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NICHOLAS WILSON & CO.
136 Dundas Street,
Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.
Correspondence of the Catholic Record.
FROM WALLACEBURG.

Consecration of the Church of the "Help of Christians."

IMPRESSIVE CEREMONIES, ELOQUENT SERMONS, EXCELLENT MUSIC, AND AN IMMENSE CONCOURSE OF PEOPLE.

Last Wednesday was a red-letter day in the ecclesiastical history of Wallaceburg. 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 concourse 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 description began to pour in from the surrounding 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 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.

Over the main entrance might be seen "Benedictus qui venit in nomine Domini." Around the sacred edifice were the words: "Domine dilecti decorem domus tui" and several other appropriate notices. The interior of the church presented a magnificent spectacle. The innumerable lights on the altar—carrying the mind back to the gloomy catacombs—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 genius and several other appropriate notices, all these combined to form a picture well-nigh bewildering 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 groupings, the sacred music, the imposing 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 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 make room for the ceremonies of consecration. Shortly after nine o'clock the organist, Miss McNulty, played a very pretty selection, and the procession, which formed at the pastor's residence, marched slowly down the nave to the main altar where solemn mass was to be sung.

Then followed the impressive ceremony 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 interest to the whole community. To erect, adorn and consecrate to the Almighty a dwelling-place, a palace, a home, where he has promised to reside and hear the prayers and grant the petitions of his people, is surely a very great privilege. Hence, Wallaceburg has earned proud distinction. Last Wednesday the people of that thriving town and surrounding country saw their beloved bishop and priests with solemn procession singing through their beautiful arch the same soul-stirring Psalms of David which were sung at the consecration 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 fervent litany prayer of the sons of 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 reproduce 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 congregation, 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. Rev. Father Ryan, who was appointed Jan. 14th, 1878, by his Lordship 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

have carried it through to its completion as Rev. Father Ryan has done, and to him is due all honor and praise for having so satisfactorily planned the undertaking, and for bringing it so successfully to a prosperous issue. The efficient and influential committee by whom Father Ryan has been assisted, are as follows:—Messrs. James Carley, M. Clancy, M. Govey, Lawrence Doyle, Dennis Duggan, Joseph Aber, P. Forhan, Thos. Forhan, T. F. Hurley, T. Lacroix, P. McCarren, H. O. McDonald, J. S. O'Brien, and Father Ryan, President. The corner stone for the new building was laid on August 11th, 1878, and bears the inscription "Domus Mea, Donus Oratorum, A. D. 1878." Mr. Joseph Lalonde was the contractor, and Mr. John Howard superintendent of the work, which was sub-let and performed by the contractors in a manner that reflects credit upon them all. The mason and brickwork, by Mr. Samuel Wellman, and the plastering by Mr. Thomas Delorme, are done in a substantial and satisfactory manner. The handsome slate roof was 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 ornamental as it is attractive, being surmounted 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 pattern. 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 Dundas and Elgin streets, and faces the east. Upon entering by means of a double door of massive oak, beautifully grained, we find ourselves in a spacious vestibule, from 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 comfortably furnished with pews made by Mr. J. M. Marcher of this place. These pews are of white oak, with walnut ornamentation. On the end of each is a gothic panel, on which is placed a cross, the sacred characters "I. H. S.," being enclosed in a neat 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 pew. There are 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 two steps in front of the communion railing, which is grained with a top railing of walnut. A very handsome Brussels carpet 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 handsome works of art, and were purchased from K. Beullac, Montreal. Hanging at the top of the altar is a beautiful painting, representing the Sacred Heart of Jesus. A door leads from the sanctuary to the sacristy in rear of the building. The ceiling in the interior is of 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 gilding by Lester Judson, who have all done 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; M. Martin, St. Thomas, altar railings and gallery; Becher Bros., London, furnaces; and H. McCaulan, Toronto, stained glass. Every window in the building is of beautiful stained glass, and were contributed by the following donors:—P. Forhan, Price and Hurley, H. O. McDonald, Miles McCarron, T. Lacroix, Jas. Carley, M. Govey, Dennis Hurley, James Gormely, and W. Mahoney, Mrs. J. Aber, T. Hogan, J. B. McDonald, Thos. Forhan, Wm. McCrae, S. E. Lalonde, Mr. Colling, M. Mooney, M. Ryan, J. B. McDonald, 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 ceremony, Rev. Father Girard, of Belle River, celebrated high mass *coram pontifice*, and had as assistant Rev. P. Bauer and Rev. N. Andrioux. 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 ceremonies on the occasion were Rev. Jos. Bayard and Rev. N. Dixon. The choir was ably assisted by Rev. A. McKeon and Rev. Father Traher.

After the last gospel, Rt. Rev. Dr. Walsh preached an eloquent and impressive 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.

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 concluding 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 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 oration 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.

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 went about and collected nearly one hundred 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 McKeon and Fr. Traher, and the others by Fr. Ronan and Fr. Dixon.

Seven o'clock came, and though the night was dark and the weather threatening, 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 Catholic Church, viz: devotion to the Blessed Virgin Mary, confession, and purgatory. His remarks, especially on the first objection—were well thought out and admirably delivered. Dr. Kilroy is a man of fine physique and commanding presence, and he seemed to be a great favorite with the Wallaceburg audience.

The veneration service concluded with the Benediction of the Blessed Sacrament given by Rev. Father Bayard. Next morning at nine o'clock, despite a heavy downpour of rain, all the confirmandi and their parents and friends had their places in the church. His Lordship 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 advanced in order to the communion table and were confirmed. The Bishop then addressed them a few words on the importance of perseverance and concluded the service by giving the pledge 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 behalf of the parishioners generally: To His Lordship, the Right Rev. Dr. Walsh, Bishop of London: "My Lord,—It is with unfeigned delight that we in members of the Branch 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 occasion. We believe the gigantic strides the church has made under your jurisdiction, during the eighteen years of your episcopate, are a credit to the Diocese of London, and 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 important office the church here was still in its infancy, the debt was large, many parishes were not yet formed, and in those already in existence the church accommodation and the priests' residences were in most cases inadequate to the wants of both the priest and people. 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 establish, are well supplied with priests, with parochial schools, and with large and elegant churches, culminating in the grand and massive structure, St. Peter's Cathedral, London, whose lofty and majestic form attracts the eye of every stranger visiting the city, and which affords complete accommodation to the different congregations, and testifies to their spirit of self-sacrifice and their zeal for the glory of God. Besides the liquidation of the debt which encumbered the diocese on your arrival, several magnificent institutions 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 and direct those improvements and to win the co-operation of all, very little could have been done. My Lord, the history of our parish is but a repetition of that of the Diocese. Since the coming of Father Ryan, our

soil themselves with earth; high enough to command, low enough to be understood. The Levite trumpet had something 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 constructed for out of doors), and associates itself with profane amusement; but the 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 approves the laggard, and now cheers the sorrowful, and now chides the over-mightful. But how shall this be done, without articulate utterance? In no wise, certainly; but this we maintain a Catholic bell hath, but not a Protestant one. This has really only one sacred or ecclesiastical 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, or when a more solemn knell summons any idle children or people to look at a funeral. But beyond this, we defy you to say what the bell from the church-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 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 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. 'Sonus 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 almanack on the subject. The vesper 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, from the merry babbling of the little turret, even a small chapel that intends merry day to claim priority in devotion, and therefore precedence in rank. Then, too, you know exactly that in such another the holy benediction is about to be given with the Most Blessed Sacrament; 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 draws 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 work. Here is one of those cases peculiarly Catholic to which we have alluded, where the bell has another use beyond that of 'sere cere 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 most beautiful prayer,—the Angelus."

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 sympathy and delight. Long say we, may it send its bold notes free from the glorious turrets of our great Cathedral.

LONDON SOLID FOR HOME RULE.
On Wednesday, the 25th inst., was held an enthusiastic meeting of the friends of Irish Home Rule, in St. Peter's School House. Amongst those present were Rev. Fathers Coffey and Dunphy, Messrs. J. J. Gibbons, Philip Cook, P. F. Boyle, M. O'Meara, J. J. Blaine, C. Coughlin, Thomas Coffey, T. E. O'Callaghan, M. Malrooney, Peter McElade, John O'Gorman, D. O'Gorman, Martin Durkin, Michael Durkin, Dr. Hanover, John Connell and Roger O'Neil.

On motion of Rev. Father Coffey, Mr. J. J. Gibbons was elected Chairman, and Dr. Hanover Secretary. The Chairman spoke of the great position taken by the gallant band of Irishmen led by Mr. Parnell, and the change which they and their predecessors had made in the world's opinion of that country. They had commenced a course of what 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 fiscal opinion of all well-to-do Irish people at home and abroad as of fair-minded men of every 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 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 dominions. (Applause.)

The second was moved by Mr. T. O'Callaghan, seconded by Mr. M. Malrooney:—

That we have followed with pride and satisfaction the course of the Irish Parliamentary party since its very formation, but especially since the elevation to its leadership of that tried, trusted and fearless patriot, Charles Stewart Parnell, in whose efforts to redress the grievances of the Irish nation we place entire confidence, and that with heartfelt pleasure we extend full, frank and ready endorsement to the programme of the Irish National League, and earnestly resolve to assist in the carrying out of its policy by all constitutional means within our power.

Mr. Thomas Coffey moved, seconded by Mr. John O'Gorman:—
That it is for us, as for all friends of Ireland, a matter of heartfelt congratulation to bear witness to the clear and able manner in which the case and claims of Ireland have been, especially in recent speeches, set forth by the hon. Mr. Parnell, and that we cordially endorse his 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, cast out on the road by the relentless landlord, who goes to one of the colonies of Canada or one of the colonies of Australia, and finds there another and a different system of English rule to that which he has been accustomed to at home, 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 opinion by him on the same 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 Ireland 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 teachings, to enforce them to the acceptance of his countrymen, to give Ireland full legislative liberty, full power to manage her own domestic concerns, will be regarded in the future 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 will sooner than later, an opportunity of revenging itself to the destruction of the British Empire for the misfortunes, the oppressions, and the misgovernment of Ireland."

The mover said that the wants of Ireland 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 same time expressed their sympathy with the noble band of patriots led by Mr. Parnell, who were working for the object indicated. He spoke of the cheering effect the sympathy of their Canadian friends would have on them, and believing there was 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 ocean. (Applause.)

Mr. J. J. Blaine moved the last resolution as follows:—
That we, moved by the sentiments expressed in the resolutions already adopted at this meeting, do deem it advisable to proceed forthwith to the organization of a branch of the Irish National League of America.

Rev. Father Dunphy said it had been proposed to have a branch of the National League in America, and he believed they could manage a branch society. He thought it would be in order to call 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 Dublin.

Dr. Hanover was chosen as Secretary. Treasurer, Mr. Thomas Coffey. Executive Committee, Messrs. M. Malrooney, M. O'Meara, M. Durkin, and D. O'Gorman, with power to add to their number.

Mr. Coffey said the first man to propose an Irish National League in this city was that grand old man, Father Connolly, of London. (Applause.) That gentleman had come to his office and suggested such a League, and put down \$10 to start the movement. He requested 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. Put me down for \$10. God bless Ireland." (Second.)

Mr. Connolly. He further moved that the 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.

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 vos clamantis: parate viam Domini rectas facite sentias eius."

"I am the voice of one crying out, prepare ye the way of the Lord, make straight his path." (Luke iii c. 4 v.)

The ceremony of the blessing of a bell is one of the most impressive in the Catholic ritual.

"Like everything else," says Gaudem, "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 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 sacred under heaven—the word of God, the offices, assistance at and participation in our holy mysteries."

"The bell is the trumpet of the Church Militant: it should sound on all the great occasions of life. Hence, the variety of prayers and ceremonies with which it is blessed. It should sound at 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: accordingly 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 Wiseman speaks in a very beautiful and to seem almost inspired:—
"But Catholicity is no silent worshipper. If man was made gregarious, his prayer must be choral, and earth and sea must fill the air with their sweet concert, and impregnate its entire space with harmonious sounds. And this in two ways. Sometimes the voices of multitudes 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 devotion. But first let us say a few words concerning its harbinger or prelude—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 leave 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 fragments 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 messengers would occupy, to make proclamation to man; condescending to an inferior sphere, but not wholly deigning to

soil themselves with earth; high enough to command, low enough to be understood. The Levite trumpet had something 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 constructed for out of doors), and associates itself with profane amusement; but the 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 approves the laggard, and now cheers the sorrowful, and now chides the over-mightful. But how shall this be done, without articulate utterance? In no wise, certainly; but this we maintain a Catholic bell hath, but not a Protestant one. This has really only one sacred or ecclesiastical 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, or when a more solemn knell summons any idle children or people to look at a funeral. But beyond this, we defy you to say what the bell from the church-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 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 iron tongue never wag.

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LONDON SOLID FOR HOME RULE.
On Wednesday, the 25th inst., was held an enthusiastic meeting of the friends of Irish Home Rule, in St. Peter's School House. Amongst those present were Rev. Fathers Coffey and Dunphy, Messrs. J. J. Gibbons, Philip Cook, P. F. Boyle, M. O'Meara, J. J. Blaine, C. Coughlin, Thomas Coffey, T. E. O'Callaghan, M. Malrooney, Peter McElade, John O'Gorman, D. O'Gorman, Martin Durkin, Michael Durkin, Dr. Hanover, John Connell and Roger O'Neil.

On motion of Rev. Father Coffey, Mr. J. J. Gibbons was elected Chairman, and Dr. Hanover Secretary. The Chairman spoke of the great position taken by the gallant band of Irishmen led by Mr. Parnell, and the change which they and their predecessors had made in the world's opinion of that country. They had commenced a course of what 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 fiscal opinion of all well-to-do Irish people at home and abroad as of fair-minded men of every 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 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 dominions. (Applause.)

The second was moved by Mr. T. O'Callaghan, seconded by Mr. M. Malrooney:—

That we have followed with pride and satisfaction the course of the Irish Parliamentary party since its very formation, but especially since the elevation to its leadership of that tried, trusted and fearless patriot, Charles Stewart Parnell, in whose efforts to redress the grievances of the Irish nation we place entire confidence, and that with heartfelt pleasure we extend full, frank and ready endorsement to the programme of the Irish National League, and earnestly resolve to assist in the carrying out of its policy by all constitutional means within our power.

Mr. Thomas Coffey moved, seconded by Mr. John O'Gorman:—
That it is for us, as for all friends of Ireland, a matter of heartfelt congratulation to bear witness to the clear and able manner in which the case and claims of Ireland have been, especially in recent speeches, set forth by the hon. Mr. Parnell, and that we cordially endorse his 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, cast out on the road by the relentless landlord, who goes to one of the colonies of Canada or one of the colonies of Australia, and finds there another and a different system of English rule to that which he has been accustomed to at home, 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 opinion by him on the same 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 Ireland 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 teachings, to enforce them to the acceptance of his countrymen, to give Ireland full legislative liberty, full power to manage her own domestic concerns, will be regarded in the future 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 will sooner than later, an opportunity of revenging itself to the destruction of the British Empire for the misfortunes, the oppressions, and the misgovernment of Ireland."

The mover said that the wants of Ireland 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 same time expressed their sympathy with the noble band of patriots led by Mr. Parnell, who were working for the object indicated. He spoke of the cheering effect the sympathy of their Canadian friends would have on them, and believing there was 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 ocean. (Applause.)

Mr. J. J. Blaine moved the last resolution as follows:—
That we, moved by the sentiments expressed in the resolutions already adopted at this meeting, do deem it advisable to proceed forthwith to the organization of a branch of the Irish National League of America.

Rev. Father Dunphy said it had been proposed to have a branch of the National League in America, and he believed they could manage a branch society. He thought it would be in order to call 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.

My little woman is not rich. She stands not in that strong breeze of glory. By fame flung to the lowest niches. She is not praised in song or story. She wears not the crown of a queen. She is not a saint or a saintess. She is not a saint or a saintess. She is not a saint or a saintess.

THE SAINT OF THE SWORD OF GOD

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

It is a sermon of the sword is so important to that our Saviour seems to say we should not mistake His meaning. I begin with a caution. "Do not think I have come to send peace upon earth, but the sword." He is terribly in earnest; He says what He means, He means what He says, and as always when I wish to be emphatic, He does what He says. He does before He says; practice this sermon before He preaches it. When He was leaving His Father's home I knelt for His Father's blessing. Eternal giving Him the blessing His Eternal Father gave him: "Multum in domo patris mei." Who will find me a valiant woman? The answer came: "Behold thy handmaid!" Then came He, and sheathed the sword in His Father's hand. In His Mother's hand, and in His hand. Yes; He meant what He said in His sermon of the sword, and His Mother knew it. "After her shall many daughters be brought to the King," and each shall receive the sword; but none, perhaps, so much like Mary, as His servant, saint and spouse, Teresa.

The Sermon of the Sword is written Teresa's heart. That heart, by wondrous miracle, is to this day fresh and fair, and in that heart of flesh is seen the wound that came from the sword of God. From out that wounded heart, her thoughts are revealed to Teresa's children. Thoughts more consoling for them, more encouraging for us; thoughts, to our 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 the sword of God, according to our use and the measure of our strength. The sword of God is not a sword of iron. We know what it is from what Christ to us it does, and, according to His words, work is threefold: it separates, it sanctifies, and it unites. The sword that pierces the heart of Teresa was the sword that sanctifies—the sword of sanctity. Not, indeed, that the sermon written in the heart of Teresa does not suggest and supply the sword of separation and the sword of sacrifice. The sword of separation, that cuts off all sinful and dangerous surroundings from the hand of 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 a killing the feelings and affections that are not all and only for God. This two-edged sword, cutting outward and inward, have to use in poverty of spirit and purity of heart, and may learn from our Saviour how to use it. This two-edged sword used well, but so suddenly and so valiantly that it scarcely flashes from its scabbard when it is used. As a child, he had conquered the world—left her to die for Christ. Her Master wished that she should first live for Him and Him only. And here she had to use the sword of sacrifice. Teresa was gifted with a large, generous, and loving heart. She had God's heart in her. Her Lord would have her love Him, with one and others in Him and Him only. And this was the sword of sacrifice the work was done to her surroundings, superior to her surroundings. All my heart is ready. Her heart is ready for the sword of sanctity, the work God wished her to do.

IRISH LOVE OF JUSTICE.

IN THE REYS OF THE LAW A CONMEMORAR PRESENT OUGHT TO BE AS PRECIOUS AS A FEEL. Archbishop Walsh's Reply to the Dublin Catholic Club. "But in the other matter to which you refer in this same paragraph, your anticipations have, since the first of your address was prepared, passed at all events into partial fulfillment. Our new Victoria, with a courage of which we make full use, has acknowledged, by taking the first step towards a great act, not of mere policy, but of justice. As you have afforded me an opportunity of thus referring to the matter I feel it due to His Excellency that I should, and that in this public way, tender to him the expression of my sympathy with him as a public man, in the storm of bitter language with which, as the result of this act of his, he has been assailed. I have seen it stated by at least one public speaker that in consenting to hold an inquiry into such cases as that which is known as the Meehan case, the Lord Lieutenant has done something to undermine what are called the foundations of law and order. This is a mistake not, but to his usage, that his act is in this respect more dangerous to the best interests of society than even those fearful crimes of which we have heard so much during the last few years. I protest against this language, as I protest against the language of all those who, in this or any other such way, drag down into the arena of party strife the sacred name of God and law. It was an old saying—the saying of one who was in no way remarkable for any special affection towards the people of this country—that there was no nation who loved justice better than the people of Ireland did. But it is too much to expect that our people should view with equal respect all that may chance to come to them under the sanction of that venerable name. Is it not enough that they are fairly and impartially admitted to the public sympathy of Irishmen, that they be with those who by any course of conduct brought themselves into the hands of their rulers? At the same time, in expressing my sympathy of our people for the law, I do not mean that I would more surely strike at the respect for it than a bold and unflinching act of justice, bringing home to the eyes of all men the conviction, that the eyes of the supreme responsibility of the law, in the life of the poorest and humblest peasant in Connemara is as sacred as the life of the highest noble in the land." [Applause.]

"The play's the thing, wherein I'll reach the conscience of the King." And equally true is it that Dr. Pierce's "Pleasant Purgative Pellets" (the original Little Liver Pills) are the most effective means that can be used to reach the seat of disease, cleansing the bowels and system, and assisting nature in her recuperative work. By druggists.

PAIN IN THE SIDE, from whatever cause, may be quickly relieved by Hagar's Yellow Oil, which cures all manner of aches and pains, and all soreness and lameness of the flesh—applied and taken inwardly.

THE CATHOLIC RECORD.

THE NEW PARLIAMENT.

The Representation of the County Cork.

THE CONVENTION UNANIMOUSLY SELECTION OF CANDIDATES—SPEECHES BY MR. PARNELL AND OTHERS.

Mr. Parnell, says the Cork Examiner of Oct. 13th, arrived in Cork yesterday forenoon by the fast mail from Dublin, and was accorded a very warm reception by a large number of persons who had assembled at the station. He was accompanied by Mr. William O'Brien, M. P.; Mr. James O'Kelly, M. P.; Mr. John Dillon and Mr. Maurice Healy, solicitor. The hon. gentlemen were received by the Mayor, Mr. John O'Connor, M. P. and Mr. Desay, M. P., and amongst those also present were Rev. John O'Leary, R. C. O. Skibbereen; Rev. John O'Mahony, C. C. Cathedral; Rev. J. O'Mahony, C. C. Kinsale; Rev. J. Magner, M. P.; T. L. Cullen, Catholic Times; Mr. John Lyons, hon. sec. National League, and many others. Mr. Parnell's appearance was greeted with loud cheers, which were again vigorously renewed when he appeared outside the terminus, where large numbers had assembled. The party drove to the Victoria Hotel, where he got a very warm reception from those gathered at the entrance.

At the Victoria Hotel Mr. Parnell was met by several of the leading clergy and lay delegates, and they remained in conference for a couple of hours as to the names of candidates to be submitted to the convention. The result is set forth in the official report furnished by the secretaries of the Convention.

About half past two o'clock Mr. Parnell, accompanied by Mr. O'Brien, M. P., and Mr. O'Kelly, M. P., drove to the Assembly Rooms. They were most enthusiastically received on the way. The delegates had already assembled, and on the entry of the Irish leader to the Hall he was received with the most enthusiastic cheering.

The following names of the proceedings at the Convention have been supplied to the Press by the honorary secretaries:—

At half past two o'clock the chair was taken by Mr. C. S. Parnell, M. P.

The following gentlemen were appointed hon. secretaries to the convention:—Mr. Maurice Healy, solicitor; Rev. M. P. Morris, C. C. Ballycotton; and Mr. E. Lavin, Aghada.

On the motion of the President the following gentlemen were admitted to be present at the Convention as spectators:—The Mayor of Cork, the Mayor of Limerick, Dr. Cox, Troy, New York; Rev. Eugene Sheehy, and Mr. O'Keefe, Widnes.

The convention then proceeded to the selection of seven candidates to contest the county of Cork at the coming election. The names of the candidates were unanimously chosen: Messrs. Leamy, M. P., Joseph E. Keany, Ald. Hooper, W. J. Lane, J. C. Flynn, James Gillooly and Dr. Tanner. The convention was the largest and most enthusiastic yet held in Ireland. In the evening an immense assembly 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 great cheering, said—Fellow-citizens—I thank you most heartily for this magnificent demonstration. I don't think it has ever fallen to my lot during the years I have represented your city to address a people of Ireland, as you are, and to the people of England (cheers), which I hope both will learn (cheers). It has been charged against us that we are a people incapable of governing ourselves, but the magnificent order of your assembly to-night and the magnificent order of your Convention to-day is the best answer to that charge (cheers), and to the people of England (cheers), which I hope both will learn (cheers). It has been charged against us that we are a people incapable of governing ourselves, but the magnificent order of your assembly to-night and the magnificent order of your Convention to-day is the best answer to that charge (cheers), and to the people of England (cheers), which I hope both will learn (cheers).

Mr. J. J. O'Kelly was next introduced, and Mr. Desay, and was received with vociferous cheering. He said—Men of the South we come into the capital city of the South we find in the enthusiasm of the people a fire which warms us and sends us back to the colder north strengthened in our resolve to continue the struggle for Irish independence (cheers). You, the people of Cork, through your delegates, have to-day given a lesson to the people of Ireland, as you are, and to the people of England (cheers), which I hope both will learn (cheers). It has been charged against us that we are a people incapable of governing ourselves, but the magnificent order of your assembly to-night and the magnificent order of your Convention to-day is the best answer to that charge (cheers), and to the people of England (cheers), which I hope both will learn (cheers).

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THE EXAMPLE OF CHARITY.

TWO SOULS FOR A PAIR OF PANTALOONS; OR THE POWER OF LOVE IN OUR DAYS.

From the St. Louis Boys' Magazine.

The parish priest of a village returned one day from a neighboring station. On his way he met two young boys, who were encamped near the village, pursued the same route. When they passed the priest, who quietly continued praying, they smiled mockingly, and as they walked very fast, soon outstripped him. Their meeting with the priest led their conversation to religion, or rather, to the priest's more aims to the poor coming from the theatre than from the Church. "In this way the conversation continued. Suddenly it was interrupted by the appearance of a beggar, who was sitting by the wayside, extending his hand for alms. The wretch was almost naked, pale, haggard, and truly a pitiful sight. "We give more alms to the poor coming from the theatre than from the Church." "In this way the conversation continued. Suddenly it was interrupted by the appearance of a beggar, who was sitting by the wayside, extending his hand for alms. 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My Little Woman.

My little woman is not rich.
Stands not in that strong bias of glory.
By fame hung to the lowest niche;

apostolate of power and dignity.
Christ selects the bravest and best women for
the apostolate of sanctity and prayer.

written upon his countenance?
Go look upon his statue at the Palace of the Hermitage.
Mark that abject and shameless brow;

RELIGIOUS CELIBACY.

Philadelphia Standard.
The New York Independent replies to
our recent remarks on religious celibacy,

to make, and to make which, however con-
clusively we might sustain such state-
ments, would only stir up strife and angry

amount of herculean effort will avail a
whit if not animated by a spirit of
prayer and trust in God.

DAUGHTERS OF MARY.

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

On the late festival of the Holy Rosary,
Rev. Father McGinnis, S. J., preached in
Detroit, Mich., a devout and eloquent

There is still another point upon which
I might perhaps enlarge with profit; but
I shall have to be satisfied for the nonce

DEFECTIVE HOME TRAINING.

Oh, the responsibility of the Catholic
mother! Let her realize it well. Let her
constant care be to inspire her children

There is still another point upon which
I might perhaps enlarge with profit; but
I shall have to be satisfied for the nonce

In fine, in every walk of life and
sphere of employment the Christian
woman is furnished with opportunities

DOING INCALCULABLE GOOD.

by the quiet influence of her bright exam-
ple. How many a poor prodigal, astray
for years from the path of right, familiar

What are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer?

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

THE BISHOP OF BOSTON.

Here is a pleasant picture of the Catho-
lic Bishop of Boston, a man respected,
if not admired, by all who had the pleas-
ure of his acquaintance.

My feet almost instinctively seemed
to take me to the neighborhood of the
Oratory. I was passing the door just as

"Whom do you want?"
"Monsignore."
"This way, if you please." And, to my

He was a dignified, good-looking man,
somewhat portly and fresh-colored, and
with an unmistakable English face;

What I told him, in what words I ex-
plained my want, on what terms I pre-
ferred my request, no effort of memory

Three months later, I had saved money enough to be able to make
up a packet, with the sum of fifteen
dollars, which I addressed to the bishop

I had occasion to meet that bishop at
a later period at one of Mr. Ticknor's
literary reunions, where the master of

who has the largest store of humility;
and I think most of you will allow that
there is less humility in man than in

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

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 Sermon of the Sword is so impor-
tant to all that Our Saviour seems anxious
we should not mistake His meaning.

The Sermon of the Sword is written in
Teresa's heart. That heart, by wondrous
miracle, is to this day fresh and fair, and

The sword, too, of sacrifice, that strikes still deeper
into the heart, striking and conquering
and killing the feelings and affections that

Sanctity is consecrated purity.
Munditia, *Deo consecrata*. Sanctity is two-fold,
personal and apostolic.

It is not believed that Voltaire would not
permit him to do so, and left him to die
in despair, a death which Tronchin re-
garded as the most salutary lesson for

Here is a portrait of Voltaire drawn by
Joseph de Maistre: "Did you never
observe that the divine anathema was

TRIBUTE.

TO THE CATHOLIC CLERGY FROM A
LUTHERAN MINISTER.

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

"With amazement the world looks upon
those men, who cannot be compelled by
any force whatsoever to do anything con-
trary to the regulations of their Church.

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

According to the most authentic ac-
counts, Voltaire expired in rage and
despair, exclaiming, "I am abandoned by
God and men!"

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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.

To the Clergy, Religious and Laity of the Diocese, 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., 6. 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, almsdeeds 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: 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 it declares that the just man falls seven 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 joke, or the falling in gravity to the bottom of a well, or the shameful sin of adultery, and that it deserves a like punishment? Hence, 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 command which God gave them—they sinned. God pardoned their sin, but oh! how terrible were the temporal punishments inflicted on that sin! They were banished from Paradise 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 upon its soil. David, than whom there was never a greater penitent, offended God. The prophet of the Lord was sent to him. He confessed his sin, exclaiming, "I have sinned against the Lord." The prophet

said to him, "the Lord also hath taken away thy sin; thou shalt not die; nevertheless, 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 ways—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 co-exist 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 necessity 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 heroic and pious Judas Maccabeus 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 Maccabees 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 inspired Scripture. But, admitting, for argument's sake, that it is not canonical, it must be admitted, at all events, to be perfectly true and reliable history. It, therefore, proves that, amongst the Jews—the people of God—in those days the belief prevailed that some of the departed dead could be relieved and loosed from their sins, and 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 it. It is of this prison, according to the Holy Fathers, our Lord speaks when he says (Luke xii., 5, 9): "Thou shalt not depart 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 death 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 alive 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 the glad tidings of their liberation and of their eternal salvation. It is of those spirits the scripture speaks when it says of Christ that, ascending on high, He led captivity captive (Chap. 4, v. 8), that is, He freed from the captivity of their prison the

patriarchs, prophets, and just of the old law, and led them in triumphant entry into heaven on the day of the ascension.

Our blessed Lord and teacher tells us in Matthew, (chap. xii, 32). "That he that shall speak against the Holy Ghost the sin shall not be forgiven him, neither in this world nor in the world to come." 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 distinction 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 prayers, almsdeeds, and by the unbloody sacrifice of the altar. Hence, the Council of Trent, basing its teaching on the word of 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 unerring 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 as St. Augustine says, "he who prays for a martyr does injury to the martyr; of none to the damned, for out of hell there is no redemption. Tertullian, who lived in the age next to that of the apostles, speaking of a pious widow, says: "She prays for the soul of her husband, and begs refreshment for him." St. Cyprian, in the following age, is, in several pages of his 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 mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benefit from it."

All the other great Christian writers and teachers of antiquity, down to St. Ambrose, St. Jerome and St. Augustine, prove that the doctrine and practice of the Church in this important regard were the same then as now, and, therefore, that they are of apostolic authority, and warrant, according 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. cxxii.) 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 of the Church, the holy sacrifice, alms, bring them relief, and obtain for them a more merciful treatment than they deserved. The whole Church, instructed by the traditions of the Fathers, takes care that at the part of the sacrifice in which the dead are mentioned, a prayer and an oblation are made for all those who have departed

this life in the communion of the body of Jesus Christ."

A most touching incident is related by this same great saint, which gives us a glimpse into the life and practice of the Church in his day. When his saintly mother Monica was dying she said to him: "Lay this body anywhere; be not concerned about that; only I beg of you that whosoever 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 organism—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 attested 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 members are interdependent and minister to each 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, 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 God—and by prayers, almsdeeds and other good works we bring relief and comfort, and we hasten the day of their freedom and happiness for the prisoners of God in Purgatory. This is the communion of saints in the fullest sense of the word. It presents the whole world of souls who are at friendship with God, whether they still remain in the flesh or are already divested of their bodies, and are reigning in Heaven or suffering, with unspeakable longings for home, in Purgatory; bound together in the golden bonds of sympathy, friendship and love—bonds which death itself cannot rend asunder; for love is stronger than death—*fortis est ut mors delectio*. In the Catholic system the love of friendship and of charity is not killed or extinguished by death. It survives its awful ravages—it smiles above the wreck of mortality, like the blessed light of hope upon a death-bed—like the rainbow of promise over the retiring waters of the deluge. Soul lives in blissful communion with soul—friend 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 Church, and hence we find in every Christian age, from the catacombs to this nineteenth century, prayers and sacrifice offered up by the living for the souls of the 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 the immortal pages of the Fathers—embodied in the liturgies of the eastern and western Churches, and in the plaintive music and wailing dirges of the Church—in the "Dies Ire," 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 sorrow amid 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 dirges of the Church when pleading to God for comfort and strength and patience for the living bereaved ones, and forgiveness and mercy for the departed dead. All the sighs and sorrows of broken hearts—all the crushing afflictions and griefs of widows and orphans—all the heart anguish and agony of bereaved mothers—all the tears

and hopes of the living for the dead—are 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 also 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 lamb which is in the midst of the throne shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes." (Apoc. viii., 15, 6, 7, 16.)

Among the suffering souls there may be some whom we are especially bound to aid. There may be some who have shared the joys of our past life, and some who have shared our sorrows. There may be some whom we have injured by our example, harshness or indulgence, and to whom, perhaps, we have even been the immediate cause or occasion of the sins for which they are suffering. There are some, mayhap, whose death occurred under such circumstances that we have reason to fear that their sufferings are peculiarly terrible, and that their absence from God will endure long. Possibly, too, these suffering souls have during life been very near and dear to us. They may be our relatives, our brothers or sisters, our children, our fathers or our mothers. God loves them and desires their speedy admission to heavenly happiness; yet He makes this depend on the amount of love we may manifest for them. He will not admit them to eternal 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.

NEWS FROM IRELAND.

Dublin. Torjism in the county Dublin, as a result of the revision, is in a sorry condition. It will never be able, apparently, to take another flight to victory.

Wicklow. The Wicklow County Convention came off on Oct. 5, with the utmost success. It consisted of thirty-nine priests of the county, and sixty-nine lay 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 flesh."

Kildare. The governing organization of Maynooth College, which was temporarily broken by the elevation of its president, the Most Rev. Dr. Walsh, to the Archbishopric of Dublin, has been made complete once more.

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, representing twenty-nine branches of the League were present.

Kilkenny. The Very Rev. Canon Barry, pastor of Davidstown, died, on Oct. 5th. Canon Barry was born at Poulraue, in 1805. He received his classical education in St. Peter's College, and made his theological studies in the old college, Kilkenny.

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; Graigue, county Kilkenny; New Ross, Enniscorthy; Ballyman, Foulpenalty, Killybeg, and other places, with bands from New Ross, Enniscorthy, and Ballywilliam.

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. 3d, 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 £250 weekly.

Longford. Mr. Justin McCarthy, M. P., was enthusiastically received by a gathering of his constituents at Carrickmond, on Oct. 4th, and the meeting was very large notwithstanding the inclemency of the weather. It was noted that many Protestants 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.

Cork. At Ballycollig, on Oct. 5, the police, acting on private information, found concealed in the wall of an old house eleven rifles. The arms must have been in the place for a considerable time, as they were corroded with rust.

Kerry. The joke of the hour is that The O'Donoghue intends to contest the Killarney division of Kerry, at the general 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 of the present rents in consequence of the existing agricultural depression.

A Dublin dispatch of the 4th instant, says that one result of Lord Randolph Churchill's recent visit to Ireland, is that

the Government has decided to make Galway 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.

On Oct. 7, an extraordinary demonstration took place at Croom. Some time ago a Land League hut was erected at Ballygannan, near that village, for an evicted tenant named Reeves, but he recently 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 between them for the re-occupation of the farm.

The name of Inchiquin is associated with some of the blackest deeds in Irish history, and it is not well that the present holder of the title should remind us of the fact. His lordship desires to assert himself as the embodiment of landlord oppression united to alien rule. In fact, he went out of his way to do so at the meeting of the Ennis Board of Guardians, on Oct. 6. A motion, asking the landlord, to take into consideration the bad state of the markets, and the consequent inability of the tenants to pay judicial rents, was proposed in a temperate and argumentative little speech, by Mr. Halpin. Lord Inchiquin, as chairman, refused to receive it. He said, he had been fixed by the Land Court, and his course is peremptory. Yet he admitted that he knew prices were low. But his lordship did not stop at a refusal of the motion, but made a sudden and uncalculated excursion into high politics. "Your leaders," said he, quite irrelevantly, "want to get Ireland separated from England; but I will do all in my power to assist the Government to prevent it and put a stop to outrage." and much more to show that he is just the sort of a man to put his foot down and play Caesar. His lordship is, doubtless, a great man, but greater he had to do their work, and he may have to do so before long. Messrs. Halpin and Bennett met his furious farrago manfully, and pointed some of his misstatements there and then.

Waking the wrong passenger. I lately heard a story of that gallant Irish soldier, General Bligh, of Sepoy fame, which is altogether too good to be true. While holding the commission of Captain in a ship's 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 lander 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 joined his wife in an upper room.

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 clothes).

But Boniface preferred not to do so. "That," cried one of the party, "is a snare 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."

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 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 feeling assured the last callers would get the worst of it, took the watch—a very valuable gold repeater—and went up stairs and looked at it.

"By my life it's a beauty! Tell the gentlemen I'll be down presently, and shall take pleasure in expounding to them the myst'ry o' time-telling by the watch. And I'll fetch the watch with me."

The host returned with the answer, and shortly afterward carried his guest's dinner to the table. He had a little time for his own with the landlord for having left a watch behind; but he finally cooled off, and having called for a gallon of beer, he sat down with his friends to wait.

After he had finished his meal, Captain Bligh opened his portmanteau and took two great horse-pistols, and placing them under his arm he took the watch in his hand and went down in the bar-room where the sporting gentlemen still waited.

"Ah, gentlemen, I give you a good day. 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 at all. He carried the soldier in his eyes every day, and just now there was a good deal of the tiger manifest.

"Come, come, gentlemen, I am Captain Bligh, at your service. A short time since the landlord brought to me this watch, accompanied by a message which I have come to answer as such a message rightly deserves." And he significantly tapped his finger upon his pistol. "Now, whose is the watch? Is it yours, sir?" to the squire himself.

The squire denied the ownership promptly. All the watches in the world would not have tempted him to expose his life to the terrible Irish captain whose fame was known to him.

Bligh then applied to the next, and then to 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 the watch was here."

He then put the watch into his pocket, slipped the turn 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 waiting.

Captain, afterwards 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 Elphin.

ST. PETER'S AT ROME. HOW THIS MAGNIFICENT BASILICA WAS 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: "The great Emperor did not perform devotion to St. Peter. He also performed in honor of St. Peter. Not satisfied with having given by special edict perfect freedom to the Christians, 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. Animated 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 apostles. In 324 he repaired devoutly to St. Peter's, and there, in 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 basketsful 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. St. Peter's was thus erected, and it received the religious homage of the faithful of Rome and of the world for many successive generations. But in the middle of the fifteenth century it began to give signs of decay, and to threaten some danger. Hence, in 1450, the great Pope Nicholas V. determined to reconstruct 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 one, so difficultly erected by the prince of the apostles. The great work was carried on, and continued under Leo X., but he and Bramante having died, Pope Paul III. requested Michael Angelo Buonarroti 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 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.

THE HEART OF THE CATHOLIC VISITOR EXPANDS with joy on gazing upon this marvelous 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 marvelous mosaics and the thousand beauties which give the beholder some idea of the triumphal church of heaven. 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 the vicar of Christ, and never to be grateful enough for the gift. For, as anyone is liable to err, the religious opinions and differences are ever multiplied, and yet true faith is made by the Lord of heaven an indispensable condition to go there; man would have been in a sad state of uncertainty and inability to know without doubt the mysteries of God and the truths and duties of Christianity, unless the Redeemer had established a divine chair—an unerring seat of truth, so that all who would have the humility to listen to the voice of the Supreme Pastor, appointed by Christ to lead his whole flock, would be preserved from being carried to and fro by every wind of doctrine, and would be safely founded on divine truth by standing with Peter on the rock supporting that apostolic chair. The Pope may sin, the Pope may err in philosophy and all natural science, he may even err on religious subjects when speaking as a private doctor; but when addressing the Catholic world from that apostolic chair in matters of faith and morals he is never in error, for 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."

What is Catarrh? Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxæmia, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments 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 parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease, and the only appliances which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send 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 Affecting 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 drag 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 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 gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the side and back? Is there a fullness about the right side, as if the liver were enlarging? 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 eating, accompanied by flatulence 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 expectoration. 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 the malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipency. It is most important that the disease should be 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 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 this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, 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, October 2nd, 1882.

Sir,—Being a sufferer for years with dyspepsia in all its worst forms, and after spending pounds in medicines, I was at last persuaded to try Mother Seigel's Curative Syrup, and am thankful to say I 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 do so.

Yours respectfully, (Signed) R. Turner.

For sale by Wm. Saunders & Co., Drugists, London and J. White, Montreal, branch office, 67 St. James st., Montreal, P. Q.

Home Remedies and Topics. "All your own fault. If you remain sick when you can get up better than never—Faint, nervous, and sick invalid can use hop bitters with safety and great good."

—Old men tottering around from Rheumatism, kidney trouble or any weakness will be made almost new by using hop bitters. "My wife and daughter were made healthy by the use of hop bitters and I recommend them to my people.—Methodist Clergyman."

Ask any good doctor if hop bitters are not the best family medicine on earth! "Malarial fever, Ague and Biliousness, will leave every neighborhood as soon as hop bitters arrive."

—My mother drove the paralysis and neuralgia out of her system with hop bitters.—Ed. Oregan Sun. "Keep the kidneys healthy with hop bitters and you need not fear sickness."

—The vigor of youth for the aged and infirm in hop bitters!!! "Thousands die annually from some form of kidney disease that might have been prevented by timely use of hop bitters.—Ludigation, weak stomach, irregularities of the bowels, cannot exist when hop bitters are used."

A timely use of hop bitters will keep a white family in robust health a year at a little cost.—To produce real genuine sleep and

Inflammation of the Lungs, or the pleura covering them, is the result of sudden colds. Hagar's Pectoral Balsam 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.

can kill a Small Boy, with a Stick. Any Small Boy, with a Stick, can kill a Small Boy, with a Stick. found when only a little cub. So consumption, 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 early.

The best Ankle Boot and Collar Pads are made of zinc and leather. Try them.

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FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paullist Fathers. Preached 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 to thee as the heathen and the publican."—Matt., 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 Commandments.

This morning I have a word or two to say 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 holidays 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 priest begins to recite the prayers at the foot of the altar. Indeed, it is much more becoming were we in the church a short time, at least, before the Mass is commenced, that we may prepare ourselves by prayer and recollection for the great sacrifice wherein Christ is priest and 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 carelessness in attending Mass. Not only should we be particular to hear Mass every Sunday, but we should also be present in time. We 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 observing the same precept on holidays.

There is precisely the same difference existing at Mass and resting from servile work on holidays as on Sundays. Sometimes, I know, it is impossible to remain 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 holidays. Most persons who are compelled to work on those days could get to church before they begin their employments, 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 Holy Sacrifice on Sundays and holidays, and be sure also to come in 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 meal in the day, with a little supper of about eight ounces, and in the morning a 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 a 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 ask your confessor about the matter before you take any step contrary to the law. That you work hard or that your health is not very good, does not excuse 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 hands and decide things out of your own heads. You may be sure 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. Mary, Stratford, Mitchell, Seaford, Clinton 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.

THE FOUR CARDINAL POINTS of regulating 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, restoring 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 sit up night after night with it. She has taken two bottles of Dr. Thomas' Electric Oil, and is perfectly cured. She strongly recommends it, and wishes to act 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 conditions 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 feeling, 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 been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recommend it to those afflicted in like manner. 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 for toilet use.

THE RUNAWAYS.

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:

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 exemplary in his behaviour all the year round, except during that period dating from the time when roasting-ears began to ripen and the earliest period of frost. Sam was invariably seized at that period with an invincible desire to "run away." It recurred as regularly as a fit of "hay fever," was as incurable, and like that unpleasant disorder could only be treated by change 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 punishment inflicted on "runaway niggers" was not to be thought of. Remonstrance was unavailing. Sam declared, "He jes' couldn't he'p hisself," and it became a settled and understood arrangement, that he should go, and that the neighborhood should condone his raids on corn-fields and potato patches. After many such escapades, his old master asked him on one occasion, when the matter was under discussion:

"Sam, do you really enjoy running away?"

"Deed, Mars, John," said Sam, "I does. Hita de moss' fun in de wurl'. Coon huntin' ain't no whars to hit."

"Well, then," said Mars 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 'nough, in due season Sam came up, saying: "Old Mars, de time's mighty nigh when I 'blesed to lite out. Ef you guine wid me, you better be gettin' reddy, for when de time comes I got to go quick."

"Old Mars" kept a bright lookout, and when Sam started he was on hand. They fished occasionally, caught 'possums, robbed orchards and watermelon and potato patches, picked blackberries for recreation, and hunted the greenest and shadiest nooks of the forest, all of which Sam knew well. "Old Mars" had never enjoyed a summer so much. In fact, he was so much pleased that regularly afterward 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 reflection 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!

Some Frank Confessions!

"Our remedies are unreliable."—Dr. 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, Scotland.

Dr. Dio Lewis, who abhors drugs as a rule and practices hygiene, is frank enough, however, to say over his signature, "If I found myself the victim of a serious kidney trouble, I should use Warner's safe cure because I am satisfied it is not injurious. The medical profession stands helpless in the presence 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 unimpeded 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.

A. Maybes, Merchant, Warkworth, writes: "I have sold some hundreds of bottles of Dr. Thomas' Electric 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."

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 prompt and thoroughness with which Northrop & Lyman'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.

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

Mother Graves' Worm Extirpator 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.

CONSUMPTION CURED.

An old physician having had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent gratis, with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 4th St., Philadelphia, Pa. (Name this paper.)

HAVE YOU

Hot and dry skin! Scalding sensations! Swelling of the ankles! Vague feelings of unrest! Frothy or brick-dust fluids! Acid stomach! Aching loins! Cramps, growing nervousness! Strangeness of the bowels! Unaccountable languid feelings! Short breath and pleuritic pains! One-sided headache! Backache! Frequent attacks of the "chills"! Fluttering and distress of the heart! Albumen and tube casts in the water! Fifeul rheumatic pains and neuralgia! Loss of appetite, flesh 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. The above symptoms are not developed in an insidious manner, but appear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-nerve system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

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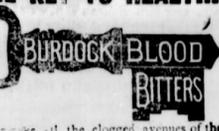
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D. C. MACDONALD, MANAGER. London, 27th June, 1888.

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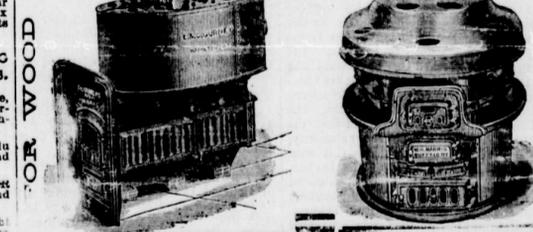
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Man Wanted. SALARY \$75 to \$100 per month. In locality. Responsible houses. References changed. GAY & BROS., 12 Barclay St., N.Y.

CONTINUED FROM FIFTH PAGE.
toll at seven o'clock each evening during the month, to remind the faithful 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 Sunday after its reception.

Given at St. Peter's Palace, London, Ont., on the 26th October, 1886.

JOHN WALSH, Bishop of London.

By order of His Lordship, LAURENCE DUNPHY, Secretary.

C. M. B. A.

At the last regular meeting of St. Mary's Branch, No. 34, Catholic Mutual Benevolent Association, Almonte, the following resolution was unanimously passed:

Moved by Bro. M. Galvin, seconded by Bro. P. Slattery,

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 His wisdom has been pleased to send upon them.

Resolved also, That a copy of the above resolution be sent to the bereaved relatives and to the following newspapers, viz.: CATHOLIC RECORD, Almonte Gazette, Almonte Times, Montreal True Witness, Toronto Tribune and Irish Canadian, Carleton Place Central Canadian and Herald.

P. J. DOHERTY, Recording Secretary, Branch 34, C. M. B. A.

Galt, Oct. 28th, 1886. At the special meeting of Branch No. 14, C. M. B. A., held Wednesday evening, Oct. 28th, it was moved by Bro. Patrick Redigan, seconded by Bro. Gotthard Speaker that,

Whereas, it has pleased Almighty God in His infinite wisdom to take unto Himself our esteemed brother and spiritual adviser, the Rev. M. J. Maguire, be it

Resolved, That whilst humbly bowing to the will of the Almighty, we feel it incumbent on us to record the loss we have sustained in the death of our beloved spiritual adviser and brother, who early took place at St. Joseph's Hospital in the City of Guelph, Oct. 22nd, at the early age of 33 years. At his own request his remains were laid in Rock Bay cemetery, city of Hamilton, on October 27th, the remains being accompanied by nearly all the members of Branch No. 14 from Galt.

Of a retiring disposition he cared nothing for worldly fame but where known was readily when needed, and it was in the time of trouble that his true character became known. Having done the will of the Almighty here below we hope he is enjoying the promised reward in Heaven.

Resolved, That a copy of these resolutions be forwarded to the CATHOLIC RECORD, our official organ.

OLIVER COOPER, BERNARD MAURER, President. Rec. Sec.

NEWS OF THE WEEK.

BY ATLANTIC CABLE.

Ireland.

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 League 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 Lieutenant is to be abolished. The Imperial matters, such as the army, navy and national defence, are to be left in the hands of the English House of Commons, but the English Parliament is to have no power to make or alter the laws of Ireland.

At Queenstown 10,000 Nationalists and their sympathizers went to the dock where lies the steamer Constantine, just arrived from Copenhagen, under charter by the Home Rule League, and to be conveyed to England. The League have formed this opposition line to the City of Cork Steamer Packet Company, 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, and would forfeit its franchise if it condescended 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. An impromptu meeting was organized with a chairman on the bridge and distinguished 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 independence. 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 payment of unjust rents, and to stock them with cattle. He asked the Irish people to assist the Cattle Dealers Association 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 the landlords. The meeting hailed these and kindred sentiments with the wildest enthusiasm. Similar sentiments were expressed by other speakers.

Mr. Parnell's success in inducing the Athlone convention to accept his candidates in preference to the local nominees is considered as one of his greatest triumphs of the present election campaign.

Henry, the Parnellite candidate for Parliament for Waterford, who was arrested for making an alleged seditious speech at Clonmel, has been discharged, it having been proven that in his speech he advocated boycotting, but not violence.

The Irish Defence Union held its first meeting in London on Monday. The Earl of Beaulieu 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 Kinnaird has preemptorily refused to make a reduction in rents of holdings on his estates in County Kerry. Tenants are determined to resist the payment of rents unless a reduction is made. It is feared that rioting and bloodshed will ensue if the law is brought into requisition to enforce payment.

Correspondence of the Catholic Record. ARCHDIOCESE OF TORONTO.

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 Providence—and we expected to find her in the old frame building with her twenty little girls. What was our astonishment on alighting from our conveyance to find ourselves in presence of an imposing edifice of red brick and sandstone, beautifully and substantially finished in every detail!

On enquiry we found that this grand structure was the design of the noted architect, Conroy, 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 morally by the Sisters of St. Joseph. There are the male orphans brought here last week from the House of Providence, where more room is required for the daily increasing number of girl orphans, and of the old, the helpless, the destitute, and the incurable.

Sunnyside is not more than one mile west from the city corporation limits—the elevation 50 ft. above the level surface of Lake Ontario, which rolls its blue waves to the garden wall—its ten acres of sloping lawn, healthy orchard, garden and pasture lands make it a most eligible locality for the charitable purposes to which it is now exclusively devoted.

The building contains four large school-rooms, several well aired sleeping apartments, besides two dormitories, well aired, well lighted and well heated in the upper story and with a capacity of fifty beds each. Bath-rooms are found in each flat, and are supplied from the Parkdale water-works lately constructed. Both the old and new houses are heated by the hot water system, with two large furnaces and coils supplied by the Maguire Bros., Toronto, at a cost of three thousand dollars. The entire structure, with additional and necessary adjuncts, will cost about twenty thousand dollars. The original house and site (ten acres) were secured a few years ago by the Sisters of St. Joseph, for nine thousand dollars. But where, oh where are all those thousands to be found? Not in the city, not in the country, not in the government exchequer, but in the hearts of the charitably disposed and in the untiring exertions and never-ending sacrifices of the devoted sisters, encouraged and directed by the sage counsel and cherishing example of Mother de Chantal.

Correspondence of the Catholic Record. BOURGET COLLEGE, RIGAUD, P. Q.

VISIT OF HIS LORDSHIP BISHOP FABRE. Last Saturday Bourget College was honored by a visit from His Lordship Dr. Fabre. The occasion was taken advantage of by the Professors and students to give the Right Rev. Prelate a hearty reception. At three o'clock His Lordship, who was accompanied on the occasion by the Rev. Father Donnelly, entered the spacious recreation hall where the students awaited to tender him their welcome. After the warm manifestations of joy with which His Lordship was greeted by the students on entering the hall had ceased, addresses were presented—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 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 recollection of such an event as that witnessed in Bourget College on last Sunday will be long cherished by its professors and students.

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 witness the marriage of Miss Margaret O'Connor, daughter of the Hon. Justice O'Connor, Toronto, with Mr. Eugene Belleau, son of the late Sir Narcisse Belleau, Ottawa. The ceremonies were presided over by His Grace Archbishop Lynch, who received the matrimonial vows, and imparted the nuptial blessing to the happy couple now made one for ever. His Grace was assisted by Very Rev. J. M. Laurence, Rev. Fathers Flannery, of St. Thomas, and Rev. Fathers Hand and McCabe of the Cathedral parish. After the names had been duly inscribed in the parish registers the bridal party with many friends in carriages drove to the residence of Judge O'Connor, on Gerard street, where a sumptuous dinner was partaken of. The groomsmen were Messrs. Eugene Coste and Theo. Genest, of Ottawa. Miss Lilly O'Connor, the Misses Moloney and Egan, nieces of Monsignor Farrelly, and Miss Morosa, of East Saginaw, were the bridesmaids. At 5 p. m. Mr. and Mrs. Belleau, amid hearty God-speeds and many blessings on their young heads, left by evening express for Niagara, Chicago, and

other points. The RECORD unites its greetings and congratulations to those of Mr. 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 REMAINS IN HAMILTON—THE OBSEQUES TO-DAY.

There was a large assemblage of the Roman Catholics of the city on the platform of the C. E. 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, Aytton; O'Reilly, Macton; Doherty, Arthur; Lennon, 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 hearse 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 Cathedral, 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 appropriate service for the dead as the solemn procession moved slowly to the sanctuary, the vast congregation standing.

After the solemn standing, 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 members 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 straggled 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. Patrick's contributed a harp of white flowers. 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.

THE OBSEQUES 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. Vicar General Heston; Very Rev. Chancery Keough, Dundas; Dr. Funken, Berlin College; Rev. Fathers Damaritz, Guelph; Lennon and Crinnon, Brantford; Brohman, Mildmay; McMahon, Smithville; Owens, Aytton; O'Reilly, Macton; Cashen, Ploverville; Doherty and Feeney, Arthur; O'Leary, Hamilton; Slaven, Oakville; Cleary and Craven (St. Patrick's), Bergman; Rev. Fathers Cosgrove, Carr and Halm (St. Mary's). The celebrant of the mass, as announced in Saturday's Times, was Very Rev. Chancery Keough; Deacon and Sub-Deacon, Rev. Fathers Lennon and Craven; Master of Ceremonies, Rev. Father Halm.

At the conclusion of the mass His Lordship performed the last 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 impossible for him to be present. There was a very large congregation present. 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 showed the esteem in which the deceased was held.—Hamilton Times, Oct. 27.

SEPARATE SCHOOL REPORT.

The following is the report of Mr. Donovan, Inspector, in regard to the Separate School of No. 1 West Wawanosh:

1. Standing of pupils examined: On the whole excellent.

2. State of discipline, order and management in school: excellent.

3. Whether the school is making satisfactory progress or not: It is, decidedly.

At Goderich this summer three pupils from this school passed the entrance examination to the High School, one of whom, of the forty-seven successful candidates, 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.:

Table with 3 columns: No. Prize, No. Prize, No. Prize. Lists names and prize amounts.

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

Some time during Monday night some rascally scoundrel or scoundrels broke into the Roman Catholic Church at Caledonia and desecrated the sanctuary by breaking open the tabernacle and stealing the chalice and other sacred vessels and emblems. A similar attempt was made on the Roman Catholic Church at Cayuga a short time ago.

A PIONEER Laid AT REST.

Friday, the 23rd Oct., Christopher McEae, Esq., of the second concession of Thorah, County of Ontario, passed away quietly at his home. Deceased was born in Kintail, Ross-shire, Scotland, 15th June, 1818. After being in the County three years, he took up a farm on lot 14, in the 3rd concession of Thorah, upon which he lived until his death. He had attained the ripe old age of 77 years.

By strict honesty and hard work he not only made a comfortable home for himself, but also enabled his children to comfortable homes, so that now five sons have six hundred acres between them; another, Donald, is a priest stationed at Parkhill, London Diocese, and the youngest, Kenneth, who is at Genoa, Italy, finishing his studies, will soon be ordained priest. As the father so the son. The deceased, who was married twice, leaves a wife, seven sons and a daughter. His son, Father McEae, was present at his deathbed. Monday, the 26th Oct., the remains of deceased were buried at the Roman Catholic cemetery, Thorah, in presence of numerous friends and acquaintances. Father McEae sang the Requiem Mass, and Father Rohleder, P. P., preached the sermon. Father Davis, of Brechin, also assisted at the Mass, R. I. P.

OBITUARY. 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 her 74th year of age when that fatal disease consumption overtook her and quenched our 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 consolations which holy church may impart. Her remains were interred in the Catholic cemetery at St. Thomas at noon on Sunday, 1st Nov. May her soul rest in peace.

IRISH NATIONAL LEAGUE.

A PRELIMINARY MEETING TO ORGANIZE A 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 secretary.

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 provide funds for the support of the Irish Parliamentary party, to enable them to carry on their struggle for the establishment in Ireland of a local government like that which they possessed in Canada. This party was composed of men of ability, journalists, members of the bar, and many other professions, who in many instances had to give lucrative positions to battle for their country's welfare. They had to combat with the seduction 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 the temptations had to give up their positions to battle for their country's welfare.

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THIRD YEAR.



NEW YORK CINCINNATI & ST. LOUIS. BENZIGER BROTHERS. PRINTERS TO THE HOLY APOSTOLIC SEE.

Free, by mail, 25 Cts. Per dozen, \$2.00 per dozen, five by mail, \$2.25. Beautifully and profusely illustrated. With Chromo Frontispiece, and Calendar in red and blue.

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 will permit.

Mr. O'Meara was appointed to receive and acknowledge contributions to the fund pro tem. The meeting then adjourned.

Correspondence of the Catholic Record. FROM SARNIA.

On Sunday Oct. 25th, 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.

Dress Velvets in black and all fashionable colors, very best value, at J. J. GIBBONS'. FINE ARTS.—All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas St., London.

"Mistakes of Modern Infidels," by Rev. G. R. Northgraves. Paper, 75c.; cloth, \$1.25. By mail, free. THOS. COFFEY, CATHOLIC RECORD office, London, Ont.

For the best photos made in the city go to ERYE BROS., 290 Dundas street, and examine our stock of frames and paraposts, the latest styles and finest assortment in the city. Children's pictures a specialty.

ROYAL BAKING POWDER Absolutely Pure.

The Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low cost brands, which are sold in cheap packages.

MAGIC LANTERNS. For the Separate School of the Village of Arranport, a gentleman Teacher, holding a second-class certificate, and two lady Teachers holding a third-class certificate. State salary and what knowledge of French, if any; send testimonials. REV. A. CHAINE, Sec., Arranport, Ont.

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COAL. LEAVE YOUR ORDERS WITH SAMUEL SLOAN, YORK STREET, next to Ferguson's Lumber Yard. Telephone connection. Finest yard in the city.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Hot-water Heating Apparatus, Post Office Building, Amherstburg, Ont.," will be received at this office until MONDAY, 9th proximo, for the erection and completion of a HOT-WATER HEATING APPARATUS.

Plans and Specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office Building, Amherstburg, on and after MONDAY, 26th instant.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Hon. the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work within the time specified. The department does not bind itself to accept the lowest or any tender.

By order, A. GOEBEL, Secretary. Department of Public Works, Ottawa, 23rd October, 1886.

TENDERS FOR DEBENTURES. Sealed Tenders will be received up to the 14th day of November next, by the undersigned for the purchase of Debentures of the TOWN OF COBURG.

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