxxii.) he says: "Funeral pomp and a gorgeous mausoleum, without being of the least service to the dead, may, indeed, offer some kind of consolation to the living. But that which cannot be doubted is that the prayers the glad tidings of their liberation and of more merciful treatment than they deserv- the living bereaved ones, and forgiveness upon its soil. David, than whom there was their eternal salvation. It is of those spir- ed. The whole Church, instructed by the never a greater penitent, offended God. its the scripture speaks when it says of traditions of the Fathers, takes care that at sighs and sorrows of broken hearts-all the

A most touching incident is related by this same great saint, which gives us a glimpse in Mathew, (chap. xii, 32). "That he that | into the life and practice of the Church in shall speak against the Holy Ghost the his day. When his saintly mother Monica sin shall not be forgiven him, neither in was dying she said to him: "Lay this this world nor in the world to come." body anywhere; be not concerned about body anywhere; be not concerned about that; only I beg of you that wheresoever you be, you make remembrance of me at the Lord's altar," and the saint goes on to tell how he fulfilled this request, and how, after her death, the "Holy Sacrifice of our Ransom" was offered for her, and how fervently he continued to pray for her soul.

The constant and unbroken tradition of praying for the dead, prevailing at all times and in all countries, is, we repeat, one of the strongest, even if less direct than other proofs, of the truth of the doctrine of the Church as to the existence of a place of purgation and probation in the next life. This practice of praying for the dead presupposes also the doctrine of the communion of saints. The Church Catholic is a living organ-

ism-it is the body of Christ. It exists in Heaven in a triumphant state, on earth in a militant state, and in Purgatory in a suffering state. "As in one body," says St: Paul in the Epistle to the Romans, 'there are many members, but all the members have not the same office, so we being many, are one body in Christ, and each one members one of another." The communion of saints is a great fact attes-ted by the revealed word of God, and embodied as an article of faith in the Apostles' Creed. The Church is a vast society of the children of Christ, embracing the saints in Heaven, the suffering souls in Purgatory, and its members still detained in the flesh. There is a bond of union, of sympathy, and of charity, binding all these children of the Church in one great family of God. Death cannot separate these souls, nor raise up an impassible barrier dividing them; for Christ, who is our peace, hath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one; that is, hath embraced and united the saints in Heaven, his children on earth, and his suffering prisoners in Purgatory, into one body, which is His Church. And, as in the human body, all the memeach other's wants, and feel for each other's sufferings, and contribute to the well-being of the whole body, so, in the Church of God, which is the body of Christ, the various members thereof do, by the divine appointment, and according to their position and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and merciful offices, are bound together by the bonds of active charity and friendship, which defy the powers of death and the ruin and wreckage of the grave. We here on earth invoke the prayers of the saints-they intercede for us with good works we bring relief and comfort, happiness for the prisoners of God in Purgatory. This is the communion of saints (Apoc. viic., 15, 6, 7, 16.) in the fullest sense of the word. It pre-Catholic system the love of friendship and Church, and hence we find in every Christian age, from the catacombs to this nineteenth century, prayers and sacrifice offermendous mysteries, because they knew ed up by the living for the souls of the well that these would receive great benefit faithful departed. We find this belief and practice recorded on the damp walls of the catacombs—on mural tablets in churches -on the tombs that affection or pride has raised to the memory of the departed. We find them enshrined in this important regard were the same then the immortal pages of the Fathersembodied in the liturgies of the eastern apostolic authority, and warrant, according and western Churches, and in the plaintive music and wailing dirges of the Churchin the "Dies Iræ," and "Liberas," they have come echoing, sounding down the ages, soothing and healing broken hearts, drying the tears of those made widows and orphans by death-and, in accents of tenderest pity and compassion, pleading at the mercy-seat of God for the rest and peace and happiness of the departed ones. Oh, far more heart-reaching than Jeremiah's song of sorrowamid the ruins of his beloved city-far more touching and overpowering than the lamentations of Rachel for the lost children of Rama-are the sorrow-laden of the Church, the holy sacrifice, alms, bring them relief, and obtain for them a for comfort and strength and patience for for comfort and strength and patience for and mercy for the departed dead. All the never a greater penitent, offended God. Its the scripture speaks when it says of the rations of the rations of the rations, takes care that at signs and sorrows of broken hearts—all the crushing afflictions and griefs of widows are mentioned, a prayer and an oblation are made for all those who have departed agony of bereaved mothers—all the fears

patriarchs, prophets, and just of the old this life in the communion of the body of and hopes of the living for the dead-are taken up and given voices in the liturgy taken up and given voices in the liturgy of the Church, and, in union with the pleadings of the precious blood, ascend to Heaven, and in accents more tearful, more piteous, and more touching than ever else pleaded for the remission of guilt or the alleviation of sorrow, cry out to God for comfort for the sorrows of the living, and for mercy and pardon for the departed.

The Egyptians embalmed the bodies of their dead, and thus preserved them incorrupt for centuries. The Church embalms the memories of her departed children, and makes them immortal in her offices and liturgies, and she never fails and never ceases to offer supplications and oblations for them to God. Even though the mother should forget the child of her womb, the wife her husband, and though men should cease to remember the friends of their youth and manhood, yet will the Church never forget the children she bore to Christ. She treasures up their memory

in her mighty heart, and, even though centuries may pass away-even though the marble monuments raised to their memory should have passed into ruins, she will ever pray and plead for them to God, and she will never surrender her hold on them and her abiding and loving interest in them, until that day when she herself will look her last on a perishing world, and will be taken up into Heaven - to be there the New Jerusalem - where God will wipe away all tears-where death shall be no more, nor mourning nor weeping shall not be any more.

O, Dearest brethren, let us not fail to pray for the dead. Death has merely parted them from us as to their bodily presence, but he has not severed their immortal souls from communion with us, nor from the graces and mercies of Christ. "The souls of the faithful departed," says St. Augustine," "are not separated from the Church, which is the Kingdom of Christ, for otherwise there would not be a commemoration made of them at the Altar of God in the communion of the body of Christ." The souls in Purgatory are in the Kingdom of Christ's infinite mercy and compassion, as well as of His justice. Pray for them as Martha prayed for her dead brother, and obtained his return to life. Bring them in faith and hopefulness before the mercy seat of our Lord, even as the widow of Naim carried her dead son to Him, and he will have compassion on them, and will say : "I say to you arise." And the dead will hear the voice of Christ releasing them from prison and from pain, and they will arise to the company of the just, to the citizenship of Heaven, to the home of God, where, in the words of holy writ, "they shall be before the throne of God and serve him day and night in his temple; and He that sitteth on the throne shall dwell over them, and they shall not hunger nor thirst any more, neither shall the sun fall on them, nor any heat, for the God-and by prayers, almsdeeds and other lamb which is in the midst of the throne good works we bring relief and comfort, shall rule them, and shall lead them to the and we hasten the day of their freedom and fountains of the waters of life, and God shall wipe away all tears from their eyes."

Among the suffering souls there may be sents the whole world of souls who are at some whom we are especially bound to friendship with God, whether they still re-aid. There may be some who have shared main in the flesh or are already divested of the joys of our past life, and some who their bodies, and are reigning in Heaven or suffering, with unspeakable longings for some whom we have injured by our exhome, in Purgatory; bound together in ample, harshness or indulgence, and to the golden bonds of sympathy, friendship whom, perhaps, we have even been the imand love-bonds which death itself cannot mediate cause or occasion of the sins for rend asunder ; for love is stronger than which they are suffering. There are some, death-fortis est ut mors delectio. In the mayhap, whose death occurred under such circumstances that we have of charity is not killed or extinguished by that their sufferings are peculiarly terrible, death. It survives its awful ravages - it and that their absence from God will ensmiles above the wreck of mortality, like dure long. Possibly, too, these suffering the blessed light of hope upon a death-bed souls have during life been very near and -like the rainbow of promise over the dear to us. They may be our relatives, our retiring waters of the deluge. Soul lives brothers or sisters, our children, our fathers in blissful communion with soul-friend or our mothers. God loves them and desires here with departed friend—and nor death nor the grave can part them. This is and ever has been the belief and practice of the dimensional desires are an our mothers. God loves them and desires their speedy admission to heavenly happi-ness; yet He makes this depend on the amount of love we may manifest for them. He will not admit them to dernal glory, until our fervent prayers open to them the heavenly gates. That our works of charity, whereby we relieve the poor on earth, performed for Christ, and raised in value by His merits, cancel many sins, is attested in Holy Scripture ; for "alms delivereth from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting." (Tobias xii., 9.) If then so great a reward is promised to those who relieve the suffering on earth, will not the reward be proportionally greater, if by our good works we relieve from much more intense suffering the souls in Purgatory? 1st. In conclusion, then, we most strongly recommend to our Catholic people a special devotion for the relief of the souls in Purgatory. Let their prayers and good works, and especially the Holy Sacrifice of the Mass be frequently offered to God for this purpose. 2nd. For this end we exhort our people to recite the Rosary of the Blessed Virgin, with their families, for the repose of the souls of the faithful departed. We may well imagine that those souls appeal to us constantly for the help that we can so readily afford to them. We may imagine them addressing us in the words of holy Job (xix. 21.) "Have pity on me, have pity on me, you at least my friends, because the hand of the Lord hath touched me." 3rd. We desire that the Church bell be CONTINUED ON EIGHTH PAGE.

times. Hence, the just can truly use the words of the Lord's prayer: "Forgive us our trespasses." St. John declares that if we say we have no sin, we deceive ourselves. and the truth is not in us. (1st Epis. St. John, 1st chap.) Our Lord even assures us that "for every idle word we speak, we shall render an account on the day of judgment." (Matthew, chap. 12.) Would it not be monstrous, for instance, to assert that the telling of a joca is were equal in gravity to the horrible or me of parricide, or the shameful sin of adultery, and that it deserves a like punishment? Hence, save (Luke vii, 5.9). (There is a like but save that the save that the save (Luke vii, 5.9). St. Augustine says that, "for those daily, transient and venial offences, without which this life is not lived, the daily prayers of the faithful satisfy."

We must, in the second place, premise that, even when God pardons the truly penitent the eternal punishment due to mortal sin, He does not always forgive certain temporal chastisements which remain to be endured or expiated by the forgiven sinner.

Our first parents disobeyed the com-mand which God gave them-they sinned. God pardoned their sin, but oh ! how terrible were the temperal punishments inflicted on that sin! They were banished from Para-dise and were condemned to death, and that sentence of death comprised all their posterity. By their sin there came into the world pestilences, famines, plagues, wars, sickness and death. Moses and Aaron, for having sinned at the water of contradiction by want of confidence, were never permitted to enter the promised land; and though Moses feasted his eyes upon its beauties, yet, as a temporal punishment of his sin, he was never allowed to set his foot

the penalties of their sins, by prayer and sacrifices; and this could not be the case if, besides the Heaven of the saved, and the hell of the damned, there did not exist an intermediate place of expiation for some souls ere they could reach their immortal and final destiny in Heaven. Our Lord, who came to teach the truth and to point out the errors and corruptions that had crept into Jewish belief and practice, would have condemned this doctrine were it not true, but, so far from doing so, he confirms says (Luke xii., 5, 9): "Thou shalt not de-part thence till thou hast paid the last farthing." In the parable of Dives and Lazarus, our Lord tells us that the latter,

after his death, was carried to the bosom of Abraham. Now, what place was this? It could not have been Heaven, for no one could enter Heaven before the derth of Christ; nor could it have been hell, for then the prayer of Dives to Lazarus would have been without meaning or purpose. It must, therefore, have been that middle place in which the souls of the just of the old law were detained until after the death

and resurrection of Christ. (xvi., 22.) Again, in First Epistle of Peter (iii., 19), we read: "Christ died for our sins, being put to death in the flesh, but enlivened in the spirit, in which, also, coming, he preached to those spirits that were in prison." Now, what was this prison? It was not surely the hell of the damned, but that hell or prison of which the Apostles' Creed speaks, in which were detained the souls of God's servants who died before Christ, and to whom the Saviour came to announce

# NEWS FROM IRELAND.

6

Dablia.

Dublia. Toryism in the county Dublin, as a result of the revision, is in a sorry condi-tion. It will never be able, apparently, to take another flight to visiony. Its wings are clipped, its fine feathers are solled and ruffied and broken, and even the unfortunate Jackdaw of Rheims, in the very crisis of its distress, never cut such a miserable-looking figure as this bird of ill omen which has been for so long feathering its nest with what it has been able to pick up in the neighborhood of Dublin Castle. In the face of the figures it appears to be the quintesence of folly on the part of the Tories to dream of contesting sther division of the county. The Northern division has a majority of 9,000 Nationalists, and in the Southern division there is a popular mejority of 2,900.

# Wicklow.

Wicklow. The Wicklow County Convention came off on Oct. 5, with the utmost success. It consisted of thirty-nine prisets of the county, and sixty-nine lay delegates repre-senting eighteen branches of the National League. Mr. Parnell presided, and Messra. Sexton, O'Kelly, and Harrington, M. P.'s, were also present. Nothing could sur-pass the unity and good feeling of the delegates. Wexford.

# Wexford.

delegates. Wexford. On Oct. 6, the "sentence of death" was pronounced on Michael Keough, of Adamstown. In the midst of a cold, drizzling rain this unfortunate tenant, with a dying wife and a large helpless family, after years of toil, trying to pay an impossible rack-rent, was thrown out of his home because "my Lord" Monk was unable to extract his full "pound of fisch." Some seven or eight years since has tondard that be has never since been able to meet in full the exorbitant demand of the exterminator. Keough offered to pay him a year's rent at the old figure, and to wipe out the arrears which accu-mulated since his rent was raised, and to reduce the rent to its former level. This be would not do. More than this Koough wuld not pay, and hence his eviction. Kildare, Kildare,

Kildare, The governing organisation of May-nooth College, which was temporarily broken by the elevation of its president, the Most Rev. Dr. Walsh, to the Arch-bishopric of Dublin, has been made com-plete once more. On Oct. 7 the hierarchy of Ireland unanimously appointed the Very Rev. Robert Browne, D. D., Vice President, to the position of President; and the Very Rev. Denis Gargan, D. D., Professor of Ecclesisatical History, was elected Vice-President in auccession to Dr. Browne. At the same time the Rev. Patrick Carroll, of the diocese of Limerick, was appointed Junior Dean of the College. Queen's County.

Queen's County.

Queen's County. The Queen's County Convention was held at Maryborough, on October 7th, Mr. O'Brien, M. P., presiding. About forty priests and a hundred lay delegates, repre-senting twenty-nine branches of the Leagua were present. Mr. W. Redmond, M. P., with the sitting Members for the county, Messrs. Richard Lalor and Arthur O'Connor, were in attendance. Messrs. Ialor and O'Connor were unanimously chosen as candidates.

as candidates

## Kilkenny.

The Very Rev. Canon Barry, pastor of Davidstown, died, on Oct. 9th. Canon Barry was born at Poulrane, in 1805. He received his classical education in St. received his classical education in St. Peter's College, and made his theological studies in the old college, Kilkenny. He was an uncle of the Most Rev. Dr. Browne, and a relative of Mr. John Barry, M. P.

duction of rent, and the trustees absolutely the Government has decided to make Gal-refused to give any reduction. A breakwater Limerick.

Limerick. On Oct. 7, an extraordinary demonstra-tion took place at Croom. Some time ago, a Land League hut was erected at Ballygrennan, near that village, for an evicted tenant named Reever, but he re-cently incurred the displeasure of the League by having mowed hay for Dr. Lyons, M. P., who evicted him while negotiations, it is said, were pending be-tween them for the re-occupation of the farm. The result of this act of Reevers's was that he was deprived of the use of the hut. About 3,000 persons collected in the district, and, preceded by the Rathkeale band, visited Ballygrennan, and in a very short time had the hut taken down, placed in cars, and conveyed to Mount Browse, where it is to be put up for the occupation of another evicted tenant named O'Malley. Clare.

## Clare.

of another evicted tenant named O'Malley. Clare. The name of Inchiquin is associated with some of the black est deeds in Irish history, and it is not well that the present holder of the tile should remind us of the fact. His lordship desires to assert him-self as the embodiment of landlord op pression united to alien rule. In fact, he went out of his way to do so at the meet-ing of the Ennis Board of Guardians, on Oct. 6. A motion, asking the landlords to take into consideration the bad state of the market, and the consequent inability of the tenants to pay judicial rents, was proposed in a temperate and argumenta-tive little speech, by Mr. Halpin. Lord Inchiquin, as chairman, refused to receive it. Rente, he said, had been fixed by the band courts for fifteen years; they must be paid. Yet he admitted that he knew prices were low. But his lordship din to high politics. "Your leaders," said he, quite irrelevanty, "want to get Irre-land separated from England; but I will do all in my power to assist the Govern-ment to prevent it and put a stop to ou-rage;" and much more to show that he is just the sort of a man to put his foot do to so before long. Messre. Haipin and Bendet met his invious farrago manfully, and pinned some of his misstatements there and the to form a combination of

# Antrim.

Antrim. Antrim. The attempt to form a combination of Whigs and Tories in Ulster for the com-mon purpose of defeating the National-ists in the forthcoming Parliamentary contests has now been atandoned, and both Tories and Whigs appear determined to put forward candidates for most of the divisions of Ulster. If this course is per-severed in, and there appears to be every likelihood that it will, the Nationalists would gain about six more seats in addi-tion to those which were already regarded as safe. The Liberal organ of Ulster, the Belfast Northern Whig, strongly condemns any coalition with Tories, and says that the Liberals will precerve their principles, al-though they may lose their political power. "The division of the various con-stituencies," says the Whig, "into single-member district, especially favored by the Marquis of Salisbury, and by him forced on the Liberal leaders, at the con-ference on the Redistribution Bill, gave to the Nationalists the prospect of returning candidates in many Ulster constituencies where, according to the old system, they where, according to the old system, they would have remained in a hopeless min-

## Down.

ority."

A large meeting was held in Newry, on Oct. 6, to celebrate the great victory won by the Nationalists at the revision court. Rev. J. Rooney, C.C., presided. Mr. Don-nelly, solicitor, said that the Tories knew they had so small a chance of winning at the election that they intended running a Whig candidate; but if the Nationalists voted "solid," he said, they could defeat the combined efforts of Whig and Tory.

Derry.

At a largely attended meeting of Tory

Galway.

the Government has decided to make Gal-way a great naval port. A breakwater will be built to Mutton Island, and the quays will be extended so as to induce speculators and investors to establish a mail packet station. It will be remem-bered that this project was mooted in 1858, and though it received the almost unani-mous support of the Irish members in the House of Commons (95 out of the 103 members voting for it regardless of party distinctions, the influence of the Liverpool Steemship Comparts was sufficient to defeat the Bill, and the Galway Packet Station project was finally abandoned. It is to be hoped it will meet with more success this time. **Rescommon.** WOH

Boscommon.

Rescommon. "We want to go to jil," said twenty-six persons to District Inspector Walsh, at Strokestown police barrack, on Oct 7. "I can't let you go there," said the puzsled district inspector; "I have no warrants for your arrest." Nothing more droll has occurred in the annals of petty ses-sions courts. Mr. Walsh had summoned the twenty-six to show cause why they should not be bound over to keep the peace for that they had assembled on a certain occasion in the neighborhood of Mr. Pakenham Mahon's boycotted mea-dows. The Strokestown bench sentenced the defendants to find light bail, or in default to be imprisoned for a month. The defendants chose imprisonment, and therefore presented themselves to Mr. Walsh with a polite request to be "run in;" but that bewildered police-officer seems to have thought that he might as well have twenty-six white elephants on his handa, and therefore would have noth-ing further to do with them.

# WAKING THE WRONG PASSENGER.

I lately heard a story of that gallant I lately heard a story of that gallant Irish soldier, General Bligh, of Sepoy fame, which is altogether too good to be lost. While holding the commission of Captain in a dynhing marching regiment, he was on a trip of pleasure with his wife in the north of England, and having come one day to a Yorkshire inn, the larder of which was well-nigh empty, he ordered all the host had on hand in the shape of food to be served up for dinner, after which he ioined his wife in an upper room.

to be served up for dinner, after which he joined his wife in an upper room. While the host was preparing the meal for his guest, a party of sporting gentle-men of the country entered the inn, and called for refreshments. The landlord was sorry to inform them that all the larder contained of food had been bespoken by a gentleman who was at that moment wait-ing up states with his wife to have it

# served. Who was the gentleman? The host could only tell them he was an Irishman, and seemed to be a very quiet, good-natured, harmless body. (The Captain was travelling in Irish citizen's

Captain was travelling in Irish citizen's clothes). "An Irish gentleman! A potato with pepper and salt will answer him. Go up and tell him so." But Boniface preferred not to do so. "Then," cried one of the party—a squire of the neighborhood, with more money than sense—"take up this watch to the gentleman and ask him if he will send us word what's the time o' day, for we can't tell."

tell." It was a habit in that section when one would intimate to another that he did not have much faith in his good sense or in his judgment to show him a watch and ask him to tell what's the time o' clock. The host, himself fond of fun and feel-ing assured the last callers would get the worst of it took the watch as your valu-

able gold repeater—and went up stairs and did the errand. Bligh took the watch and

# ST. PETER'S AT ROME.

# THIS MAGNIFICENT BASILICA WAS BUILT, AND BY WHOM,

BUILT, AND BY WHOM. Archbishop Alemany writes as follows from Rome to the San Francisco Monitor concerning St. Peter's Church. Speaking of Constantine, the venerable prelate says: "What the great Emperor did out of devotion to St. Paul, he also performed in honor of St. Peter. Not satisfied with having given by especial edict perfect freedom to the Christian, he wished to encourage his subjects throughout the empire to respect the Christian religion, not only by his favor and good example, but also by munificent donations. Ani-mated with such sentiments, he desired to have the honor to initiate the great work of the Basilica about to be erected to the prince of the spostles. In 324 he repaired to the spot where St. Peter's pupils had devoutly laid his remains, near the place of his crucifixion, on the Vatican hill, where St. Anacletus had erected a small oratory over the same; and laying aside his imperial mantle, he dug with his own hands twelve basketfuis of earth in honor of the twelve apostles where the corner stone of the grand edifice was about to be laid. The building was commenced and carried on under his imperial auspices and with his MUNIFICENT GIFTS.

with his

# MUNIFICENT GIFTS.

St. Peter's was thus erected, and it re-ceived the religious homage of the faith-ful of Rome and of the world for many successive generations. But in middle of the fifteenth century it be th

successive generations. But in the middle of the fifteenth century it began to give sigus of decay, and to threaten some danger. Hence, in 1450, the great Pope Nicholas V. determined to recon-struct it from its foundations, and he engaged experts to offer plans for that object. He having died soon after, Julius II., his successor, engaged the services of the renowned Bramante, who furnished a magnificent design, which contained the grand conception of raising a mammoth cupola, similar to the whole Pantheon, over the edifice-a grand dome over the over the edifice-a grand dome over the holy remains of the prince of the apostles. holy remains of the prince of the apostles. The great work was carried on, and con-tinued under Leo X., but he and Bra-mante having died, Pope Paul III. requested Michael Angelo Buonarotti to direct the work, which he said he would do gratuitously for the love of God, of the Blessed Virgin and of the prince of the constant Status Stat the apostles. Finally the grand St. Peter's was finished, and dedicated by Urban VIII. in 1614. The Basilica stands the wonder of the world, the admiration of man, the most beautiful, most precious and largest church in this world. ing up-stairs with his wife to have it

THE HEART OF THE CATHOLIC VISITOR

THE HEART OF THE CATHOLIC VISITOR EXPANDS with joy on gazing upon this marvellous work of human hands, and is directed to contemplate the heavenly Jerusalem, built by the hand of the Omnipotent, infinitely surpassing all the works of man. The visitor at the Vatican is constantly enraptured in contemplating the exquisite works of art, the monuments, the statues. the marvellous mossies and the thousand beauties which give the beholder some idea of the triumphant church of heaven. What makes St. Peter's in a singular manner the most precious church on earth,

What makes St. Peter's in a singular manner the most precious church on earth, is the fact that it contains a chair not made by hands—a chair which came down from heaven, and was constructed by the Son of God himself, to be the seat of wisdom, to be used by his vicar, and by his vicar only until the end of time. Man can never be grateful enough for the gift. For, as anyone is liable to err, the re-ligious opinions and differences are ever multiplied, and yet true faith is made by the Lord of heaven an indispensable con-dition to go there; man would have been in a

studies in the old college, Kilkenny. He was an uncle of the Most Rev. D. Browne, and a relative of Mr. John Barry, M. P. Ordained priest more than half a century ago, his life was rich in labors and in fruits. During the past twenty-five years he officiated as pastor of Davidsown. Carlow. On Oct. 4, Myshall was the scene of a demonstration, whose object was the re-organization of the local branch of the National League. Father Hume, P. P., presided. Contingents were present from St. Mullins and Borris, county Carlow; St. Mullins and Borris, county Carlow; Killaw, and other places, with bands from New Ross, Enniscorthy, and Ballywill an.

What is Catarrh I child-like repose all night, take a little Catarrh is a dangerous dises e which hop bitters on retiring.

What is Catarrh 1 Catarrh is a dangerous disease which thousands are consciously or uncon-sciously suffering from. It is a muco-purulent discharge caused by the pres-ence of a vegetable parasite in the lin-ing membrane of the nose. The predis-posing causes are a morbid state of the blood, the blighted corpusele of tubercle, the germ poison of syphilis, mercury, toxomea,from the retention of the effete matter of the skin, suppressed perspira-tion, badly ventilated sleeping spart-ments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the threat, causing ulceration of the threat; up the eustachian tubes, causing deafness; bur-rowing in the vocal chords, causing hoarseness; usurping the proper struc-ture of the bronchial tubes, ending in pulmonary consumption and death. Many ingenious specifics for the cure of catarrh have been invented, but with-out success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the par-asite, no matter how aggravated the case. Sufferers should sepd stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada. —The Mail.

An Alarming Disease Afflict ing a Numerous Class.

ing a Numerous Class. The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted : —Have I distress, pain, or difficulty in questions, he will be able to determine whether he himself is one of the afflicted : --Have I distress, pain, or difficulty in breathing after eating ? Is there a dull, heavy feeling attended by drowsiness ? Have the eyes a yellow [tinge ? Does a thick, sticky, mucous gather about the guns and teeth in the mornings, accom-panied by a disagreeable taste ? Is the tongue coated ? Is there pains in the side and back ? Is there a fulness about the right side as if the liver were enlarg-ing ? Is there costiveness ? Is there vertigo or dizziness when rising suddenly from a horizontal position ? Are the secretions from the kidneys scanty and highly coloured, with a deposit after standing ? Does food ferment soon after the side and back play that lence or a belching of gas from the stomach ? Is there frequent palpitation of the heart ? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expecto-ration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against this latter agonising disorder. The origin of this malady is indigestion or f dyspepsia, and a small quantity of the proper medicine will remove the disease in faken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cour and exame mean it her abiased in its first stages, when a little medicine will effect

None genuine without a bunch of Freen Hops on the white !abel, Shun all the vile, polsonous stuff with "Hop" or "Hops"

THOSE DESIRING A P

that will be lasting, should purchase an EVANS BROS.' ORCHESTRAL PIANO.

Diploms at Southern Counties Fair, lat prise Poninsular Fair, lat prise South Ox-ford Union Exhibition. These marvellous Pisnos have obtained an enviable reputation for purity and bril-inance of tone, elasticity of louch and per-fect vibratory power, of louch and durability. They stand at the head of the few really first class Planos made in Canada. Each Plano guaranteed five years. Also a superb Knabe Upright Plano for sale; great bargain.

LONDON PIANO FACTORY,

73 Dundas Street, **EVANS** BROS. & LITTLER.



# FITZGERALD.

SCANDRETT & CO. 169 DUNDAS STREET.

4th Door East Richmond St. YOUNG LADIES' ACADEMY.

YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE SACED HEART, LONDOM, ONT. Locality unrivalled for healthiness mer-ing peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholescome. Extensive rounds afford every facility for the enjoyment of in-vigorating exercise. System of education: thorough and practical. Educational advan-tages unsurpassed. Trench is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and Instrumental Music form a pro-minent feature. Musical Sofrees take place weekly, elevating lasts, testing improvement and ensurin self-possession. Strict siten-tion is paid to promote physical and Intel-lectual develotment, habits of neatness and economy, with refinement of manner. TERMS to sa fithe difficulty of the times, without impairing the select character of the Institution. For further particulars apply to the Super-or, or any Priest of the Diocess.

CONVENT OF OUR LADY OF Lake Huron, Sarnia, Ont.-This insti-tution offers every advantage to young ladies who wish to receive a solid, useful and re-fined education. Particular attention is paid to vocal and instrumental music. Stud-ies will be resumed on Monday, Sept. Ist. Board and tuition per annum, \$100. For further particulars apply to Morners Bu-person, Box 303.

URSULINE ACADEMY, CHAT-

professional.

B. C. McCANN, SOLICITOR, ETC.,

Meetings.

RISH BENEVOLENT SOCIETY

781 Dundas Street west. Money to leal estate.

## NOV. 7, 1885.

# FIVE-MINUTE SERMO FOR EARLY MASSES

By the Paulist Fathers. eached in their Church of St. Pa Apostle, Fifty-ninth Street and Avenue, New York.

TWENTY-SECOND SUNDAY AFTER PEN "If he will not hear the Church, let to thee as the heathen and the publi Matt., xviii., 17.

Matt., xviii., 17. The laws of the Church, dear bre have their binding force from thi that Jesus Christ, our Lord, ser Apostles to every people and bade peoples hear them, and, therefore, obliged to hear the Church, where power of the Apostles is continued age to age, and to keep her Comm menta.

This morning I have a word or t my about some of the laws of the C You all know. I am supe that

ay about some of the laws of the C You all know, I am sure, that o obliged to hear Mass on Sundays First Commandment of the Churc thus: "We are obliged to hear M Sundays and holydays of obligatio Now, my dear brethren, in ou satisfy this law, it is not enough t to Mass at the end of it or at the of it, but we should be present wh priest begins to recite the prayers foot of the altar. Indeed, it wer-more becoming were we in the d short time, at least, before the commenced, that we may prepar selves by prayer and recollection f great sacifice wherein Christ is pri-victim. great sacifice wherein Christ is privitim. Victim. It is simply an act of irrevere

victim. It is simply an act of irrevere come sailing down the aisle at the r of the Gospel or later on, and, those who miss a considerable part Mass are obliged, under pain of sin, to supply, if possible, their dei-by hearing part of another Mass. Too much cannot be said again lessness in attending Mass. No should we be particular to hear Mas Sunday, but we should also be pr time. V'e would not think of be towards an earthly prince in the sometimes find persons acting town Lord of lords. Again, there are who are careful enough with rep hearing Mass on Sundays, who is have no conscience at all in respec-serving the same precept on holyds There is precisely the same ob of assisting at Mass and resting fr vile work on holydays as on S Sometimes, I know, it is impossibl main from one's occupation on the especially in this country; still the few, very few, who could not, would make a slight effort---if they put themselves to a little inconven hear Mass on holydays. Most who are compelled to work on the could get to church before they their employment without very their employment without very difficulty, and they should remem it is their duty to do so. So n hearing Max — be sure to always be at the Hory Sacrifice on Sunda holydays, and be sure also to a holydays,

The second precept of the Chu The sec on precept of the Chu us "fast and abstain on the appointed." There is a di-between fasting and abstaining, a some people do not seem to un-eractly what it is. To fast means one full neal in the day, with a li-per of ab the second courses. and eractly what it is. To fast means one full in all in the day, with a li-per of all the eight ounces, and morning conp of tea or coffee with milk; and a small piece of bread any butter. To abstain means use flesh meat. Those who are health and are not employed at 1 work should fast after they have their twenty-first year, and un reach the age of sixty. Everyon abstain unless they receive a disp from the law. Do not presume, is a question of abstinence, to a confessor about the matter beit take any step contrary to the lay you work hard or that your hea-very fact from abstinence, all does from fasting. Learn to according to the law; do not tak-into your own hands and deci-out of your own heads. You ma you will always be permitted to you will always be permitted to is reasonable, if you only go properly.

promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be

strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for the distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all Chemists and Medicine Vendors throughout the world, and by the pro-prietors, A. J. White, Limited, 17, Farringdon Road, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch out of the system. Market Place, Pocklington, York,

Enniscorthy ; Ballywilliam, Poulpeasty, Killaw, and other places, with bands from New Ross, Enniscorthy, and Ballywil-

# Louth.

On Oct. 3d, a notice was posted up in the West Gate Factory, in Drogheda, which is owned by Mr. B. Whitworth, M. P., announcing that from and after Oct. 5th, the factory would cease working until further orders. There are beyond five hundred people employed in this factory, the aggregate amount of whose earnings comes very near to  $\pounds 250$  weekly. With winter now close at hand, the outlook for these poor people is very dreary.

## Longford.

Mr. Justin McCarthy, M. P., was enthusiastically received by a gathering of his constituents at Carrickedmond, on Oct. constitu constituents at Carrickedmond, on Oct. th, and the meeting was very large not-withstanding the inclemency of the weather. It was noted that many Pro-testants were present. Father Skelly, P. P., presided. Mr. Thomas Quinn, who is a candidate for one of the divisions of the county was also warmly received. the county, was also warmly received.

### Cork.

At Ballincollig, on Oct. 8, the police, acting on private information, found con-cealed in the wall of an old house eleven rifies. The arms must have been in the

nice, ine sims must have been in the place for a considerable time, as they were corroded with rust. It is reported that the Earl of Bandon contemplates giving up his Irish establish-ment, and removing to England, in consequence of the turn events have taken in the country.

## Kerry.

The joke of the hour is that The O'Donoghue intends to contest the Kil-larney division of Kerry, at the general election. Monday, Sept. 21, at Lisvarogy, county Galway, on Ffrenche's estate, now in Chancery. The Sheriff's bailiff and three

election. A meeting of the tenantry on the Earl of Kenmare's estate, was held in Killarney, on Oct. 6, and it was decided to ask the landlord to grant 30 per cent. reduction off the present rents in consequence of the existing agricultural depression. The tenants subsequently waited on the agent, but he present present to cover due women was out beguing for

their demand to the trustees, but, at the same time, he remarked that he wrote to the trustees when the deputation from the trustees when the deputation from the deputation from the trustees when the deputation from the deputation from the trustees when the deputation from the deputation from the deputation from the trustees when the deputation from the deputation

Rice, P. P. On his return he was met near the village of Tullahog by parties of boys and young men, who hooted and yelled around him in demoniac fashion, hand and went down in the bar-room where the sporting gentry still waited.

"Ah, gentlemen, I give you a good day. and shouted, "To h-l with the Pope," "To h-l with the priests." Later in the And, now, who is the man who wants to know the time o' day ? I shall be delighted to enlighten you." They didn't like the looks of the man evening other persons, who had been

attending the sermon, were attacked and stoned. The outrage was referred to by Very Rev. Canon Rice, who characterized at all. He carried the soldier in his every look; and, just now, there was a good deal of the tiger manifest.

the occurrence as the consequential out-come of the way in which outrages on un-"Come, come, gentlemen, I am Captain Bligh, st your service. A short time since the landlord brought to me this watch, offending Catholics are looked upon by a certain section of the magistrates of the district, and as a result of the encourageaccompanied by a message which I have come to answer as such a message richly deserves." And he significantly tapped his finger upon his pistols. "Now, whose is the watch? Is it yours, sir?" to the ment which is given to the ignorant duper who perpetuate them by less ignorant but more astute members of the community.

He said if an outrage of this kind took place in the South or West of Ireland, the squire himself. The squire denied the ownership London Times and Standard would ring

London rames and standard would ring for weeks with cries for renewed coercion. Waylayings of this class are becoming of frequent occurrence. Catholics returning from the market on Saturdays, or from promptly. All the watches in the world would not have tempted him to expose his life to the terrible Irish captain whose ame was known to him. Bligh then applied to the next, and then church on Sunday nights, are frequently set upon and beaten. o the next, and so on to the last, and all

denied the ownership. "I am happy to find, gentlemen, that I have made a mistake. You will pardon me, I am sure. I thought the owner of At a largely attended meeting of Fory workingmen in Limavaddy, it was re-solved to start an independent candidate for that electoral division of Derry. This is another evidence of the growth of the

the watch was here." He then put the watch into his pocket, slipped the pixtols in the pockets of his blouse, turned to the bar and settled his bill, then bid the party good evening, after which he joined his wife on the porch, at the door of which his carriage was in wait-Democratic spirit among those toilers in the North, who have long been used as the mere puppets of Orange-landlord wire-pullers. The next step will naturally be from Democracy to Nationality.

Captain, afterwards General Bligh, kept Captain, atterwards General Bligh, kept the watch to the day of his death, often telling the story of its capture, when he left it by will to his brother, the well-known Dean of Elphine. A sad case of eviction was witnessed, on

## Any Small Boy, with a Stick,

can kill a tiger,--if the tiger happens to be found when only a little cub. So con-sumption, that deadliest and most feared of diseases, in this country, can assuredly be conquered and destroyed if Dr. Pierce's "Golden Medical Discovery" be employed

Peter on the rock supporting that aposto-lic chair. The Pope may sin, the Pope may err in philosophy and all natural science, he may even err on religious sub-jects when speaking as a private doctor;

but when addressing the Catholic world from that apostolic chair in matters of faith and morals he is preserved from erring by Him who promises with His infallible lips that neither error against faith nor the gates of hell should ever prevail against the church, which would be the case if the flock of Christ would

be led astray by an erring shepherd.'

Dyspepsia, liver complaint, and kindred affections. For treatise giving successful self-treatment address WORLD'S DISPEN-SARY MEDICAL ASSOCIATION, Buffalo, N.Y.

sARY MEDICAL ASSOCIATION, BUILAIO, N.Y. For coughs, colds, bronchitis and all lung and throat troubles, there is no pre-paration of medicine can compare with Bickle's Anti-Consumptive Syrup. It never fails to afford prompt and perman-ent relief. It removes all soreness, and ent relief. It removes all soreness, and heals the diseased parts. It immediately soothes the most troublesome cough, and by promoting expectoration, removes the mucus which stops up the air tubes which causes difficulty in breathing, thereby gives relief to that depressing tightness experi-enced in the chest. Public speakers and singers will find Bickle's Anti-Consumpsingers will find Bickle's Anti-Consump-tive Syrup of intestimable value, as it speedily and effectually allays all irrita-tion, and huskiness in the throat and bronchial tubes, and gives power to the vocal cords, rendering the voice clear and sonorous. If parents wish to save the lives of their children, and themselves from much avoidr to upbe and exponse lat much anxiety, trouble and expense, let them procure a bottle of Bickle's Anti Consumptive Syrup, and whenever a child has taken cold, has a cough or hoarseness, give the Syrup according to directions.

# Pleurisy and Lung Fever.

Inflammation of the Lungs, or the pleura covering them, is the result of sudden colds. Hagyard's Pectoral Balsudden colds. Hagyard's Pectoral Bal-sam relieves the sore chest, loosens and cures the cough and difficult breathing, and allays all irritation arising from colds.

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove worms in children or adults.

out of the system. Market Place, Pocklington, York, October 2nd, 1882.

October 2nd, 1882. Sir,-Being a sufferer for years with dyspepsia in all its worst forms, and atter spending pounds in medicines, I was at last persuaded to try Mother Seigel's Curative Syrup, and am thankful to say have derived more benefit from it than any other medicine I ever took, and would advise any one suffering from the same complaint to give it a trial, the results they would soon find out for themselves. If you like to make use of this testimonial you are quite at liberty to URSULINE ACADEMY, CHAT-line Ladies. This institution is pleasantly situated on the Great Western Kallway, 50 miles from Detroit. This spacious and com-modious building has been supplied with all the modern improvements. The bot water system of heating has been introduced with success. The grounds are extensive, in-cluding groves, gardens, orchards, etc., etc. The system of education embraces every branch of polite and useful information, in-cluding the French language. Plain newing fancy work, embroidery in gold and chenille, wax-flowers, etc., are taught free of charge. Board and fultion per annum, paid semi-annually in advance, \$100, Music, Drawing and Painting, form extra charges. For fur-ther particulars address, Montager Superior. themselves. If you like to make use of this testimonial you are quite at liberty to

do so. Yours respectfully, (Signed) R. Turner. For, sale by Wm. Saunders & Co., Drug-gists, London and A. J. White, (Ld.,) tranch office, 67 St. James st., Montreal, P. Q.

A SUMPTION COLLEGE, SAND-SUMPTION COLLEGE, SAND-Classical and Commercial Courses. Terms (Including all ordinary expenses). Canada money, \$150 per annum. For full particu-tars apply to REV. DENIS O'CONNOE, Presi-dent. Home Items and Topics. -"All your own fault If you remain sick when you can Get nop bitters that never—Fail.

**F**RANCIS ROURK, M. D., PHYSICIAN, Surgeon, etc. Office and residence, 24 Wellington Street, London. -The weakest woman, smallest child, and sickest invalid can use hop bitters with safety and great good.

D. M. WM. HANOVER, M.D.C.M., McGILL. Montreal; M. R.C.P.S., Ont. Office and residence, 398 Dundas st., London. -Old men tottering around from Rheu-matism, kidney trouble or any weakness will be made almost new by using hop DR. WOODRUFF. OFFICE-Queen's Avenue, a few doors east of Post office. 38.19

bitters "My wife and daughter were made

healthy by the use of hop bitters and I recommend them to my people.—Metho-dist Clergyman. Ask any good doctor if hop Ask any good doctor if hop Bitters are not the best family medicine On earth !!!

M'DONALD & DAVIS, SURGEON

On earth !!! Malarial fever, Ague and Biliousness, will leave every neighborhood as soon as hop bitters arrive. — 'My mother drove the paralysis and Dentists, Office : - Dundas Street, 3 orseast of Richmond street, London, Ont. ELECTROPATHIC INSTITUTE

22 320 Dundas street, London, Ontario, for the treatment of Nervous and Chronic Dis-tases. J. G. WILSON, Electropathic and Hygienic Physician. neuralgia all out of her system with hop

UATHOLIC MUTUAL BENEFIT London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour o 18 o'clock, in our rooms, Castle Hall, Albion Elock, Richmond St. Members are requested to attend punctually. M. HART-MAN, Pres., JAS. CORCOREN, Rec. Sec.

form of kidney disease that might have been prevented by timely use of hop bitters

hop bitters are used. A timely • • • use of hop Bitters will keep a whole family In robust health a year at a little cost. —To produce real genuine sleep and -The regular monthlymeeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. SIPPI, President.

TELEPHONE EXTENSIONS .- T 

THE FOUR CARDINAL POINTS lating the system are the stom liver, the bowels and the blood. healthy action of these organs cannot occur. Burdock Bloo acts promptly upon these organ ing them to a healthy action.

Mrs. E. H. Perkins, Creek Cer ren Co. N. Y., writes : She troubled with asthma for four y troubled with astima for four y to sit up night after night with has taken two bottles of Dr. Eclectric Oil, and is perfectly ou strongly recommends it, and wis as agent among her neighbors.

URIC ACID .- When the L URIC ACID.—When the T Kidneys fail in their action, th excess is thrown into the bloo Rheumatism and other paint tions of blood poisoning. You tions of blood poisoning. You this condition by a prompt ree purifying, regulating remedy Blood Bitters.

Liver Complaint. A faint, weary, sick and lis ing, with aching back and shou irregular bowels, proclaim s liver. Try Burdock Blood Bitt cures all forms of liver complete

Amos Hudgin, Toronto, write Amos Hudgm, Toronto, write been a sufferer from Dyspep past six years. All the remec proved useless, until Northn man's Vegetable Discovery an tic Cure was brought under I have used two bottles with results, and can with confider mend it to those afflicted in mend it to those afflicted in ner. Sold by Harkness & Co., Dundas St.

PROF. LOW'S MAGIC SULPH Healing, soothing and cleans eruptive diseases of the skin. for toilet use.

itters."-Ed. Oswego Sun. oitters and you need not fear sickness." -The vigor of youth for the aged and infirm in hop bitters ! ! ! -Thousands die annually from some

-Indigestion, weak stomach, irregu-larities of the bowels, cannot exist when

# FIVE-MINUTE SERMONS FOR EARLY MASSES

THE RUNAWAYS.

hands and administer the treatment in his own discretion. Of course, in such a case, the usual punishment inflicted on "runa-way niggers" was not to be thought of. Remonstrance was unavailing. Sam de-clared, "He jes' couldn't he'p hissef," and it became a settled and understood arrangement, that he should go, and that the neighborhood should condone his raids on corn-fields and notato patches. After

on corn-fields and potato patches. After many such escapades, his old master asked him on one occasion, when the matter was

By the Paulist Fathers. eached in their Church of St. Paul the Apostle, Fifty ninth Street and Ninth Avenue, New York.

TWENTY-SECOND SUNDAY AFTER PENTECOST "If he will not hear the Church, let him be there as the heathen and the publican."-

Mait., xviii., 17. The laws of the Church, dear brethren, have their binding force from this fact, that Jesus Christ, our Lord, sent the Apostles to every people and bade those peoples hear them, and, therefore, we are obliged to hear the Church, wherein the power of the Apostles is continued from age to age, and to keep her Command-ments.

This morning I have a word or two to any about some of the laws of the Church. You all know, I am sure, that we are

any about some of the laws of the Church. You all know, I am sure, that we are obliged to hear Mass on Sundays. The First Commandment of the Church runs thus: "We are obliged to hear Mass on Sundays and holydays of obligation." Now, my dear brethren, in order to satisfy this law, it is not enough to come to Mass at the end of it or at the middle of it, but we should be present when the priset begins to recite the prayers at the foot of the altar. Indeed, it were much more becoming were we in the church a short time, at least, before the Mass is commenced, that we may prepare our-selves by prayer and recollection for the great sacifice wherein Christ is priest and victim.

victim. It is simply an act of irreverence to come sailing down the aisle at the reading of the Gospel or later on, and, indeed, those who miss a considerable part of the Mass are obliged, under pain of mortal sin, to supply, if possible, their deficiency by hearing part of another Mass. Too much cannot be said against care-

lessness in attending Mass. Not only should we be particular to hear Mass every

lessness in attending Mass. Not only should, we be particular to hear Mass every Sunday, but we should also be present in time. Ve would not think of behaving towards an earthly prince in the way we sometimes find persons acting towards the Lord of lords. Again, there are many who are careful enough with regard to hearing Mass on Sundays, who seem to have no conscience at all in respect to ob-serving the same precept on holydays. There is precisely the same obligation of assisting at Mass and resting from ser-vile work on holydays as on Sundays, Sometimes, I know, it is impossible to re-main from one's occupation on those days, especially in this country; still there are few, very few, who could not, if they would make a slight effort---if they would put themselves to a little inconvenience--hear Mass on holydays. Most persons who are compelled to work on those days could get to church before they go to their employment without very serious their employment without very serious difficulty, and they should remember that it is their duty to do so. So much for hearing Mass be sure to always be present at the Hory Sacrifice on Sundays and holydays, and be sure also to come in time.

time. The second precept of the Church bids us "fast and abstain on the days appointed. There is a difference between fasting and abstaining, although some people do not seem to understand exactly what it is. To fast means to take one full makin the day, with a little sup-per of als t eight ounces, and in the morning coup of tea or coffee with a little Valentine Mott. "We have multiplied diseases."-Dr. Rush, Philadelphia. "Thousands are annually slaughtered in the sick room."-Dr. Frank. "The science of medicine is founded on conjecture, improved by murder."-Sir Astley Cooper, M. D. "The medical practice of the present day is neither philosophical nor common sense."-Dr. Evans, Edinburgh, Scot-land. Dr. Dio Lewis. who abhors down. co. one full m al in the day, with a little sup-per of al t eight ounces, and in the morning cup of tea or coffee with a little milk; and a small piece of bread without any butter. To abstain means not to use flesh meat. Those who are in good health and are not employed at laborious work should fast after they have attained their twenty-first year, and until they reach the age of sixty. Everyone should abstain unless they receive a dispensation from the law. Do not presume, when it is a question of abstinence, to settle the case for yourselves. You should aakyour take any step contrary to the law. That you work hard or that your health is not very good, does not ercuse you by the very fact from abstinence, although it does from fasting. Learn to do things according to the law; do not take matters into your own heads. You may be sure you will always be permitted to do what is a quescaled to inquire and decide things out of your own heads. You may be sure you will always be permitted to do what is a quescaled to inquire and decide things out of your own heads. You may be sure you will always be permitted to do what is accorained to inquire and decide things out of your own heads. You may be sure you will always be permitted to do what is accorained to inquire and decide things out of your own heads. You may be sure

# THE CATHOLIC RECORD.

# CONSUMPTION CURED.

An old physician having had placed in his han's by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and perma-nent cure of Consumption, Catarrh, Asthma, Bron-chitis, etc., after having tested its wonderful cura-tive powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sont **FRE**, with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Arm strong, 44 Nti 4th St., Philadelphia. Pa. (Name this paper.) We have never seen this story in print. It is attributed to Colonel A. S. Colyar, of Tennessee, and is illustrative of the force of habit : Tennessee, and is illustrative of the force of habit : A well to do farmer, in one of the best counties of Middle Tennessee, owned a large number of slaves, and among them one old darkey about his own age, and whom he had known all his life. In fact, he was one of the "old family negroes" brought out from Virginia. Old "Sam" was a faithful, docile creature, a great favorite with his master, and a sort of privileged character on the plantation. The old fellow was industrious and exem-plary in his behaviour all the year round, except during that period dating from the time when roasting cars began to ripen and the earliest period of froat. Sam was invariably seized at that period with an invincible desire to "run away." It re-curred as regularly as a fit of "hay fever," was as incurable, and like that unpleasant disorder could only be treated by shange of air and locality. Sam, understanding this, preferred to take his case in his own hands and administer the treatment in his own discretion. Of course, in such a case, the usual nunnishment indicated on "runa.

# HAVE YOU

Hot and dry skin ? Scalding sensations ? Swelling of the ankles ? . Vague teelings of unrest ? Frothy or brick-dust fluids ? Acid stomach ? Aching loins ? Cramme strowing percounces Acid stomach ? Aching loins ? Cramps, growing nervousness ? Strange soreness of the bowels ? Unaccountable languid feelings ? Short breath and pleuritic pains ? One-side heeadache ? Backache ? Frequent attacks of the "blues" ? Fluttering and distress of the heart ? Albumen and tube casts in the water ? Fitful rheumatic pains and neuralgia ? Fitful rheumatic pains and neuralgia ? Loss of appetite, fleah and strength ! Constipation alternating with looseness of the bowels ?

Drowsiness by day, wakefulness at night ? Abundant pale, or scanty flow of dark

water ?

Chills and fever ? Burning patches of skin? Then

YOU HAVE

Bright's Disease of the Kidneys.

him on one occasion, when the instead was under discussion : "Sam, do you really enjoy running away?" "Deed, Marse John," said Sam, "I does. Hits de moas' fun in de wurl'. Coon Bright's Disease of the Kidneys. The above symptoms are not developed in any order, but appear, disappear and re-appear until the disease gradually gets a frm grasp on the constitution, the kidney-poisoned blood breass down the nervous system, and finally pneumonia, diarrhees, bloodiessness, heart disease, apoplexy, paralysis, or convulsions ensue, and then desth is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint. Hits de moas fun in de wur?. Coon huntin' an't no whars to hit." "Well, then," said Marse John, "just let me know the next time you take a notion to start, and I'll go with you, and try it awhile myself." Sure enough, in due season Sam came up, asving:

The provide the second state of the second state state of the second state of the seco Sure enough, in due season Sam came up, saying: "Old Marse, de time's mighty nigh when I 'bleeged to lite out. Ef you guine wid me, you better be gittin' reddy, for when de time comes I got to go quick." "Old Marse,' kept a brightlockout, and when Sam started he was on hand. They had a delightful time. They fished occasionally, caught 'possums, robbed orchards and watermelon and potato patches, picked blackberries for recreation, and hunted the greenest and shadiest nocks of the forest, all of which Sam knew well. "Old Marse" had never enjoyed a summer so much. In fact, he was so much pleased that regularly after-ward he accompanied Sam when the latter went into annual retreat. At length Sam died. The old master grieved for him sincerely. He was sad also over the re-flection that his summer pastime would in future be denied him. But, to the amazement of all his friends, and not less his own, when roasting-ear time came again, the fit seized him as strong as ever, and he ran away by himself !

BRIGHT'S DISEASE.

RETIRING from BUSINESS —Damask lace curtains, pis to covers, embroidered table cov-ers, velvet table covers, jat cost—B.S. MURRAY&440.

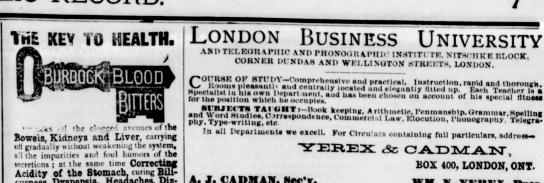
# OUR LATEST PUBLICATIONS STAINED GLASS WORKS.

THE LIFE OF FATHER JOGUES, S. J. Slain by the Mohawk Iroquois, in the present State of New York, Oct. 18, 1646. By Father Martin, S.J. Trans-lated from the French by John Gilmary Shea. With a Portrait and a Map of the Mohawk Country by Gen. John S. Clark. 12mo, cloth, \$1.00.

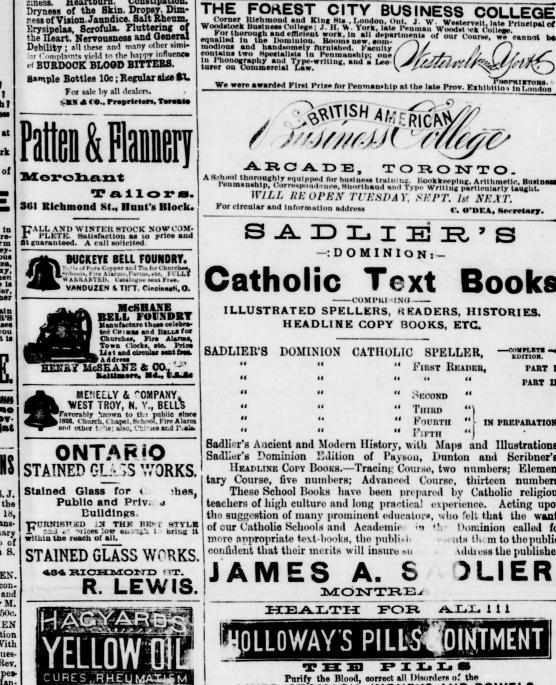
ONE ANGEL MORE IN HEAVEN. With letters of condolence and of con-solation by St. Frances de Sales and many others. From the French by M. A.M. White maroquette, gilt side, 50c. ALETHEIA: OR, THE OUTSPOKEN TRUTH on the all important question of Divine Authoritative Teaching. With a Full Explanation of the Whole Ques-tion of Infallibility, by the Right Rev. J. D. Ricards, D.D. Dedicated by pe-mission to His Eminence Cardinal Manning. 12mo, cloth, net, 80 cts. Postage 11 cts. extra.

**5TH EDITION OF CATHOLIC CHRIS** TIANITY AND MODERN UNBELIEF. By the Right Rev. J. D. Ricards, D.D. 12mo, cloth, net, \$1.00. Postage II cents extra.

25,000 COPIES SOLD. CATHOLIC BE LIEF, or, A Short and Simple Exposi-tion of Catholic Doctrine, 16mo, flexible cloth, 40 cents, 10 copies, \$265; 50 copies, \$12.00; 100 copies, \$20.00.



Boweis, Kidneys and Liver, carrying of gradually without weakening the system, all the impurities and foul humors of the secretions ; at the same time Correcting Acidity of the Stomach, curing Bill-cusness, Dyspepsia, Headaches, Diz-ziness. Heartburn. Constipation, Dryness of the Skin, Dropay, Dim-ness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula. Fluttering of the Heart, Nervousness and General Debility; all these and many other simi-lar Complaunts yield to the happy influence of BURDOCK BLOOD BITTERS.



WORM POWDERS.

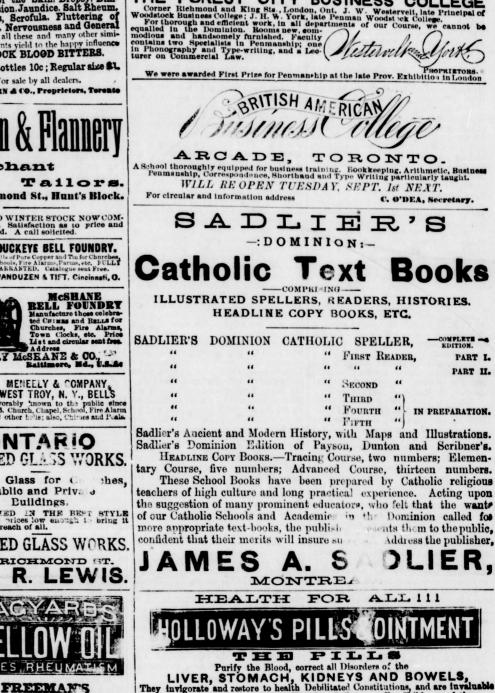
THE CHICAGO AND

Railway. The best route and

SHORT -:- LINE

re pleasant to take. Contain their own miles. Is a cain, sure, and effectual report of worms in Children or Adults.

NORTH-WESTERN



LONDON BUSINESS

A. J. CADMAN, Sec'y.

AND TELEGRAPHIC AND PHONOGRAPHIC INSTITUTE, NITSCHKE BLOCK, CORNER DUNDAS AND WELLINGTON STREETS, LONDON.

**SUBJECTS TAUGHT:**-Book keeping, Arithmetic, Penmanship, Grammar, Spelling and Word Studies, Correspondence, Commercial Law, Elocution, Phonography, Telegra-phy, Type-writing, etc.

In all Departments we excell. For Circulars containing full particulars, address-

YEREX & CADMAN,

THE B FILLES Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS, They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceleas. THE BOINT MENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcars. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLO & AY'S Establishment, 78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON, od are sold at 1s. 14d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each Box or Pot, and may be had of all Medicine Vendors throughout the World. Furchasers should took to the Label on the Pots and Rozes. If the address is not Oxford Street London, they are spurious. and ar

7

UNIVERSITY

BOX 400, LONDON, ONT.

WM. N. YEREX, Pres.

you will always be permitted to do what is reasonable, if you only go about it properly.

TELEPHONE EXTENSIONS .- The new telephone lines between London, St. Marys, Stratford, Mitchell, Seaforth, Clin-ton and Goderich, and the line from Stratford to Berlin and Guelph, via. New Hamburg and Baden, are finished and will be opened for business about 1st November.

ry n·

ng Ir-

D-he ns da

N,

L

of

C.,

ON

t, 3 int.

TE

for Dis-and

----

TIT

tual first the Iall, are ART-

TY rish iday onic sted THE FOUR CARDINAL POINTS of regu-lating the system are the stomach, the liver, the bowels and the blood. With a healthy action of these organs sickness cannot occur. Burdock Blood Bitters acts promptly upon these organs, restor-ing them to a healthy action.

Mrs. E. H. Perkins, Creek Centre, Warren Co. N. Y., writes: She has been troubled with asthma for four years, had to ait up night after night with it. She has taken two bottles of Dr. Thomas' Eclectric Oil, and is perfectly cured. She strongly recommends it, and wishes to act as agant among hes naighbors. as agent among her neighbors.

URIC ACID.—When the Liver and Kidneys fail in their action, this acid in excess is thrown into the blood, causing Rheumatism and other painful condi-tions of blood poisoning. You may cure this condition by a prompt resort to the purifying, regulating remedy Burdock Blood Bitters.

## Liver Complaint.

A faint, weary, sick and listless feel-ing, with aching back and shoulders, and irregular bowels, proclaim a diseased liver. Try Burdock Blood Bitters, which cures all forms of liver complaint.

Amos Hudgin, Toronto, writes : "I have Amos Hudgin, Toronto, writes: "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Ly-man's Vegetable Discovery and Dyspep-tic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recom-mend it to those afflicted in like man-per Sold by Herpmess & Co. Drugsigts. ner. Sold by Harkness & Co., Druggists, Dundas St.

PROF. Low's MAGIC SULPHUR SOAP.— Healing, soothing and cleansing for all eruptive diseases of the skin. Delightful upon the effectual PROF. LOW'S MAGIC SULPHUR SOAP .-

ence of more than one such malady." An old proverb says: If a person dies without the services of a doctor, then a coroner must be called in and a jury empanelled to inquire and determine upon the cause of death; but if a doctor attended the case, then no coroner and jury are needed as everybody knows why the person died !—Medical Herald.

Some Frank Confessions!

"Our remedies are unreliable."\_Dr

A. Maybee, Merchant, Warkworth, writes: 1 have sold some hundreds of bottles of Dr. Thomas' Eclectric Oil, and it is pronounced by the public "one of the best medicines they have ever used:" it has done wonders in healing and relieving pain, sore throats, &c., and is worthy of the greatest confidence.

the greatest confidence. A TRINITY OF EVILS,—Biliousness, Constipation and Dyspepsia usually exist together. By disciplining the liver and toning the stomach simultaneously, they can be eradicated. The promptitude and thoroughness with which Northrop & Lymen's Vegetable Discovery and great blood purifier removes this trinity of physical evils is a fact widely appreciated throughout Canada. Sold by Harkness & Co., Druggists. Dundas St. & Co., Druggists, Dundas St.

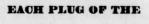
THE PAINS OF LUMBAGO, aching back and hips, with all weakness and soreness, will speedily vanish under the treatment of Hagyard's Yellow Oil, a remedy which may be taken internally and applied ex-ternally. It is a positive cure for pain.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them ? Give it a trial, and you will not regret it. Several noblemen in England are in the

BENZIGER BROTHERS Printers to the Holy Apostolic See. New York, St and 38 Barciay St; Cincinnati, 143 Main St.; St. Louis, 206 S. Fourth St.





MYRTLE NAVY

IS MASS ED

IN BRONZE LETTERS.

NONE OTHER GENUINE.



The only Fire Mutual licensed by the Do-minion Government. The successful pioneer of cheap residence and Farm Insurance and for over a quarter of a century doing the largest business in Canada, and still increasing.

OVER 41,000 MEMBERS. Mr. JOSEPH A. HUTTON has been ap-pointed agent and ever of for the city proper and London Wesh and South. Mr. JAMES McLEOD continuing to act for London East, etc. These gentlemen will attend to the renewal of existing risks, and solicit new basiness on the well known favorable terms of the Company.

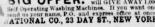




Tost Fffective, Clean, Durable and Economical Heaters in the Market for and ventilating Charches, Schools, Public Buildings, Stores and Private these as Simple in construction and easily managed, capable of giving more has been as a sumption of fuel than any other heating apparatus. To Absolutely Gas and Storespondence Blottod. For Catalogues and further information address

HE E. & C. GURNEY CO. (LIMITED.) HAMILTON. NEW BOOK. A superior Business College. The farrest in A superior Business College. The farrest in Canada. Others young Men and Ladies a thorough and complete course of A of TUAL BUSINESS For Catalogue apply to R. E. GALLAGHER, Principal REV. FATHER NORTHGRAVES, PARKHULL, ONTABLO.





CONTINUED FROM FIFTH PAGE. colled at seven o'clock each evening during the month, to remind the faith-ful of the sacred duty of praying for the

departed. This pastoral shall be read in all the Churches and Chapels of our diocese, and in the religious communities, the Bunday after its reception. Given at St. Peter's Palace, London, Ont., on the 26th October, 1885. + JOHN WALSH, Biahop of London. By order of His Lordship, LAUBENCE DUNPHY, Secretary.

C. M. B. A.

At the last regular meeting of St. Mary's Branch, No. 34, Catholic Mutual Benevo-lent Association, Almonte, the following resolution was unanimously passed : Moved by Bro. M. Galvin, seconded by Bro. P. Slattery. That whereas it has pleased Almighty God, in His infinite mercy, to call James Dowdall, our beloved brother and Presi-dent, from our midst: Be it Resolved, That, whilst bowing to His inevitable will, we desire to express our sincere and heartfelt condolence to his wife, family, parents, brothers and sisters in this their sad hour of affliction, and we pray that God may grant them the necessary grace to receive with true resignation and fortitude the heavy trial which He in His wisdom has been pleased to send upon them. Beat and the second of the above

which He in His wisdom has been pressed to send upon them. Resolved also, That a copy of the above resolution be sent to the bereawed relatives and to the following newspapers, viz. : CATHOLIC RECORD, Almonte Gazette, Almonte Times, Montreal True Witness, Twonto Tribune and Irish Canadéan, Uarleon Place Contrast Constitution and Herald P. J. DOUERTY, Resording Secretary Branch 34, C. M. B. A.

Galt, Oct. 28th, 1885.

At the special meeting of Branch No. 14, C. M. B. A., held Wednesday evening, Oct. 28th, it was moved by Bro. Fatrick Radigan, seconded by Bro. Gothard

BY ATLANTIC CABLE.

# Ireland.

It is stated that Parnell is at work on It is stated that Parnell is at work on the construction of a constitution for the government of Ireland under home rule. The lines on which Parnell's scheme are drawn up are a modification of Grattan's Parliament, so as to meet the democratic progress of the age. The Irish leader will propose to abalish the House of Lords

The Iriab Defence Union held its first meeting in London on Monday. The Earl of Bandon was elected chairman and an executive committee chosen, comprising three dukes, four marquises, fourteen earls, a score of lords and viscounts and many members of the House of Commons and other prominent men. It is announced that large sums of money have already been subscribed without solicitation for the suppression of boycotting. The Earl of Kenmare has peremptorily refused to make a reduction in rents of holdings on his eatestes in County Kerry. Tenants are determined to resist the pay-ment of rents unless a reduction is made. It is feared that rioting and bloodshed will ensue if the law is brought into re-quisition to enforce payments.

quisition to enforce payments.

Correspondence of the Catholic Record. ABCHDIOCESE OF TOBONTO.

SACRED HEART ORPHANAGE.

SACRED HEART ORPHANAGE. During a recent visit to Toronto we drove out in company with Vicar General Rooney to Sunnyside, near Parkdale. Our intention was to pay a visit to Mother de Chantal, late of the House of Provi-dence—and we expected to find her in the old frame building with her twenty little nurslings raved from the moral wrecks of city life. What was our astonishment on alighting from our conveyance to find ourselves in presence of an imposing edi-fice of red brick and sandstone, beautifully and substantially finished in every detail of red brick and sandstone, beautifully and substantially finished in every detail tructure was the design of the now cele-brated architect, Connolly, and the work of Mother de Chantal, who is grand and great in all her works. This edifice gives ample accommodation to one hundred and fifty boarders, who are all well fed and well clothed, and well educated, and trained religiously and mor-ally by the Sisters of St. Joseph. They are the male orphans brought here last where more room is required for the daily increasing number of girl orphans, and of the old, the helpless, the destitute, and the incurable. Bunnyside is not more than one mile

Galt, Oct. 28th, 1885.
At the special meeting of Branch No.
14, C. M. B. A., held Wednessky evening.
Oct. 28th, it was moved by Bro. Gathard
Specker that.
Whereas, it has pleased Almighty God
in His infinite wisdom to take unto Himself our esteemed brother and spirulat
Adviser, the Rev. M. J. Maguire, be it
Resolved, That while humbly boving
to the garden wall—its ten acres of slop-ing lawn, healthy orchard, garden and pastments on us to record the loss we have
sustained in the death of our beloved
spirula adviser and brother, whose death took place at St. Joseph's Hospital in the
Gity of Guelph, Oct. 22nd, at the early alther took place at St. Joseph's Hospital in the remains were laid in Rook Bay cemetery, city of Hamilton, on October 27th, the remains being accompanied by nearly alther toruble that his true character became known. Having doue the will of the cared nothing for worldly fame but where known was always found true and upright and always ready when needed, and it was in the time injoying the promised reward in Heaven.
Belowed, That a copy of these resolutions be forwarded to our Grand Sceretary for publication in the Carnottic Recomp.
DIVER COOPER, BERNARD MAURER, President.
DIVER COOPER, BERNARD MAURER, President.
DIVER COOPER, BERNARD MAURER, President.
DEY ATLANTIC CABLE. guard of honor during the silent hours of the night.

reception. At three o'clock His Lord-ship, who was accompanied on the occa-sion by the Rev. Father Donnelly, entered the spacious recreation hall where the students awaited to tender him their welcome. After the warm manifesta-tions of joy with which His Lordship was greeted by the students on entering the hall had ceased, addresses were pre-sented\_both in French and English. His Lordship replied to both addresses and complimented the students on the success of the College, and thanked them for the kind reception accorded

ther points. The RECORD unites its reetings and congratulations to those of Ir. and Mrs. Belleau's hosts of friends. May their auspicious setting out in life be but the prelude and harbinger of many joys to come both in time and eternity.

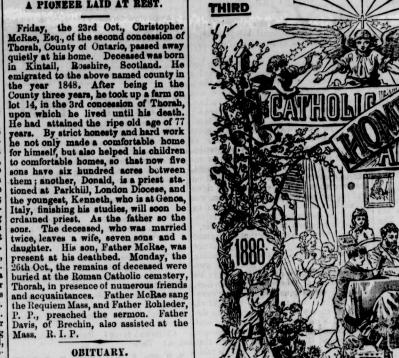
THE HONORED DEAD.

ARRIVAL OF REV. FATHER MAGUIRE'S RE-MAINS IN HAMILTON-THE OBJEQUIES TO DAY.

MAINS IN HAMILTON-THE OBSEQUES TO DAY. There was a large assemblage of the Roman Catholics of the city on the plat-form of the G. T. R. depot as the train from the west arrived at 6.30 last evening, on board of which were the remains of the late Father Maguire, of Galt, and which were accompanied by the Rev. Fathers Brohman, Mildmay; Owens, Ayton; O'Reilly, Macton; Doherty, Arthur; Len-non, Brantford, and twenty of the leading Roman Catholics of Galt (from whom were selected the pall-bearers), as a last tribute of respect to their beloved pastor. Rev. Fathers Craven, Bergman and Halm, of this city, were in waiting on its arrival. After the coffin was placed in the hearses a procession was formed consisting of four or five hundred men of the three parishes of the city. The cortege then moved to St. Mary's Cathedrel, which was well filled. The body was taken charge of at the door by pall-bearers of the city, and on entering was met by Rev. Father Lennon, vested, who recited the De Profundis and appro-priate service for the dead as the solemn procession moved slowly to the sanctuary, the vast concrection standing. The who recited the De Profundis and appro-priate service for the deal as the solemn procession moved slowly to the sanctuary, the vast congregation standing. The cofin being placed on a catafalque, when the services were ended, the people were allowed to view the remains. They passed up one side of the church and down the other to prevent confusion. Many silent tears were shed, especially by mem-bers of St. Patrick's, by whom he was sincerely loved, as they viewed him for the last time as he lay in his priestly garb. The Sanctuary depicted the grief of the church for one of her sons. It was deeply draped in mourning and the altar stripped of all decorations. There were many beautiful floral offerings placed on the coffin. One, remarkable for its beautiful design, a cross and cushion, the latter inscribed with the words, "Our Pastor," a tribute from the Rev. Father's late congregation in Galt. The young ladies of the Sodality of St. Pat-rick's contributed a harp of white flow-ers. After the usual services of the Rosary, which takes place every night during the month of October, the vast concourse left the church. The Society of St. Vincent de Paul took charge as a guard of honor during the silent hours of the night.

guard of honor during the silent hours of the night. THE OBSEQUIES TO-DAY. At 9:30 the Litany for the Dead was chanted by His Lordship Bishop Carbery and the following priests alternately, who were in the sanctuary : Very Rev. Chancellor Keough, Dundas; Dr. Funken, Berlin College; Rev. Fathers Dumartier, Guelph; Lennon and Crinnon, Brantford ; Broh-man, Mildmay ; McMahon, Smithville ; Owens, Ayton; O'Reilly, Macton; Cashen, Priceville ; Doherty and Feeney, Arthur ; O'Leary, Freelton ; Slaven, Oakville ; Cleary and Crawen (St. Fatrick's), Berg-man (St. Joseph's), Coagrove, Carr and Halm (St. Mary's). The celebrant of the mass, as announced in Saturday's Times, was Very Rev. Chancellor Keough ; Deacon and Sub-Deacon, Rev. Fathers Lennon and Crawen ; Master of Cere-monies, Rev. Father Halm. At the conclusion of the mass His Lord-

shining example of Mother de Chantal. Correspondence of the CATHOLIC RECORD. BOURGET COLLEGE, RIGAUD, P.Q. VISIT OF HIS LORDSHIP EISHOF FABRE. Last Saturday Bourget College was honored by a visit from His Lordship Dr. Fabre. The occasion was taken advantate to give the Right Rev. Prelate a hearty reception. At three o'clock His Lord-ship performed the last sad rites for the dead. There was no funeral oration preached, owing to the unavoidable absence of Very Rev. Vicar-General Dowling, who telegraphed that it was im-possible for him to be present. There was a very large congregation present. The service was very solemn and impressive, the male voices of the choir reverberating with doleful peal through the cathedral. The funeral was largely attended. A great number of citizens in addition to the priests proceeded to the cemetery, which



THIRD

OBITUARY.

A PIONEER LAID AT REST.

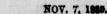
Died in the township of Dunwich, on last Friday at noon, Honora, the beloved daughter of Mr. James Crowley of Dutton. The deceased had reached but her 16th year of age when that fatal disease con-sumption overtook her and quenched out forever her young life. She died amid the regrets of her bereaved parents and many sorrowing friends—but comforted and fortified with all the graces and con-solations which holy church may impart. Her remains were interred in the Catholic cemetery at St, Thomas at noon on Sun-day, 1st Nov. May her soul rest in peace. Died in the township of Dunwich, or

IRISH NATIONAL LEAGUE.

PRELIMINARY MEETING TO ORGANIZI BRANCH-ASSISTANCE FOR MR. PARNELL. Peterborough Review, Oct. 27.

BRANCH—ASSISTANCE FOR MR, PARNELL. Peterborough Review, Oct. 27. A preliminary meeting for the purpose of taking steps for the organization in Peterborough of a branch of the Irish National League was held in the Grand Central on Monday night. A considerable number of gentlemen, sympathizers with the national cause, were present. The Rev. P. Conway was called to the chair, and Mr. J. O'Meara was appointed secre-tary. After a few opening remarks the reverend gentleman introduced Mr. John P. Sutton, of Quebec, the organizer of the League in Canada. Mr. Sutton, in an able and eloquent speech, explained the object of the National League. Its purpose was to pro-vide funds for the support of the Irish Parliamentary party, to enable them to carry on their struggle for the establish-ment in Ireland of a local government like that which they possessed in Canada. This party was composed of men of abil-ity, journalists, members of the bar, and many other profesions, who in many in-

ity, journalists, members of the bar, and many other professions, who in many in-stances had to give up lucrative positions to battle for their country's welfare. They had to combat with the seduc-tien of positions and place; bribes and offers of office were not wanting to encourage them to betray the national cause. The little party of forty who had so manfully resisted these tempta-tions were deserving of help and support from Irishmen and descendents of Irish-men of all creeds and classes. The strug-gle could not be carried on without funds, and the Irish people looked to their breth-ren in Canada as elsewhere to assist them pecuniarily as well as by their voice and pecuniarily as well as by their voice and sympathy. With eighty or ninety men at his back Mr. Parnell could insist upon meted out to Ireland. Mr. Sutton th explained how a branch of the National League was formed. A person might con-tribute to the Parliamentary fund and then not be a member of the league. Still, he hoped a large branch would be formed, as the moral influence exercised by large numbers combining and voicing their sentiments in regard to their native Donovan, Inspector, in regard to the Separate School of No. 1 West Wawan. or motherland, could not well be exeg-gerated. He had received the most generous encouragement from Protestants and Catholics alike elsewhere. He hoped and Catholics alike elsewhere. He hoped the same would be the case in Peter-borough. Mr. Sutton then pointed out the progress of the Association in Canada and the United States, and gave an account of the amounts received and for-warded to Mr. Parnell. He concluded a warded to Mr. Parnell. He concluded a fine speech by pointing out that Mr. Par-nell's aims were really of as much advan-tage to the English and Scotch as to the Irish. The power to make laws of mere local utility in a Parliament of their own choice on their own soil, would relieve the already overburdened Parliament of a vast mass of work, and enable them to devote their time to the complicated questions of their time to the complicated questions of foreign and general policy in a thorough After the Rev. Father Conway and other gentlemen had spoken, it was decided to call a public meeting for the purpose of obtaining contributions to the Parliamentary fund, the time selected for the holding of the same to be announced in the newspapers. The following resolution was moved by Mr. J. O'Meara, seconded by Mr. John Mr. 5. O near, seconded by mi. 5. Hackett, and unanimously adopted :-"Whereas the demand of the Irish people that the laws for the government of their native land should be made on their own soil and by their own countrytheir own soil and by their own country-men, for their country's benefit, is only the just and righteous privilege accorded to every nation, and is the right enjoyed by the people of this Dominion ; and whereas the means employed by the Irish people for the recovery of this right of which they have been so long and unjustly dervised are such as are annetioned by deprived are such as are sanctioned by constitutional law and the precepts of



YEAR.

NEW YORK CINCINNATI & ST. LOUI BENZIGER BROTHERS

Free, by mail, 25 Cts. Perdozen, \$2.00; perdozen, free by mail, \$2.55. Beautifully and profusely illustrated. With a Chromo Frontiepieco,

and Calendars in red and black. Contaus contributions from His Grace, the Most Rev. Archbishop of Baltimore; Right Rev. L. de Goesbriand, D.D.; "A Former Student of the American College"; Maurice F. Egan; Christian Reid; Mrs. James Sadlier; Mrs. M. A. Stace; Anna T. Sadlier; Eliza Allen Starr, and other Catholic writers, besides a rich selection in Prose and Vene of other Tates, Anecdotes, Short Poems, Biographies, Descriptive Sketches, etc., making it Just the Book for long winter evenings.

Sold by all Catholic Booksellers and Agents

people, for the purpose aforesaid, such financial aid and assistance as our means Mr. O'Meara was appointed to receive and acknowledge contributions to the will permit. NOTICE TO CONTRACTORS.

fund pro. tem. The meeting then adjourned.

Correspondence of the Catholic Record, FROM SARNIA.

FINE ARTS .- All kinds of art materials for oil and water color painting and cray-on work, wholesale and retail, cheap at CHAS, CHAPMAN'S, 91 Dundss st., London.

"Mistakes of Modern Infidels," by Rev. G. R. Northgraves. Paper, 750; cloth,\$1.25. By mail, free. THOS. COFFEY, CATHOLIC RECORD office, London, Ont.

For the best photos made in the city gs to Epy BROS., 280 Dundas street. (ab and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

Side

SEALED TENDERS addressed to the sundersigned, and endorsed "Tender for Hot-water Hesting Apparatus, Post Office Building, Amherstburg, Ont." will be re-ceived at this office until MONDAY, 9th proximo, for the erection and completion of



Sealed Tenders will be received up to

Scaled Tenders will be received up to The 14th day of November next, by the undersigned for the purchase of De-bentures of the TOWN OF COBDURG, viz.: 88 Debentures of £100 sterling each, payable at the Bank of Scotland, London, England, and maturing on the 31st August, 1893.

The Debentures bear interest at the rate of five per cent. from the 30th June, 1874, which interest will be sold with the Debentures.

# **VOL** 8.

pecially reported for the CATHOLIC ST. PETER'S CATHED

Blessing of the Magn New Organ.

Elequent Sermons by the of Hamilton and Dr. Ki

Pontifical High Mass by the of Detroit.

Sunday last will long be rem by the Catholics of London an treasured up in memory side with the grandest of those oth grand occasions with which, thr kindness and forethought of th bishop, they have been wit past few years favored. On took place the blessing new organ, in the presence Bishops of Detroit and Har numerous clergy, and a great of numerous clergy, and a great of the laity. Precisely at 10.30 of the laity. Precisely at 10.30 isters and clergy formed into p at the Palace and moved, wit solemnity and dignity appropris circumstances, to the Cathedra Dufferin Avenue, during the of the procession, was lined b crowd of people. The order of cession was as follows: cro Rev. Father Dunphy, chorister two in charge of Rev. Kennedy, Master of Cerem the day, choristers, Right J Bruyere, Most Rev. Dr. Bishop of Hamilton, assisted Father Dempsey, Detroit, and Coifey, London; Most Rev. D vested in cope and mitre and crozier, assisted by Very R Wagner, Windsor, and Rev. D After a few moments of silent the sanctuary, His Lordship t After a few moments of silent the sanctuary, His Lordship ti of London proceeded to the of where he pronounced the bless down in the Catholic ritual, on the new organ already described columns. Upon his return sanctuary Pontifical High 1 commended by the Bishon of commenced by the Bishop o with Rev. Father O'Connor, Pr Assumption College, as assists and the Rev. Fathers Walsh an as deacon and sub-deacon res of the mass. The ceremonial lessly carried out. The E Detroit is blessed with a ar powerful voice that rang throu postion of the fathead portion of the Cathedral.

After the first gospel His Lo: Bishop of Hamilton ascended t He took for his text: "And when Jesus was in Be

"And when Jesus was in Be the house of Simon the le came to him a woman baving an box of precious ointment and on his head as he was at table, disciples seeing it, had indignatic To what purpose is this waste?" might have been sold for much, to the poor. And Jesus know to them: Why do you tr woman? for she hath wrong work upon me. For the poor

woman i for she hath wrong work upon me. For the poor always with you; but me you always." (Matt. xxvi, 6-11.) He said: My Lords, Reverer and Dearly Beloved Brethrer selected this text on the presen in order to direct your though in order to direct your few salutary reflections that v you against the insidious atta utilitarian world in which we h

Con Sunday Oct. 25tb, during the absence of Father Bayard, our worthy pastor, Rev. Father Traher, who was lately ordained priest, celebrated high mass here and preached a very practical sermon on the office of the "Holy Rosary." The rev. father's instruction was brief but pointed; was listened to with marked attention and had undoubtedly a good effect on his hearers. He has a clear, distinct voice, a good command of language and a pleasing, forcible method of preaching. LOCAL NOTICES. Dress Velvets, in black and all fashionable colors, very best value, at J. J. GIBBONS'. FINE ARTS, —All kinds of art materials

propose to abolish the House of Lords, and that the new Parliament shall have a single chamber, having power over all purely Irish affairs, with some kind of veto reserved for Ireland. The Lord Lientenancy is to be abolished. The Im-perial matters, such as the army, navy and national defence, are to be left in charge of the English House of Commons, but the English House of Commons, but to abolish the House the English Parliament is to have no power to make or alter the laws of Ire-land.

At Queenstown 10,000 Nationalists and their sympathizers went to the dock where him. lies the steamer Constantine, just arrived lies the steamer Constantine, just arrived from Copenhagen, under charter by the League cattle dealers to convey the Home Rule oxen and sheep to England. The League have formed this opposition line to the City of Cork Steamer Packet Com-pany, which declined to refuse to convey cattle shipped by non-Nationalists. The refusal was based on the ground that the regular line is a common carrier company. regular line is a common carrier company, and would forfeit its franchise if it consented to the demands of the League. It was an immense concourse, attended by five bands of music, and well provided with Irish flags and Home Rule banners. with a chairman on the bridge and dis-tinguished guests on the deck. John O'Connor, M. P. for Tipperary, addressed the multitude, most of whom hailed the event as a first blow for Irish independ-eren all parts of the yessel were event as a first blow for Irish independ-ence. All parts of the vessel were dressed with bunting. The stars and stripes were conspicuous. O'Connor said that a conspiracy existed among landlords to take up all farms from which the tenants had been evicted for when the tenants had been evicted for which the tenants had been evicted for payment of unjust rents, and to stock them with cattle. He asked the Irish people to assist the Cattle Dealers Asso-ciation in making it impossible for cattle on emergency farms to be shipped to England from any Irish port. O'Connor promised on the part of the National League to close every Irish port against League to close every Irish port against the landlords. The meeting hailed these and kindred sentiments with the wildest Similar sentiments were ex enthusiasm pressed by other speakers. Mr. Parnell's success in inducing the

Athenry convention to accept his candi-dates in preference to the local nominees sidered as one of his greatest tri umphs of the present election campaign. Pyne, the Parnellite candidate for Par-liament for Waterford, who was arrested is con for making an alleged seditions speech at Clonmel, has been discharged, it having been proven that in his speech he advo-cated boycotting, but not violence.

him. On Sunday morning the Bishop said Mass and conferred the Sacrament of Holy Orders on several of the college professors. He also administered the sacrament of Confirmation to several of the students. The handsome manner in which the

college was decorated, interiorly and exteriorly, attracted the attention of an

admiring congregation. It only remains to say that the recol-lection of such an event as that witnesses in Bourget College on last Sunday will be long cherished by its professors and students. FIDELIS.

Correspondence of the Catholic Record. WEDDING BELLS.

On Tuesday, the 27th ult., a fashionable and respectful gathering attended St. Michael's Cathedral in Toronto, to wit-Michael's Cathedrai in Toronto, to wit-ness the marriage of Miss Margaret O'Con-nor, daughter of the Hon. Justice O'Con-nor, Toronto, with Mr. Eugene Belleau, son of the late Sir Narcisse Belleau Ottawa. The ceremonies were preside over by His Grace Archbishop Lynch, wh over by His Grace Archbishop Lynch, who received the matrimonial vows, and im-parted the nuptial blessing to the happy couple now made one for ever. His Grace was assisted by Very Rev. J. M. Laurent, V. G., Rev. Fathers Flannery, of St. Thomas, and Rev. Fathers Hand and Mc-Cabe of the Cathedral parish. After the names had been duly inscribed in the par-ish registries the bridal party with many friends in carriages drove to the residence of JudgeO'Connor, on Gerard street, where

a sumptuous dejeuner was partaken of. The groomsmen were Messrs. Eugene Coste and Theo. Genest, of Ottawa. Miss Lilly O'Connor, the Missee Moloney and Egan, nieces of Monsignor Farrelly, and Miss Moroes, of East Saginaw, were the brides-maids. At 5 p. m. Mr. and Mrs. Belleau, amid hearty God-speeds and many bless-ings on their young heads, left by the evening express for Niagara, Chicago, and of JudgeO'Connor, on Gerard street, where

priests proceeded to the cemetery, which showed the esteem in which the deceased was held. \_\_ Hamilton Times, Oct. 27

SEPARATE SCHOOL REPORT.

The following is the report of Mr.

osh 1. Standing of pupils examined : On

the whole excellent. 2. State of discipline, order and man-agement in school: excellent. 3. Whether the school is making sat-3. Whether the school is making sat isfactory progress or not : It is, decidedly At Goderich this summer three pupils

At Goderich this summer three pupus from this school passed the entrance ex-amination to the High School, one of whom, of the forty-seven successful can-didates, stood the second highest.

FROM GUELPH.

The following numbers received prizes at the Bazaar recently held for the benefit of the Church of Our Lady Immaculate, Guelph, Ont .:-No. Prize. No. Prize. No. Prize.

	6359	No.	1	0330	NO.	26	7911	NO.	51
	6391		2	2712	**	27	2732		52
9	9337		3	9990		28	1271	**	58
	1345		4	8863		29	1637	**	54
•	2767		5	6408	"	30	1436		55
	6842		6	1.399		31	8493	**	56
	6813		7	9323	**	32	6320	45	57
•	7		8	5870		33	7902	**	58
	8190	**	9	3006		84	2763	**	59
	0654	**	10	6813		35	2783		60
,	7480		ii	9764		36	6297		61
,d	6021		12	6087		37	999		62
đ	0243		13	9495		38	8849		63
	5801	**	14	8378		89	5341		64
0	9939		15	8212		40	8880	**	65
			16	6280	"	41	8371		66
	9247		17	6767		42	9241		67
у	1171		18	6708	**	43	8400		68
e	1983		19	8528		10	0239		69
t,	6227		20	8378	**	44 45	0388		70
	5431		20	2615	**	46	9981		71
ι.	5738		21	6126		47	9609		72
t. 3-	8640		22			48	2969		73
	8389		23	9789		49	6312		74
le	9745		24	0720			. 0314		
r-	4973	**	25	8455		50			
-					2		Long m		ab

Holders of winning numbers may ob tain their prizes on application to Rev. Father Doherty, S. J., Guelph, Ont.



These Debentures are issued under author-ity of Act 36 Vie. Cap. 47, respecting muni-cipal loan fund debts, and by sections 8 and 17 of said Act, the said Debentures are made a valid debt, and are constituted a first charge upon all the funds of the municipal-Tenders will be received for the whole or a part of said Debentures.

Further particulars can be obtained upon application to the Department.

Toronto, 16th Oct., 1885. 369-3w. A PRIZE Send six cents for rostar, and re-which will help all, of either set, to a which will help all, of either set, to a which workers absoluted workers and inledy sure a walt the workers absoluted wire Terms mailed free. TRUE & Co., Augusta, Maine





# BANK OF LONDON IN CANADA.

RESERVE FUND. BURCTORS: Henry Taylor, President; John Labati, Vice-President; W. R. Meredith, Q. C., M. P.P.; I. Danks, Secretary Water Commis-sioners; W. Duffield, President of the City Gas Company; F. B. Leys; Benlamin Cronyn, Barrister; Thos. Kent, Presi-dent London Loan Company; Thos. Long, of Long & Bro., Merchants and Millers, Col-lungwood; J. Morison, Governor British America Insurance Company, Toronto.

HEAD OFFICE, LONDON, ONT. A. M. SMART, Manager.

Scotland. Drafts on all parts of Canada, and Ameri-can and Sterling Exchange bought and sold. Collections made on all accessible points, and a general banking business transacted. BAVINGS BARK DEFARTMENT. — Deposits eccived and in terest allowed thereon.

# Wicks for Sanctuary Lamps.

F. MEAGER'S EIGHT-DAY WICKS, for Sanctuary Lamps, burn a week with-out interference. Post free, is a box, which inste a year. Dollar notes are accepted. REV. R. W. MEAGER, Weymouth, England.

world was always selfish, and n so than at this our time. The ness proceeds from a coldness and a weakness of faith a tr men being generous with causes them to grudge and to anything is offered to God for or for His Church. That many amongst you who have caught up by the spirit of th nanifest from this magnificen which you meet to-day, and w outcome of your generous and bearts. It is to guard you, kin and generous people of thi diocese, against the false rev worldly minded men, who, come to know and understand have done, will not only disre you have done, but would ev and ridicule you, saying that have done better with your m there were poor, needy and der looked forward to your g and this appears to them a greater necessity than the bu decorating of a church for the worship of God. Only four m elapsed since we assembled walls of your gorgeous church the solemn ceremony of its fu the solemn ceremony of its fin and dedication to the service During that short period muc done to perfect the object of and to promote its usefulness. by your efforts, obtained a per of heating; you are about to which will reflect credit on as well as on the skill of cers, which will be further or the grace and beauty of your c have added this magnificent o is open to day, and which we the church take under her We have seen the beloved pre urch perform the ceremon ing and consecrating your or service of the living God. Breth strike some as strange that t takes a musical instrument service and to God's honor. takes all things that are fi enough, she consecrates th own purpose and for the glor Christ here upon earth.

should we not consecrate th



LEAVE YOUR ORDERS WITH SAMUEL SLOAN,

YORK STREET, next to Ferguson's Lum-ber Yard. Telephone connection. Finest yard in the city.