# Catholic Record.

"CHRISTIANUS MINI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pac'an, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, NOVEMBER 13, 1886.

NO. 422.

### LIBERTY LIGHTING THE WORLD.

Mejestic warder by the Nation's gate,
Spike crowned, fisme armed like Agony or Glory,
Holding the tablets of some unknown law,
With gesture elequent and mute as Fate,—
We stand about thy feet in solemn awe,
Like desert tribes who seek their Sphinx's story,
And question thee in spirit and in speech.
What art thou? Whence? What comes thou to teach?
What vision hold those introverted eyes
Of Revolutions framed in centuries?
Thy fisme—what threat, or guide for sacred way?
Thy tablet—what commandment? What Sinai?

Lo! as the waves make mumur at thy base, We watch the sembre grandeur of thy face, And ask thee—what thou art.

I am Liberty,—God's daughter! My symbols—a law and a torch: Not a sword to threaten slaughter, Nor a fiame to dazzle or scorch; But a light that the world may see, At d a truth that shall make men free.

I am the sister of Duty,
And I am the sister of Faith;
To-day adored for my beauty,
To-morrow, led forth to death.
I am she whom sges prayed for;
Heroes suffered undismayed for;
Whom the martyrs were betrayed for!

I am a hera'd republican from a land grown free under feet of kings;
My radiance, lighting a century's span, a stater's love to Columbia brings.
I am a beach to shipe at sea, and a warning to watchers sahore;
In palace and prairie and attreet, through me, shall be heard the ominous occan roar,
I am a threat to oppression's sin, and a phanos light to the weak endeavor;
Mine is the love that men may win, but lost—it is lost forever!
Mine are the lovers who deepest pain, with weapon and word still wounding sore;
With sarqu'ned hands they cares and chain, and crown and trample—and still adore!
Cities have flamed in my name, and Death has reaped wild harvest of joy and peace,
Till mine is a voice that stills the breath, my advent an omen that love shall cease!
In my name, timid ones crazed with terror! In my name, Law with a securging rod!
In my name, Anarchy, Chuchy, Error! I, who am Liberty,—daughter of God!—

Peace! Be still! See my torch uplifted,— Heedless of Passion or Mammon's cause! Round my feet are the sges drifted, Under mine eyes are the rulers sifted,— Ever, forever my changeless laws!

I am Liberty ! Feme of nation or praise of statute is naught to me; Preedom is growth and not creation: one man at fiers, one man is free.

One brain forges a constitution; but how shall the million souls be won?

Freedom is more than a resolution—he is not free who is free alone.

Justice is mine, and it grows by loving, changing the world like the circling sun; Evil recedes from the crircit's proving as mist from the bollows when night is done. I am the test, O silent toilers, bolding the scales of error and truth; Proving the heritage held by spoilers from hard hands empty, and wasted youth. Hither, ye blind, from your futile danding; know the rights, and the rights are won; Wrong shall die with the understarding—ne truth clear and the work is done. Nature is higher than Progress or Knowledge; whose reed is ninety enalayed forten; My word shall stand against mart and college: The Planet Belongs to its living men! And bither, ye weary ones and breathless, searching the seas for a kindly shore,

I sm Liberty! patient, deathless—set by Love at the Nation's door. -N. Y. World, October 28 JOHN BOYLE O'REILLY.

For the Record.

There is no God? Oh! yes, my friend, He rules the starlit beavens above. And mingles 'midet his children here, The best of all—a Father's love.

There is no Heaven? Oh! yes, my friend, Eye hath not seen, ear hath not heard, The glories of that beauteous place, The King of kings for us preferred.

There is no Hell? Oh! yes, my friend,
A flashing, Baring, furious sea,
To punish forever the guilty throng,
Whose souls from sin are never free.

Gentlest Faith, shine on this soul, Oh! pierce the dark and gloomy mist, That overhangs it like a shroud And make it to thy whisperings list,

Cast aside that barrier false, Invest it in thy glorious garb, Ranish its sorrows in thy might.

dence of the Catholic R JUSTIN McCARTHY IN NOVA SCOTIA.

sir, it is not the renown which you so deservedly enjoy, or the glory which you have so fairly won as the victor in many a literary tournament, that forms the basis of our greatest joy in meeting you to night. Justin McCarthy, the historian, the journalist, the essayist, novelist and poet, would assuredly receive from us the homage ever due to genius; but he by whom may best be claimed, as he to whom is especially offered not only our homage but our love, is Justin McCarthy the Irishman, faithful, tried and true. Amberst, N. S., O.t. 27th, 1886
Music Hall was filled to overflowing
last evening, when Justin McCarthy
delivered his great lecture on "The Cause
of Ireland." The audience was representative, embracing leading professional
and business men of the town and surrounding country. When Mr. McCarthy
entered the hall he was greeted with a
long and prolonged outburst of applause,
and the frequency of similar outbursts,
attested the marked appreciation with
which his words were received. The McCarthy the Irishman, faithful, tried and true.

Nor, sir, should this surprise you, for it is but natural that devoted lovers of Erin should cherish warm aff ction for the loyal soldiers who fight her battlee; and you are too profound an analyst of Irish character not to know that the love of the Irish emigrant for the land that gave him birth is a passion which distance but intensifies, and one which, its vigor undiminished, he bequeathes to his children and their heirs forever. Thus, whether soms of Ireland's sons, whether the silvery streams, the velvety and the frequency of similar outburste, attested the marked appreciation with which his words were received. The lecture took one hour and forty minutes in delivery, and if there were any waverers present at 8 p. m., when Justin McCarthy stepped upon the stage, it is asfe to assume, from the enthusiasm which was manifested by all during the delivery of the closing sentences of his speech, that such persons were converted to the "cause," Judge Morse, who presided, thanked Mr. McCarthy, on behalf of the audience, for the treat which he had given them. The chairman uttered the sentiments of all when he exclaimed with enthusiasm that "Any people demanding Home Rule, in a constitutional way, would find a responsive chord in every Nova Soctian heart." Immediately after the lecture, Mr. McCarthy was entertained at a banquet, in I. C. E. Dining Hall, where some seventy persons assembled to do honor to the distinguished Irishman. After the good things had been duly disposed of, His Honor Judge Morse, in a few well chosen remarks, complimented Mr. McCarthy and the Irish Parliamanter. sons of Ireland or of Ireland's sons, whether the silvery streams, the velvety turf, the sparkling lakes, the verdant glens, the hoary round towers and the ruined abbeys of Erin come back to us as memories or as traditions, we feel that we can truthfully say to her:

And still we turn, with hearts that burn In tender love to you.

In tender love to you." chosen remarks, complimented Mr. McCarthy and the Irish Parliamentary Party on the success they had achieved in their fight for Irish freedom, and introduced Rev. A. B. O'Neill, C. S. C., of

MR CHAIRMAN AND GENTLEMEN:—Permit me very gratefully to express my appreciation of the honor accorded me in being selected as your mouth piece in the accomplishment of the delightful duty that draws us together this evening. That duty, Mr. McCarthy, is to extend to you, on behalf of the Celtic hearts of

through the murky canopy of her penal night. True, Moore, singing of that sad-dest era, tells us that "While History's muse the memorial was

keeping
Of all that the dark hand of Deatiny weaves,
Beside her the Genius of Erin stood weep-For hers was the story that blotted the

For hers was the story that blotted the leaves."

And we, too, perhaps, who claim the high honor of having Irish blood in our veins, may weep at the perusal of that sad story; but our tears are no bitter streams evoked by dishonor or enforced by shame. They are crystal drops that we jey to shed o'er the countless graves of our honored dead. As a son of Irish parents I, for one, glory in those "blotted leaves," for that muse of history never dipped her pen in fame's golden sunlight to write on the tablets of the world's heroism a grander triumph than the vic tory of Irish nationality and faith which those blotted leaves record.

And although Erin lost her crown of nationhood, we can still find cause for pride in that she has never lost her national instinct, has never proved a quiescent elave. Every decade of the baleful seventy which have elapsed since the phrase "Poor Irelaud" first gained a meaning has heard her protest against oppression, and more than one of those decades have seen an eruption which

decades have seen an eruption which proved too well that the volcano of Irish discontent was anything but extinct. Not wanting to Erin were noble sons, who held,

"That it becomes no man to nurse despair But in the teeth of clinched antagouism To follow up the worthiest till he die."

Their "worthiest" was the endeavor to strike the shackles from off their mother's limbs: and that thousands of them followed it to the cannen's mouth, the scriffold's beam or the dungeon cell, the world bears witness and our hearts attest. world bears witness and our hearts attest. Men looking at the surface of their deeds say they failed, but in the fullest and deepest sense of the word they were victors. No life whose aim is noble, whose battles are fought on the side of truth and justice and freedom, is ever a failure. No martyred child of liberty dies in vain. The alender form of Emmet robbed the sectford of its ignominy while he was yet in the flush of his youthful manhood; yet who shall say that his life and death have not engendered to Ireland as many patriot hearts as ever throbbed responive to the master touch of O'Connell. The men of '98 and '48 may have employed means less prudent than their motives were pure, but one thing they did achieve:—

Freedom's censer they swung and the coa's they kept burning Were the womb whence sprang forth the bright flames of to-day.

this section of our fair Dominion, a genuine, whole-souled, Irish welcome; and if, sir, in the rendition of the welcome, there as any lack of vigor or of sweetness, I would remind you that a defective mouth piece may mutilate the harmony of the most excellent instrument; and would beg you in consequence to attribute the discord to me alone.

Of the causes which render it eminently fitting that we should greet you with cordial pleasure, it is surely need less that I should speak. The brilliant author who has so often and so variedly ministered to the instruction and entertainment of a world of readers, can need no introduction in any community and may justly expect a welcome in all. Yet, sir, it is not the renown which you so deservedly enjoy, or the glory which you have so fairly won as the victor in many listed for Erin, and to nothing less than Home Rule is humanity disposed to say, "Amen." The spirit of the Irish barrister, who in the dawn of the present cen tury protested that the great Creator of the world has given to our beloved country the gigantic outlines of a kingdom still survives; for five millions of his countrymen at home and thrice that number of their kindred abroad not only assert with Goold, that the God of assert with Goold, that the God of nature never meant that Ireland should be a province, but with a conviction born of assured success, and with him, "And by that God She never shall"

As lovers of the land in whose glories we exult, and whose sorrows we have mourned, our hearts warm to all who have helped to break her fetters and free her from her thraldom. To the master intellect of the British Empire the "Grand Old Man" who, not ashamed to confess that he is wiser to-day than to confess that he is wiser to day than he was yesterday, made Ireland's autonomy a certainty, not a contingency, our gratitude is due and given. When, in the greatest speech of his eventful life, he told the world that "The best and surest foundation statesmen can find to build on is that afforded by the convictions, the affections, and the will of man," Irishmen forget Kilmainham cry "God bless Gladstone," But, gentle men, if it be true, as has been said, that there is only one man who could make that speech, it is not less true that there is only one man who could render it possible for even Gladstone to make it, and that man is Parnell To him and his devoted colleagues must be given our became unfolded to our view, that inheritance grew proportionally precious. For we are proud of Ireland's record—proud of the ancient eivlisation that adorsed Hibernia when more than half the nations of modern Europe were but wandering tribes and barbarous hordes, proud of the unrivalled splendor of her golden age when sanctity and scholarship found in Erin a refuge elsewhere sought in vain, proud of the martial glory of the years which followed when the invincible Northmen recoiled before her impetuous defenders, and were swept from the seagirdled isle forever, proud of the dauntless valor that for centuries held at bay the Norman invader, and dyed a thousand battle fields with foemen's blood before

Yes, sir, aff ction for your country and that of our fathers is an inheritance of

our earliest years; and ss, in the perusal of the drama of her annals, her national life became unfolded to our view, that inherit-

Mr. McCarthy responded in a happy Mr. McCarthy responded in a happy speech of some twenty minute's duration. He spoke at some length of the kind words of encouragement which he had received from the people of the United States and Canada, and, in conclusion, returned thanks, on behalf of himself and his party, for the msgnificent reception which he had received in Amberst. Short speeches, eulogizing Mr. McCarthy and his party, were made by C. J. Townsend, M. P. Ex. premier W. T. Pipes; T. R. Black, M. P. P., R. L. Black, M. P. P. Geo. W. Forrest and Dr. H. P. Clay, Prominent among the other guests present were Rev. Dr. Walsh of London-derry; Rev. Fathers Cummaine of Truro; ent were Rev. Dr. Walsh of London-derry; Rev. Fathers Cummaine of Truro; Dr. Inch, President of Mount Allisan Wesleyan College; Josiah Wood, M. P., Sheriff McQueen of Westmoreland; Hiram Black, M. L. C. The party dispersed shortly after midnight, Justin McCarthy will long live in the affections of the pecple of Amherst.

and a neat belfry finishes the west gable and the cross the east. Internally the church at the opening ceremony presented a very chaste appearance. It has an open roof, with massive coupling and cross beams standing out in relief, resting on atone corbels. The wa'ls of the chancel to a considerable height are painted in imitation of stone, and the roof is in light blue relieved with stars in gold. The building, which seats 200 persons, was filled, a considerable number of the worshippers being from Dundee. The following were present: His Lordship the Right Rev. Dr. Rigg, Bishop of Dunkell; Very Rev. Dean Clapperton, Dundee; Rev. John Shaw, Montrose; Rev. W. Geddes, Arbroath; Rev. J. Holder, T. F. Furlong, St. Joseph's, Dundee; Rev. M. Phelan, St. Mary's, Dundee; Rev. J. Turner, Perth; Rev. T. Crumley, Blairgowrie; Rev. Canon McManus, Elinter, Perth, Rev. T. Crumley, Blair-bank, P. V. Stearst Schedung. Butt, St. Mary's, Locnee; Rev. J. Turner, Perth; Rev. T. Crumley, Blairgowrie; Rev. Canon McManus, Eiinburgh; R.v. J. Stewart, Stonehaven; Rev. William Shaw, Blair's College, Aberdeen; and Rev. J. Doherty, Ballechio. The choir of St. Joseph's, Dundee, led by Father Furlong, was in attendance. Miss Fay, organist of St. Andrew's, presided with ability at the harmonium. The ceremoay commenced, according to the ritual prescribed, with the blessing of the church by the Bishop, when the clargy walked in procession round the building recting the 50th Psalm, the Bishop sprinkling the walls with holy water. On reentering the church the Litany of the Saints was song and completed at the altar. High Mass was then sung, the Very Rev. Dean Clapperton being celebraut, Father Butti deacon, Father Doherty subdeacon, and Father Turner, Perth. master of ceremonies. The Bishop Porth, master of certmonies. The Bishop then took his seat on a side elevation, at tended by Fathers Geddes, Arbroath, and Phelan, Dundes, and after the Gospel, Father Helder preached an elequent sermon from the words: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and domestics of God." Father Holder said. My Lord, rev. fathers, dearly beloved brethern,—on an occasion such as this—met as the said to throw any the diagram of the said of the ren,—on an occasion such as this—met as we are to throw open the doors of this little church for the worship of Almighty God—it is easier to summon up many topics of congratulation and of joy than to choose out one on which profitably to dwell. But seeing that the dedication of this building to St. Margaret, Queen and Patroness of Scotland, has been made by a pious testator the very condition of its

Mrgaret's virtues illumined and adorned.

For we are here to-day as a part—a small contingent—of that army of devoted men who, from the days of Ninian and Columbas and Kentigern have lived and died for God's cause in this land of Scot land. There may be some quite near us who are prepared to ask, "Why do you Ca'holics come here at all? For genera tions you have had no footing and no chapel here; why seek to have one now?" To such we have no apology to offer, nor any better explanation to give than what is contained in the words of the Apostle, "We are ambassadors of Christ, not strangers and foreigners, but fellow-citizens with

pious testator the very condition of its xistence here, it may not be deemed out

existence here, it may not be deemed out of keeping with our work of to day if we turn our eyes to behold in the opening of this church yet another evidence of the perpetuity of our faith and of the im-perichable vitality of that Church which St. Margaret's virtues illumined and adorned.

proposing the health of Mr. Justin McCartby, you will permit me to add the
sentiment:—

May he long serve the land that awakes
from her sumbers,
May his fame ne'er be tarnished, his glory
and may earth's sweetest Harp ever shrine
This laurel-crowned hero of Parnell's Brigade.

May he long serve the land that awakes
from her sumbers,
May he long serve the land that awakes
fixed He willed that teaching to be handed
down. Is reading the Gospel record there
is needed in this land. Take her away,
and what have we left in the religious
was a mission. Is His own words, He
"came" from the Father, He taught the
doctrine of His Father, He did the work
of His Father, He was agent by His Father.

May he long serve the land that awakes
fixed He willed that teaching to be handed
down. Is reading the Gospel record there
is needed in this land. Take her away,
and what have we left in the religious
world? I need not insist on
THAT STANDING SCANDAL IN CHRISTENDOM—

The multiplication of Apostles
and Prophets, Jesus Christ Himself being
the chief corner stone." Such a Church
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THE STANDING SCANDAL IN CHRISTENTHE ST "came" from the Father, He taught the doctrine of His Father, He was sent by His Father.

"God," says the Apostle, "who at sundry times and in divers manners spoke to the fathers. . . . in these days hath spoken to us by His Son." Now this mission being, so far as our Lord was personally concerned, limited in time, and yet the purpose of that mission being the salvation of mankind until the end of the world it is clear that the mission it elf must be handed down. Nor is there anything in the G spel, record more clear than the fact of this transmission. "As Thou hast tent Me into the world," says our Lord to the Father, "so also I have sent them into the world." And, similarly, to the Apostles: "As the Father hath sent Me I send you. He that heareth you heareth Me, and he that deepiseth you despiseth Me." And in order that it might be quite clear that the gift thus bestowed on the Apostles was to pass into the keeping of their successors, He adds, "Behold I am with you all days, ev. n to the consummation of the world." This regular and direct transmission of the world." The belief in those revers d truths which teach the aim and scope of life; and, lastly, even the truths of natural religion itself. This has already largely come to pass in Germany, in England, and America. Here, in Scotland—is it not fair to say it?—vast strides are being made in the same direction. The bu'k of our people are indifferent to dogma; they he sitate to commit themselves to specific belief of any kind. The leading lights of the different Churches are unorthodox or suspended. Scarcely a Synod or a Presbyter, the belief in those revered truths which teach the about the about the action of the world." The bu'k of our people are indifferent to dogma; they hesitate to commit themselves to specific belief of any kind. The leading lights of the different Churches are unorthodox or suspen

primitive Church, abdeduler is a mongst you who has had for master and produce your credentials, show us the origin of your churches, unfol the list of your Bishops, and tell us who there is amongst you who has had for master and produce you who has had for master and produce and hostic men who have lived in unit broken fellowship with the disciples of Christ, for thus the Apostolic Churches established their authority."—Tertullian. The heretics of the first ages found questions such as these both awkward and in discrete and they did not anywer them. The heretics of the first ages found questions such as these both awkward and indiscreet, and they did not answer them. They failed to show their claim to teach for the reason that they had none to show. Nor can we believe that the sects round about us who strive against the Catholic Church feel aught more secure than their predecessors as to the question of apostolicity. It is easy to brag about the Bible and the glorious freedom of private interpretation, but put the question, "Whence do you come?" Then must the sects bow their heads in shame, so effectually does this foul origin protest against all pretension to a Divine mission.

THE SWORD STILL REFKING WITH THE BLOOD OF HIS MURDERED WIVES.
How could we dt to in the persons of such men the faintest trace of follow-hip with those to whom the R deemer said, "As the Father h.t's sent Mr., I send you." One Church alone stands forth to-day and claims to be the depository of that sacred word and trust. Jerusalem and Antioch, Alexandria and Corinth, Ephseus, Philippi, and Thessalonica have gone—struck down by the scimitar of Muslem; but not for a single moment has the Church of down by the scimitar of Moslem; but not for a single moment has the Church of Rome ceased to be the life-giving centra from which the uttermost parts of the earth have drawn the blessings of the Divine commission. From the beginning the ancient champions of orthodoxy appeared to her authority in their conflicts with error. St Ireneus in the second century, Tertullian in the third, St Epiphanus in the fourth, and St Augustine in the fifth have drawn up the list of is only one man who could render it possible for even Gladstone to make it, and that man is Parsell To him and hapsel kere; why seek to have one now?" To be the responding to the possible for even Gladstone to make it, and that man is Parsell To him and his devoted colleagues must be given our warmest thanks, our most cordial love. The obsolete lie, that Liishmen are unit to govern themselves, they have robbed of even a semblance of truth, for, during the past few years, they have shown themselves not only the practical rulers of Ireland, but the governing political element in the civil affaire of Great Britain. The most illustrious man of their number, Mr. Mchairman and gentlemen, in our honored guest, Mr. Justin McOarthy. Connection with the Irish Party has brought distinction to others of; its members. Mr. McCarthy's membership has conferred distinction on the Party. Where the ambition of less noble men would have led them to other sims, our guest elected to "follow up the worthiest" His devotion to Mother Ein has been uncessity, his share of her triumph will be not little and in our affections must be ever great, and in our affections must be

RELIGIOUS CONDITION OF SCOTLAND.

Land.

London Universe, Oct 23.

On Thurday, the 14th inst, the handsome new Catholic church which has been erected in Market Street, Montrose, for the congregation worshipping under Father Shaw was opened with the usual rites of the Church by Bishop Rigg. The style is Gothic The church consists of nave and chancel, with lancet-shaped windows (filled in with tinted cathedral glass), and a neat belfry finishes the west gable and the cross the east. Internally the church at the opening ceremony presented a very chaste appearance. It has an open roof, with massive coupling and cross beams standing out in relief, resting on the racher and the right to teach is what we Catholics call the right to teach is what we Catholics call the right to teach is what we Catholics call the right to teach is what we Catholics call the right to teach is what we Catholics call the right to teach is stand on the true Protestant formula, and on the true Protestant formula, and questioning the right of ev a General Assembly to frown down the output of private judgment, and old men are forced to tremble with far if they construct in the right to teach and put of private judgment, and old men are forced to tremble with far if they construct in the right of ev a General Assembly to frown down the output of private judgment, and of the ruse Protestant formula, and questioning the right of ev as Garden via the apostolicity of the Church is the apostolicity of the Church is the apostolicity of the Church is with the short of private judgment, and and questioning the right of even a General Assembly to frown down the output of private judgment, and and questioning the right of even as dendered Assembly to frown down the output of private judgment, and and questioning the right of even as dark this day, as in the beginning to private judgment, and and questioning the right of even as dark this day, as in the beginning to private judgment, and and questioning the right of even as dark this day, as in the begi

for there can be no faith apart from the sacrifice of independence of mind and spiritual pride. But with God all things are possible, and the Stottish temper is not more national and independent at this day than when Wisbart, Bishop of Glasgow, by word and deed fought the cause of Sir William Wallace, and when Maurice, Abbot of Inchaffray, raised his crucifix and blessed the Scottish hosts at Bannockburn. In days gone by the Moothill nockburn. In days gone by the Moothill of Scone went by the name of the "H.ll of Belief." Some called it the "Hill of Meeting." That spot was famous in the history of the land, not only as the corosgainst all pretension to a Divine mission. An apostate monk, flugrantly a traitor to the vow whereby he had consecrated his chastity to God; a faithless pricet bearing the penal mark of his iniquity; a King familiar with unboly loves—all three brimful of pride and violence, all three brimful of pride and violence, all three rebellious against the same Church—sich were the Fathers of the Reformation. Ask themselves whence they came. One pleads to day the authorization of the Chief Magistrate of Wittenburg, to—morrow his dignity of Doctor in Theology; the second tries to identify himself with old and condemned heretics; and the third holds aloft

THE SWORD STILL REEKING WITH THE BLOOD OF HIS MURDERED WIVES. nation place of our Kings, but also as the offering to whose glory alone we have ventured to make it. We leave ourselves to be jidged by our words and works. That has been the significance of the planting of this little church to day.

A very quiet but interesting marriage ceremony took place in S., Peter's Cathedral, this city, on the 9th inst. The contracting parties were Mr. J. S. Smith, a popular dry goods merchant of Ingersoll, and President of the C. M. B. A., in that prosperous town, and Miss Mary Costance Shea, one of London's most accomplished and respected daughters.

The bride was charmingly attired in adden boom merchlets. golden brown merveilleux with j cket and hat to match, having for ornaments

of Jericho, have kept their play-grounds aince the beginning. Its foot is well covered by rands tossed from the Euphratea, there to lie; for the mountain is a

covered by sands tossed from the Eaph rates, there to lie; for the mountain is a wall to the pasture lands of Moab and Ammon on the west—lands which else had been of the desert a part.

The Arab has impressed his language upon everything south and east of Judea; so, in his tongue, the old Jebel is the parent of numberless wadies which, intersecting the Roman road—now a dim suggestion of what once it was, a dusty path for Syrian pilgrims to and from Mecca—run their furrows, deepening as they go, to pass the torrents of the rainy season into the Jordan, or their last receptacle, the Dead Sea. Out of one of these wadies—or, more particularly, out of that one which rises at the extremend of the Jebel, and, extending east of north, becomes at length the bed of the Jabbok river—a traveller passed, going to the table lands of the desert. To this person the attention of the reader is first besought.

Judged by his appearance, he was quite forty-live years old. His beard, once of the deepest black flowing broadly over his breast, was streaked with white. His face was brown as a parched coffeyberry, and so hidden by a red kufiyeh(a the kerchief of the head is at this day called by the children of the desert) as to be put in part visible. Now and then her aised his eyes, and they were large and dark. He was clad in the flowing gar ments so universal in the East; but their style may not be described more particularly, for he sat under a minature tent, and rode a great white demendance.

was sand, sometimes smooth as the beaten beach, then heaped in rolling ridges; here chopped waves, there long swells. So, too, the condition of the atmosphere changed. The sun, high risen, had drunk his fill of dew and mist, and warmed the here to that kissed the

waste below, like the blue above it, was lifeless.

He turned to the camel, saying low, and in a tongue strange to the desert,

"We are far from bome, O racer with the swiftest winds—we are far from home, but God is with us. Let us be patient."

these warins—on, more particularly, out of that one whole fries at the extrement of the debel, and, extending east of the debel as the lands of the debel as the lands of the debel as the east of the east o

they are called."

He took them to the repast, and seated them so that they faced each other. Simultaneously their heads bent forward, their hands crossed upon their breasts, and, speaking together, they said aloud this simple grace:

"Father of all—God!—what we have here is of Thee; take our thanks and bless us, that we may continue to do Thy will."

With the last word they raised their

turned and again scanned the world of sand, dim with the glow of the vertical sun.

"They will come," he said calmly, "He that led me is leading them. I will make ready."

From the pouches which lined the in terior of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was part of its furniture he brought forth materials for a manifest of the cot, and from a willow basket which was paid their eyes, and looked at each other in wonder. Each had spoken in a language never before heard by the others; yet each understood perfectly what was said. Their souls thrilled with divine emotion; for by the miracle they recognized the properties.

vants to keep the Truth alive, that the world might at last know it and be saved. When the Jew was gone, and I was alone again, I chastened my soul with a new prayer—that I might be permitted to see the King when He was come, and worship Him. One night I sat by the door of my cave trying to get nearer the mysteries of my existence, knowing which is to know God; suddenly, on the see below me, or rather in the darkness that covered its face, I saw a star begin to burn; slowly it arose and drew nigh, and stood over the hill and above my door, so that its light shone full upon me. I fell down, and slept, and in my dream I heard a voice say:

THE CATHOLIC RECORD.

10. The state has decised.

12. All the state from the classes.

12. All the state from the classes.

13. All the state from the classes.

13. All the state from the classes.

14. All the state from the classes.

14. All the state from the classes.

15. All the state from the classes.

shone full upon me. I fell down, and slept, and in my dresm I heard a voice say.

"O Gaspar! Thy faith hath concurred! Blessed art thon! With two others, come from the uttermost parts of the earth, thou shalt see Him that is promised, and be a witness for Him, and the occasion of testimony in His behalf. In the morning arise, and go meet them, and keep trust in the Spirit that shall guide thee."

"And in the morning I awoke with the Spirit as a light within me surpassing that of the sun. I put cff my hermit's garb, and dressed myself as of old. From a hiding place I took the treasure which I had brought from the city. A ship wath the camel and his furniture. Through the gardens and orchards that enamel the banks of the Orontes, I journeyed to Emess, Damascus, Bostra, and Philadel. Phila; thence hither. And so, O brethren, you have my story. Let me now listen to you."

TO BE CONTINUED.

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Conversions to the Catholic Church are notable during the past year were Lord Charles Douglas Hamilton, brother to the Duke of Hamilton; Lord William Neville, con of the Earl of Avergavenny; Sir Philip Rose, Bart, late one of the Sheriffs of London; Mrs. Bancroft, the selectrated actress; the Rev. DeListe and the Rev. Mr. Hay, at Rome; the Rev. Dr. Mess-man, and old college friend of Cardinal Manning's, and a leading man among the Ritualists; Rev. Mr. Hennessy, for twenty-eight years Vicar of Little Compton; the Rivalists; Rev. Mr. Hennessy, for twenty-eight years Vicar of Little Compton; the Rev. Mr. Langdon, now a priest at Plymouth; the Rev. Mr. Langdon, now a priest at Plymouth; the Rev. Lord Petre and the heirs of Earl of Fingall; Fr. Plunkett, a Redemptoria; Fr. Baron Arundel, the Rev. Sir John's C

As a purifier, Ayer's Sarsaparilla acts directly and promptly. A single bottle will prove its merits. Many thousands of people are yearly saved from dangerous fevers by the exercise of a little timely care in cleansing the system by the use of this remedy.

A fund is being raised to erect a monu-ment over the grave of the poet priest, Father Ryan. Hon. Joseph Pulitzer of the New York World has contributed \$500.

THE PURTER AND THE SAINT.

From the Messenger.

The following pleasant story shows us with what simplicity St. Philip Nerl often won his converts to God. It is told of a certain poor porter of Rome.

The porter was not accustomed to going to church as a regular visitor, but happened by chance to find himself there on All-Saints' Day. His mother had died during the course of the year, and he merely went in to say a prayer or two that her soul mi, ht rest in peace. Whilst she was living, his mother had trained him very plously. He had learned his prayers, had gone to school, and had made his First Communion. But all this happened long ago. The child had become a sturdy youth, and had forgotten his mother, his catechism, and the leasons of the school. He had become a porter. He labored with his hands, carrying the various loads that were given him for a few small pieces of the day in the tavern. He did not go to the tavern, however, on All Saints' Day. He betook himself to the church, as we said, and hid himself in a corner against a pillar. He even tried to recollect the prayers his mother had taught him in boyhood. Some of the words came back, but without connection, or order, and he began to pronouse them in the manner of children who know some two or three words in the long recital of the Conficor or Creed.

He was thus engaged when the preacher mounted the pulpit and prepared to speak

children who knew some two or three words in the long recital of the Conficor or Creed.

He was thus engaged when the preacher mounted the pulpit and prepared to speak on the feat of the day. The preacher was St. Philip Neri. He spoke of the necessity of acquiring holiness, and repeated at least ten times that in order to die in holiness, we must live in holiness. Our poor porter in his corner was all absorbed. The words, "To live in holiness, to die in holiness," fell upon his cara, as the French say, like hall before the hurricane. He was the last to leave the church, and ell the day he continued to hear the same music: he must live in holiness, he must die in holiness. The refrain kept ringing in his ears in the square, amid his reveries, and even at the tables of the tavern. "Well," he said at last, "why shouldn't 1 make an attempt? I can't be any poorer than I am, though my trade of porter is always pretty sure. I am going to try to be a saint, and meet the consequences gayly?"

So the potter set out to find the preacher. All Rome was talking of this great servant of God. Every one knew him. Even the porters called him "the Saint." Our hero knocked at the door of the oratory convent. A lay Brother opened it.

"I have come to see the saint," aid the porter; "I want to make?"

"Who is the saint you want to see," said the Brother, "and what attempt do you want to make?"

"The saint I want to see is the saint of your house, your Philip Neri. I want him

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"The saint I want to see is the saint of your house, your Philip Neri. I want him to do some hing for ma."

The brother brought him to St. Philip, whom he saluted as soon as he b held him with the words: "Good-day, my saint, I have come to be a saint."

"You are deceived, my friend," repli.d St. Philip, "I am not a saint, but a poor, wretched sinner."

"Aren't you Signor Philip Neri ?"

"Now you are right. I am called Philip Neri."

"Now you are right. I am called Philip Neri."

"Then you are the saint I want. Teach me the means—teach me what I ought to do in order to become a saint."

St. Philip recollected himself for su instant and raised his heart in prayer. Then he cast a glance full of goodness and tenderness upon the rude and simple nature which Providence had sent him "My friend," he asked, "do you know how to read?"

"Can I read?—can I read, my saint?—I really think I can. Long ago the Brothers used to mak me read the Guspels, and I used to lock a the pictures and prayers in my mother book. I am sure I did, but that was

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book. I am sure I did, but that was long time ago."

St. Philip took down a New Testamen from a shelf, and opening it gave it to the porter, saying: "My friend, read onl these four verses, but read them ver thoughtfully, and come to see me in eight days."

"Read only these four verses in orde to become a saint! You are joking."
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"Read only these four verses in order to become a saint! You are joking."

"No, no, my friend, I am very serious, but you must read them with great attention."

"My saint, I promise you I will, and I shall be back in eight days. Good-by,

ahail be back in eight days. Good-by, my saint."

And so the porter went his way with the New Testament. He had been a soldier for a while in early youth, and now said "my saint" just as the soldiers said "my corporal." At the end of the eight days he returned.

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"Those four verses—those four verses. It isn't so easy to read them."
"How is that?"

Look at them, those four verses : pray to God, . . . do not swear, . . . do not envy; do you think that easy to do?"

But how much have you done?" "Oh! I have done something, but it takes its own time; I have to be very hard

on myself."
"Ah! well, my friend," said St. Philip,
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courage. You will reach it soon enough,
only now you must take four or five

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They remained some time in conversation. St. Philip entertained the greatest hopes. The arties replies of the porter gave indication of a happy result. As he was leaving, he received his four verses, bade the saint good by, and promised to return again within eight days. But the eight days passed and he did not return. St. Philip became a little anxious and prayed hard for his friend. Eight days more succeeded the first and still he had not returned. St. Philip was now very much troubled and almost gave up hope. The porter, he fancied, had commenced in a moment of fervor, but had soon been discouraged, and had now, no doubt, thrown to the winds the lessons of the four verses. At length, however, just as he was making these sad reflections, he heard the slow and well measured steps of a man coming into the corridor, and almost at once a kneck was heard at the door.

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\*\*Take word and within it would tremble with fear it disappointment. He muttered something to imit almost at once a kneck was heard at the such as done to the inchest of an ital was persuaded that there was one on this train. These are the men that teach the being the proper on the train. Not a foot of the ground was left untilled by the thrifty Flemings. No broad hedge-rows devoured the lend of this ground was left untilled by the thrifty. It would not look at one. I know the history of their bloody plots to wild sportance, and looked out on the richly cultivated fields along the line. I, too, looked out of the most Catholic country on the train. These are the men that tach the being the days of the stant proper on the train. These are the men that tach the being the people all kinds o

"It is he," cried the saint, heatening toward the door to open it. It was indeed the portex, but in what a lementable state! The poor man supported himself with a cane. A bandage; a sed from under his chin to the crown of his head. His cheeks were marked with a line of scars half healed which reached to the bridge of his nose. His nose itself was bruised in two or three deep lines, which were also only healing.

"What has happened to you, my dear friend," exclaimed St. Poilip, "and who could have treated you like this?"

"It is you, it i you," the porter replied; "don't try to put the blame on any one else."

"You will soon see," said the porter. "It is all very simple. I was going with my pack along the Albano road carrying some commissions, when I met a carriage with two horses. At the sight of my pack and the parcels the horses turned, reared and ran into a ditch and broke the carriage. The young lord who was driving freed himself as soon as he could, and ran up to me and struck me in the mouth. Then he beat me over the head with his whip for at least ten minutes. Ah! my saint, if I wanted to I could have crushed that fine young lord. Yes, indeed. I could have pitched him at his horses or have thrown him across his broken carriage with the greatest case. Just see my arms, my big muscles! Was it my fault that the pack frightened the horses? Could I get away from my pack? It's my only way of making a living. Yes, my saint, I could have crushed him, but I had read my four verses, and they said: 'Do good to them that hate you. If a man strikes you on your right cheek, turn to him also the other.' But I had no need of turning him the other. He found them both very easily, I didn't say a word. I only gathered mys. If together when he left, and it is now fifteen days since I went need of turning him the other. He found them both very easily, I didn't say a word. I only gathered mys. If together when he left, and it is now fifteen days since I went to the hospital. I left it only this morn-ing. Is this what I should have done, my saint?"

St. Philip was moved to tears at the

St. Philip was moved to tears at the porter's story. He pre-sed him to his heart and embraced again and again the poor form so disfigured with livid bruises. He felt that they must never separate again. The saint proposed to the porter that he should become a religious and remain in the conveut. The brave fellow dropped on his knees weeping. He had never imagined that the saint could make him so bappy a proposal.

He became a Brother distinguished for the most touching edification. He was a

the most touching edification. He was a model of humility, prayer, and obedi-ence. He had desired to become a saint, and the Word of God had told him the means. After about twenty years in re-ligion he died full of days and good works in the odor of sancity. How shall I be-come a saint? Like the boly porter, I have only to wish to be so.

## A JESUIT, OF COURSE?

IGNORANT CENSURERS EXP. SED.

whom he saluted as soon as he b held bim with the words: "Good-day, my saint, I have come to be a saint." The heast of the methem sense—teach me what I ought to do in order to become a saint."

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'Can I really think I can. Long ago the Brothers need to make me read the Gospela, and I used to lock at the pictures and prayers in my mo'her's book. I am sure I did, but that was a long time ago."

Ignorant censurers Exp. Sed.

By Rev. William P. Tracy, B J.

Towards the end of Juue, 1880, I stood beside the Scheidt, at Antwerp, in Bel-I gium. I was waiting for a ferry-boat to take me across the river, on the other side of which I was to enter a train on its way to Ghent. I had just visited the famous picture galleries, churches, and oratorice of which I was to enter a train on its way to Ghent. I had just visited the famous picture galleries, churches, and oratorice of which I was all aglow with enthusiasm; my heart a still beat with deep and eweet religious emotion. The paintings I had seen and the altars before which I had lately knelt, I and the mellow light that flowed in upon me through the oratories, had become a reat of my very being, and I felt that they were destined to remain as a manna to my soul forever. I stood gazing out over the aluggish water; but marble altars and gemmed crosses, and whispering piety, and visions of beauty still warmed my imagination. I could not part with the glorious images revealed to me by the brush of the old masters of the Antwerp leaves. brush of the old masters of the Antwerp school of painting. I stood on the crowded wharf as one in a happy dream. Saviour died."

school of painting. I stood on the crowded wharf as one in a happy dream. I soon bade an affectionate farewell to my Flemish friend, entered the ferry-boat, after a few minutes found myself seated in a train that slowly wound it way to Ghent. The apartments in Belgian trains run cross wise and form oblong rooms. I had a sert by a windo wat one side of the train, and I very quickly perceived that a Protestant clergyman had taken his seat by a window on the oppolite side of "the box." Our fellow passer gers were some paysans and poysanne; the former class wearing caps and blue smock frocks, and the latter attired in variegated and picturesque costumes. A dead silence reigned for some time. I began once more to revel in the luxury of thought. All at once I was startled by the parson's deep and solemn tones. I did not catch the meaning of his words, but the sound of his voice was awe inspiring. What the meaning of his words, but the sound of his voice was awe inspiring. What could he have said? I fancied that he had

could he have said? I fancied that he had warned us all of some impending evil. The sepulchral echoes of his tone rang in my ears.

"Do you talk English, madam?" This time I fully understood him. He was addressing himself to a paysanne who sat near him. I was somewhat amused by his measured tones, and I waited with no little curiosity to hear the response of the person he had addressed so solemnly. She looked very much puzzled. But he did not seem to be alarmed, "Do you talk English, madam?" he again gravely asked.

blessed palm which the plous peasants had religiously planted there the preceeding Easter. "Do you talk English sir?" The sombre accents of the parson was heard

passengers.

As I did not care to enter into conversation just then, I kept looking out of the window. After a little time I happened to turn a glance towards the troubled parson. His eyes met mine. I felt that I was caught.

was caught.

"Do you talk English, sir?" he said to me as if in deepair. I replied in the affirmative. The light of joy passed over his countenance. He piously raised his eyes and hands, and devoutly thanked Heaven that he had at last found one who knew a little English. He arose from his seat and approached me with great cordialty. We shook hands warmly, and he seemed to regard me as an old and valued friend.

"I see at once air" said he as he sat

friend.

"I see at once, sir," said he, as he sat down beside me, "that you are returning from one of the German Universitiee. I am a good judge of things and very rarely make a mistake. You have been studying law or medicine. I should rather say medicine. You need not tell me your profession. I saw it at a glance. My name is Oswald Dobson. I have been sent to the Continent by the Bible Society of London to take notes on the corruptions and abominations of the Roman Church in these benighted countries. In my travels ations of the Roman Church in these benighted countries. In my travels through France, Belgium, Spaio, Austria, and Italy, I have collected a vast amount of useful information concerning the evile of Popery. On my return to London I intend to give a course of lectures in which I shall expose the secrets of Continental Papists. I assure you, sir, that I shall have the honor of dealing Romanism a mortal blow."

ism a mortal blow."

"I feel, sir," I ventured to say, "that it would be difficult for a thorough, observant linguist to pass through so many countries without acquiring a vast store of information. But it I am not mistaken, your knowledge of tongues is limited to the Eeglish. How, then, did you manage to gather up such a fund of damaging testimony against Catholice? You will pardon my curiosity, as I cannot boast of much experience in such matters."

"My dear sir. I see you have been long."

much experience in such matters."

"My dear sir, I see you have been long confined to the laboratory and dissecting. Toom. Why, to study the corruptions of the Romans, it is not necessary to learn their language. Actions, sir, speak to the eyes. Freichmen, Spaniards, and Italians act. I kept my eyes open; yes, sir, wide open, and I noted all their crimes and idolatry."

"May I a.k what crimes you noticed?"

"We te crimes have I not noticed in

"May I a.k what crimes you noticed?"

"What crimes have I not noticed in these priest-ridden countries! Why, would you believe it, I saw crosses and images of the Virgin in almost every place imaginary! I saw them stuck up in trees in the most solitary regions as well as high above the market-places in the popular cities. And I saw men, women, and children kneeling down and adoring them as icols. It is truly horrible."

"My dear sir, if what you say be true, I am indeed shocked; but who told you that they were really adoring the cresses or statues as god.?"

or statues as gods?"
"Who told me? Why, no one told me.
No one had need to tell me. I saw them

No one had need to tell me. I saw them with my own eyer."

"It seems to me that you ought to have asked them whether they gave divine worship to stocks or stones or not."

"But those I speak of were Italians, Frenchmen and Spaniards. They could not speak a word of English, and I do not know a word of their barbarous language."

anguage."

"Then, sir, you may be forming a rash judgment on Catholics. I have seen them in many countries, and I must say, in justice to them, that I have never found even one of them guilty of idolatry. Their priests tell me that even crosses are not to be adored in the strict sense of the

"Their priests told you so! My dear young filend, beware of Popish priests. They are as crafty as serpents, and as dangerous. All the evils of our times are fomented by the Jesuits. I may say that all the troubles of society for the past thousand years have been caused by the treacherous sons of Loyola."

"Is it not too much, sir, to accuse the Jesuits of all the crimes of the past thou-

sand years?"

'No, sir, I solemnly aver that even for the past 1,500 years they have been at the bottom of every revolution and every social disorder. It is a fact that cannot be denied, even by their best friends and

be denied, even by their best friends and warmest advocates."

"You forget, sir, that the Jesuits are not much above three centuries old. You will forgive me for calling your attention to an historical fact."

"My dear young friend," said the parson, and he looked mysteriously at all the passengers, "the Jesuits have always existed, either visibly or invisibly. They are to be found everywhere. Perhaps even in this car we are under their watchful eyes. Why, sir, you may shake thands with one and not know it. You may speak for hours with one, and not recognize in him a member of that dread than a condition of the dead of the

human power."

"Have you ever seen one of those fearful men?" I carelessly asked. "Have you ever seen one of those fearful men?" I carelessly asked.
"Not I, sir; I would not look at one.
I know the history of their bloody plots
too well. I am not wanting in courage,
but I think I would tremble with fear if
I was persuaded that there was one on
this train. These are the men that teach
the benighted people all kinds of evil
doings. These are the men that tell the
people to pay undue honor to the bones
of saints, and even to their old clothes."
I was beginning to feel tired of this

pay to a nail? If these Beigian Catho-lics saw you honoring such things may they not secuse you of idolatry? Why, tow can they, with reason, accuse me of idolatry?"

"With the same reason that you accuse

them of it. You cannot deny that you pay bonor to nails, horse shoe nails, and even to the clay they trample on daily. On entering the plain of Waterloo, you On entering the plain of Waterloo, you were cautious enough to take off your hat. Those who saw you must have cried out, 'Oh, see that English idolator.'"
"My dear sir, I know you are only jesting. I never said that I either adored the clay of Waterloo or the nail from Welling.

ton's horse."
"Did the Catholics ever tell you that they adored their pictures or statues, or that they paid divine worship to the cross?"

"No, sir, they never did. It was not necessary. I saw them do it with my own eyes."
"Excuse me, my dear sir, but you do

"Excuse me, my dear sir, but you do not seem to be altogether consistent."
"My young friend I tremble for your condition. I am afraid that the Jesuits have fascinated you. I see in your conversation the germ of error. I wish that I could be with you some time, and I would pour into your soul a burning fire. I would tell you much of the artifices of R. mish priests. I would put you out of danger. Beware yourg man, beware of the deadly influence of the Jesuita."
"I romise you, sir, that I will do all I

the deadly influence of the Jesuita."
"I promise you, sir, that I will do all I can to be on my guard against all who may lead me setray. I love justice, truth and right, and hope never to abandon them. I would take the liberty of advising others to do the same. Before you apeak of the Catholics to the London Bible Society, I would suggest that you would ask some Catholics whether they adore as idols, pictures, crosses, and images."

images."
"I may not meet a Catholic who speaks English before I begin my course of lec-

"Then I will tell you, sir, on the part of the Catholics spread throughout the whole world—Catholics do not adore whole world—Catholics do not adore pictures, or crosses, or any mere creature. They pay divine homsge to God alone. If you dare tell an audience in London Catholics worship as God any graven thing, you will be guilty of a shameful clime, of the blackest kind of slander."

"Why this strong and exciting language, my dear yourg friend?" "My parents are Carbolice."

"I am a Catholic, thank God, and, more-over I am one of those horrible Catholic "Oh! oh!" exclaimed the pare n as if

in agony.

By this time our train arrived at Ghent.
I invited my Protestant friend to call and see me at the Jesuit College, Rue Barge,
11. It is needless to say that he did not accept my invitation .- Catholic Standard

## The Mercy of Jesus.

Let all sinners flee to the Church that they might avail themselves of the Mercy of Jeeus. The Church met us at birth with her blessing, regenerated the child at baptism, confirmed and strengthened all who truly sought her favors. She never foreaker man all through life, she seeks man's parteration and salvation, even forsakes man all through life, she seeks man's restoration and salvation, even after death she offers up prayers for the soul taking her authority from this very example of Her Lord, whose prayers were so omnipotent as to reach the soul after death and bring it back to its body. The prayers of the Church are likewise omnipotent and will prevail with God. Oh my friends any of you who are in sin rise and live the life of holiness. This the Catholic Church calls you to do. She is the voice of the Almighty who deeires to bless you with salvation. For remember God is a God of justice as well as a God of mercy, and if you will not heed His call of love and pity, you will be forever lost, but I pray that you will listen to His tender words of mercy and arise from your sins to erjoy a life with your holy Redeemer. In the name of the Father and the Son and of the Holy Ghoat. Amen.

## GERONIMO AND FATHER STEPHAN.

Father Stephan, the poet priest and Indian agent of the Catholic Church, has received an urgent letter from Geronimo asking him to come down to Arisona and see the poor Indians. Geronimo in his letter tells Father Stephan that he has been badly treated, and needs his aid and religious guidance. Father Stephan is a great favorite of all the Indians. He talks, sings, and dances with them. He tells them about his religion, and makes them like him. He is a middle-sged man, very polished and bright, and the Indians very polished and bright, and the Indians love him. He is a great favorite of Geronimo, and has gone to Arizona to see him.

## Safe. Sure and Painless.

What a world of meaning this statement embodies. Just what you are looking for, is it not? Putnam's Painless Corn Extractor—the great sure-pop corn cure—acts in this way. It makes no sore spots; safe, acts speedily and with certainty; sure and mildly, without inflaming the parts; painlessly. Do not be imposed upon by imitations or substitutes.

Fredericton Capital, Oct. 23.

Justin McCarthy, M. P., arrived here by the western train Thursday afternoon. He was met at Fredericton Junction by J. Meagher, E.q., presiden', and Mr. McDade, recretary of the St. Patrick's reciety, by the Rev. J. C. MacDevitt, Hon. M. Adams, Postmaster McPeake and Mr. George J. Burns. Mr. McCarthy registered at the Queen. In the evening his lecture on the Irisb question in the City Hall was attended by a large and highly representative audience. Mayor Fenety occupied the chair, and on the platform were Sir Leonard Tilley, Hon. A. G. Blair, Rev. J. C. McDevitt, Hon. James Mitchell, Hon. M. Adams, Hon. F. P. Thompson, Prof. Stockley, Mr. J. Meagner, Chief Superintendent Crocket, Ald. Sharkey, U. S. Consul Coleman and W. Wilson, M. P. P. The Mayor, in introducing the lecturer, briefly referred to his eminent public career.

carer.

Mr. McCartby spoke for nearly two hours, and held his audience intensely interested throughout. He spoke most hopefully of the future of the home rule question, prophesying that two or three years would see the realization of Ireland's

The barquet to Justin McCarthy, M. P, the distinguished Irish patriot, historiar, journalist, lecturer, and author, by the St. Patrick's Society and other friends, at the Queen Hotel on Thursday evening,

at the Queen Hotel on Thursday evening, was a most decided succes from every point of view.

Over eighty of our citizens of both political parties, embracing the clergy, the professions, merchants, the army and militia, members of the Government and Legislature, the Mayor and City Council, and the various trades and conversions. and the various trade; and comprising all creeds, were present on this memorable occasion to render honor to our illustrious

visitor.

The high reputation of the Queen in The high reputation of the Queen in the matter of banquets is known far and near; but this dinner will increase its splendid rejutation, as the meno, the arrangements, the decorations, the wait ing, everything, in fact, was simply per-

ing, everything, in fact, was simply perfect.

Near the entrance to the diulag room a table was placed which stretched across the room; near the ends, but closely connected with this two tables ran nearly the whole length of the room, there being a vacant as ace longtitudinally. These tables really formed three sides of a hollow square. At the centre of the table running across the room, with his back to the door, Justin McCarthy was seated. On his right a chair was reserved for the Rev. Father McDevitt, who was, to the general regret, absent owing to illness. Next, on the right, and in the following order were seated the Hon. Attorney General Bair; His Worship Mayor Fenety; F. B. Coleman, Esq., American Consular Agent; George F. Gr. gory, Esq., and Captain Cropley, of the Capital Immediately on Mr. McCarthy's left, Jeremiah Mesgher, E-q., President of the St. Patrick's Soc ety, was seated; and then came the following contents in the order indicated. E-q, President of the St. Patrick's Soc ety, was seated; and then came the following gentlemen in the order indicated: viz., the Hon. M. Adams, Rev. Father O'Leary, Dr. Moore, M. P. P; Willism Wilson, M. P. P.; J. Doug'as H. z-n, E. q., Reg'strar of the University; the Rev. Father Casey, Prof. Stockley, Mr. Macnutt, of the Farmer, and Maj r O'Malley.

The Vice Chairs, at the other end of the room, were occupied by Postmaster Mc-Peake at d. P. Farrell, E-q., Alms House Commissioner.

ommissioner.
The banquet began shortly after ten The banquet began shortly after ten o'cleck soon after the conclusion of Mr. McCar;y's lecture at the City Hall.

The first toast was "the Queen," which was drunk with all the honors.

Mr. Meagher, the chairman, then rose.

He confessed his embarassment at the position in which he was placed, and felt his

tion in which he was placed, and felt his inability to do justice to it, but in truly elequent larguage he proceeded to speak of the presence of the distinguished patriot, statesman, and author, whom they had assembled to honor. "When one sees something grand in nature," (continued Mr. Meagher) "the spectator is struck with awe and reverence, and irresistibly looks on in silence This is the feeling which almost over powers me. I feel that silence would be true elequence. The question of home rule is one of the greatest questions of the day. It was one over which there had been much difference of opinion, but I feel fully convinced that every one who heard Mr. Mc Carthy this night must have seen the ultimate success of home rule. We who have studied the sabject can see why this must be so, with such powerful champions as that grand old man Gladstone, and O'Brien, Sexton, and others who comprise that great phalanx of Irish patriots, as well as our distinguished guest." It was with the uthout pride inability to do justice to it, but in truly who comprise that great phalanx of Irish patriots, as well as our distinguished guest." It was with the utmost pride that he ast at the same table with this distinguished author, patriot, statesman, and historian. He felt that this feeling was fully shared in by every one present. Turning to Mr. McCarthy, in glowing words he bade that gentleman welcome, in the name of all the creeds and classes of the place. Three cheers were then proposed for Mr. McCarthy, at which the whole assemblage sprang to their feet, and gave three rousing cheers and a "tiger."

Mr. McCarthy, on rising, said the reception he had received made him feel thoroughly at home. He came to New Brunswick for the first time that afterception he had received made him feel thoroughly at home. He came to New Brunswick for the first time that afternoon, but he had been welcomed with such cordiality that he surely ought not be called a stranger. This made him feel that something brought him into affi...ity with the generous ways of our people. The sympathy manifested on this side of the Atlantic for home rule was especially gratifying to him. How, a ked Mr. McCar thy, would our people feel if they were subject to the same injustice as the people of Irelatd? They had representation in Parliament, it was true; but it was a sort of sham representation. We had 100 imembers. The British party—the (fficial party—bad 600 members. This ctitical class knew nothing about us. They were party—had 600 members. This cincial class knew nothing about us. They were even more bitter than the Ministers of the Crown. The old proverb of "equality for all" was absurd. Sydney Smith, long age, had stigmatized it as a sham representation. There was no representation where the members were thrust aside. In Parliament, they had been confronted

a ked, as I was anxious to charge the former to pic of conversation.

"Ob, I could not leave Belgium without do come over here without visiting that. No true E.glishman could come over here without visiting that may be as I trod that ground that had druk so much of our country's blood. I gather our country's blood. I gather of our country's blood. I gather our country's blood. I gather of our country's blood. I gather our country's blood. I gather our country's blood of the later of the learner of the later of the common wealth equally in sympathy with the cause of the old land they all loved so well. Mr. McCarthy then sat down amid

the most repturous applause.
Vice President Farreil was then called Vice President Farrell was then called on for a speech; and, in response, said he felt emberrassed, as the average man must feel iu speaking in the presence of such intellectual giants as were there that night; but as it was his duty to speak as Vice President, he would do so to the best of his ability. He nor no one else was there to display speaking power, but to honor the guest of the evening, a gentleman distinguished as a literary man and as a patriot. But it was more especially or savvices rendered on the other side of the water that Mr. McCarthy was especially welcome that evening. As the descendant of an Inishman it afforded him pleasure to express gratitude for what ant of an Irishman it sfforded him pleasure to express gratitude for what had been accomplished towards securing self government for Ireland. Unfortunately in the demands for justice, projudices had to be encountered; but the principle of home rule was based on justice, and the best inferests of the Empire would be served by complying with Ireland's request. The so called Union was the most fligrant in the annals of history; and the patience and submis-

of history; and the patience and submis-sion of the Irish people had won the admiration of ever lover of liberty. They had not heeded rash counsel nor broken the laws in revenge for wrongs inflicted. Every true Irishman condemned unconstitutional means being employed in order to accure justice. Irishmen (Mr. Farrell declared) had been emboldened to agitate for home rule by the liberties enjoyed by the people of Canada. He indignantly repudiated the slander that the Irish people were incapable of self government. It was well known that Ireland's sons had rendered good service to the Empire in the past on many battlefields. The granting of home rule would be the means of Ergland regaining the friendship of the Irish people. Years ago, in the heat of an election campaign, the late Judge Fisher had declared that the Government of New Brunswick was then he'd in the palm of the hund of an Irishman. Early during the next session of the House of Assembly the Irishman alluded to—the Hon. Timothy Warren Anglin—in reply challenged Judge Fisher to point to a single instance when an Irishman deserted his flag, and declared that when the honor of that flag was at stake, Lishmen were the first in the battle and the last to leave the field. Mr. Farrell concluded an elequent speech by predicting that the day was not far distant when Ireland's long lost rights would be regained, and home rule pronounced for methe Throne. Every true Irishman condemned uncon-stitutional means being employed in order regained, and home rule pronounced from the Throne. "The Executive Council of New Bruns-

wick" was the next toast. In response, Attorney General Blair observed that this might appear a singular teast in a non-political gathering; but it was no unusual occurrence for the Council to be toasted as an abstraction, and as an abstraction, on betalf of the Council he begged to return thanks for the toast. Personally he would express the pleasure experienced in maching Mr. McCarthy, who was no stranger, as his works had made him known to our people. As Mr. made him known to our people. As Mr. McCarthy was one who always spoke with fairness and impartiality towards those opposed to him, those opposed to him re-spect him as a journalist, crator, and men-Cheers were then given for Parnell and

Cheers were then given for Paraell and Gladstone.

The chairman then proposed the health of their clever and paintaking Secretary, Mr. McDade, which was replied to by Mr. McDade in his usual felicitous manner, evoking hearty applause, and the singing of 'For He's a July Good Fellow."

The Hon. M. Adams was then called on for a speech. Mr. Adams was then called on the stayed over in town some days to do for a speech. Mr. Ad ms stated that he had stayed over in town some days to do hot or to Mr. McCarthy. He (Mr. Adam) had always been a home ruler, and would be one till he died. He had seen Justin McCarthy, ard he felt that it had added ten years to his life. If he could only see Parnell he believed that he would live for ever. "God bless Justin McCarthy." Cheers and prolonged applaure.

In response to calls, speeches were made by Registrar Hazen, (who concluded by proposing the "St. Patrick's Society,") at also by Cap'ain Cropley, George Burns, Erq, and Postmaster McPeake; and the gathering broke up about 12 o'clock, with cheers for Mr. McCarthy.

In addition to the names already mentioned as being present, we noticed Alderman Sharkey, C. A. Sampson, Sccretary of the Board of School Trustees; Mr. Cliff, of the G'camer; James S. Neill, Dr. Coulthard, Principal Mullin, Prof. Belliveau, Timethy McCarthy (alluded to in Macguire's "The Irish in America,") J. H. Barry and H. V B Bridges.

During the afternoon, and just before the barquet, Mr. McCarthy hild a Reception at the Queen, at which many of our most prominent citizens were presented to Mr. McCarthy by Mr. Meaght and Mr. McPeake.

Scott's Emulsion of Pure

COD LIVER (IL WITH HYPOPHOSPHITES, Is more reliab'e as an egent in the cure of Is more reliable as an egent in the cure of Consumption, Chronic Coughs and Emaciation, than any remedy known to medical science. It is so prepared that the potency of these two most valuable pecifies is largely increased. It is also very palatable. THE CATHOLIC RECORD RICH MOND LONDON, ONTARIO. HORN P. GOFFET, M. A., LL.D., EDITO

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## Catholic Record.

Our good friend L'Etendard was, in its

LONDON, SATERDAY, NOV. 18, 1886. ZEAL WITHOUT JUDGMENT.

issue of the 1th inst., betrayed into an nexactitude and intemperance of lanlet us first see just what our contempor-ary said: "The question now most dis-cussed by the French Canadians of the United States, that which most exclu sively absorb the attention of our excel ent brethren there, and even gives them cause for legitimate anxiety, is to know whether they will be given, or left in enjoyment of, as the case may be, priests of their nationality. Who can tell with what an immense social and religiou importance this question is invested? us, it is not only a question of national influence and even existence, it is a question to know whether our brethren the United States, or at least their children, will remain French Canadians. or if they will even remain Catholics, or whether they will not rather go as have, perchance, ten millions of Irish Catholics, to swell the number of Pretestants, infide's and pagans of the great republic. In nearly every case the French Cana-dian loses his faith the moment he has ost the usage of the French language. Here is a fact demonstrated by experience. Furthermore, let it be said that generally ceases to practice his religion as soon as he cannot address himself for the practice of his religious duties to a priest who speaks ctly his mother tongue-and knows all its resources and all its delicacy from the standpoint of sentiment."

If this is not nationalism, to the exclu sion of the true spirit of Catholicism, which knows neither Jew nor Gentile, neither Greek nor barbarian, we know not what is nationalism. Not alone does L'Eten dard, in the citation above given, do, by mplication, of course, injustice to the Americau hiera chy, but makes a savage onslaught on the Irish Catholics of the United States inexcusable, if made in ignorance of the facts, scandalous if made through malice. A glance at the list of American Bishops shows that the following are of French origin :

Glorieux, A. J. ... Idaho
Leray, F. X. ... New Orleans
Macheboeut, J. P. ... Denver
Salpointe, John B. ... Santa Fe.
True, but one of these was born in

Lower Canada, but they are all as truly and legitimately French as even the editor of L'Etendard. It may in his eyes be a crime even in Frenchmen to have been born elsewhere than on the banks of the St. Lawrence. But the American people take no such narrow view of the French race. The American Bishops, clergy and people, are all anxious to do what is fair by the French Canadian people who make homes in the United States. Those who go to that country to stay cannot expect to remain French-Canadians. They must become American citizens, as very many do to their own and their adopted country's profit. We say too that in every case where circumstances permit it, the French Canadians in the United States should have priests of their own tongue and nationality. Is L'Etendard prepared to go as far in regard of the 150,000 Irish Catholics in the ecclesiastical Province of Quebec, who have but a handful of priests who know anything of their language, and a small two dozen who can speak the language perfectly Waen L'Etendard states or insinuates that anything like 10,000,000 Irish Catholics have gone over to Protestantism, intidelity or paganism, it is guilty of a perversion of truth ascribable to perlittle knowledge of Irish and American little knowledge of Irish and American history would teach our contemporary that the Irish emigration to the United States during the colonial period was mainly from Ulster and the Protestant portions of the country; that this emigration was quite large and spread over many years; that the emigration of Irish Protestants to America since the declaration of Independence has been quite considerable, and that the Park? Yer. quite considerable, and that the Park? Yes, in flux of Itish Catholics to the Were any step: taken to make the

om the last fifty years. There are, it computed, fifteen millions of Irish in is computed, fifteen millions of Irish in the United States, and the total number It is safe to say that of the fifteen millions. It is safe to say that of the fifteen millions of Irish in the American republic, between four and five millions are of Protestant origin and are to day nonatholics. Of the thirteen Catholics very nearly ten millions may be safely put down as Irish or of Irish origin. Far from us to deny that some thousands of IrishCatholics have not been lost to the faith. Such is the sad fact. But the very same may be said of the French and German Catholics of the same country. The Irish in the United States are second to no people in the world, L'Etendard to the contrary notwithstanding, in devo-tion and constancy to their holy faith. There and in Canada, in the face of many difficulties, with priests who not only could not speak their language per-fectly, but often had little of social sympathy with them, though in most cases apostolic men, they have adhered with a steadiness truly marvellous to that precious inheritance. They have likewise frequently received without question priests of every race and nationality with open arms. For them enough was and is to know that they are priests the anointed of God, to have them gladly accept their ministrations. The same, in large measure, we believe, to hold true of French Canadian Catholics.

L'Etendard cannot apparently be satisfied till the sixty million of Englishspeaking people in the United States drop the use of that barbarous tongue a id until viet armis lts own is spread from Newfoundland to Vancouver to the exclusion of every other language. We tell our contemporary very clearly that if he wish to enjoy in peace the liberties and privileges that to-day are his, he must not assail or threaten the rights of others. The Church of God is not even in Canada a French Church, or an Irish Church, or a Scotch Church. It is, here and elsewhere, the Church Cathol he is its worst enemy who would give it the narrow limits of one race or tongue.

### A DISTURBER UNMASKED.

When the so called Irish loyalist dele

ates arrived in America, their first solic-

itude was to plume themselves on an exclusive apostleship of peace, order, law and loyalty. Their friends and supporters, not to be behind such dove like leaders, likewise proclaimed themselves firm believers in Bel'astian harmony enforced in parts of Ulster by clubs. staves and stones-if not more deadly weapons. Dull divines, briefless barristers, popinjay physicians, and Orange outcasts constituted their bodyguard in London. From these, their vulgar abuse of the country, dishonored by giving them birth, drew appleuse as hearty as it was worthless. The "delegates" de ceived no Canadian citizen of approved merit or patrictism. Their purpose known and understood, their character was soon guaged and their meetings ven a wide berth. The good sense of the Canadian people has been borne out in the testimony submitted to the Royal Commission of Enquiry into the Belfast Riots of last Summer. An Irish exchange tells us that in the course of the Commission's proceedings, recently terminated, Mr. Justice Day, with his colleague, put some very unusual but quite pertinent questions to some of the witnesses. One of them, Mr. F. N. Cullen, described as Divisional Mag'strate and Assistant Inspector General, made astounding statements, not alone fully bearing out our often published views of the savage rioting which for four months disgraced Balfast, and its causes, but bringing home to Dr.Kane a responsibility ill becoming a preacher of peace and a messenger of love and loyalty. Toat part of Mr. Cullen's testimony touching on our present purpose is as follows. We give question and answer :

Don't the crowd, as a rute, make for the public houses? As a rule the rioting begins by wrecking public houses. Are you a Roman Catholic? No, I am a Protestant. I certainly think that the conduct of some clergymen and the statements made by them had a great deal to do with the noting.

Who were those clergymen you referred to? I think Dr. Kane and Dr. Hanna. Although I gave Dr. Hanna credit for his action with regard to the school trip, still I think the conduct of him and Dr. Kane, together with the newspaper, had a good deal to do with it. There was also a Mr. De Cobain who wrote letters which had a very had effect on the world. which had a very bad effect on the peo-

Did you see the reports of the stateverse ignorance, or wilful malice. A ments made by these cle gymen as to

writer of this letter amenable ? I am ORANGE RUFFIANISM

not aware.

This was written in the middle of the riots? It was that rev. gentlemen made use of language calculated to excite the passions and inflame the feelings of the

The De Cobain here referred to is one of the Orange members for Belfast, and the Dr. Kane here so prominently mentioned none other than the loyal Dr. Kane who "ranted and roared in our City Hall," the indomitable Dr Kane, who, with the ever-faithful Oronhyatekha as pilot, made painful but practical, and we trust not profiless, study of Caradoc's topography—the undaunted Dr. Kane who promised the London brethren a farewell oration, but gave our Forest City the cut direct, and went to woo the charming Clinton, and the winsome Walkerton the chivalrous Dr. Kane, who in all his speeches assailed the absent and vilified the innocent—the courageous Dr. Kane, who fled the intelligence of the great urban communities of Montreal and Quebec in Canada, Chicago, Cincinnati, and St. Paul in the United States, finally quitting the shores of America with the mystery of a vagabond and the ilence of a brigand. The evidence of aspector Cullen will, no doubt, receive attention in the report of the Commis sioners, who will, it is to be hoped, place responsibility just where it should lie, and thus demonstrate to Britain and to the world that the only source of lawlessness in Ireland is the Orarge organ zation, England's deadliest internal for

JUSTIN M'CARTHY IN THE EAST.

We have much pleasure in calling the pecial attention of our readers to the ports elsewhere published of Mr. Justin deCarthy's reception at Amherst, N. S. and Fredericton, N. B. In each of these important centres of thought and populaion the hon, member for Derry was given a welcome from representative men of all classes, creeds and parties. Leading members of the Dominion and Provincia egislatures. Premiers and ex-premiers clergymen, lawyers and physicians, sup ported by crowds of intelligent, law-abiding, determined citzens, thronged to ear Mr. Parnell's gifted lieutenant, and estify their int rest in Leland's constituional struggle for self government. Mr. McCarthy will bring home with him from these Provinces over whelming evidence of Irishmen's fitness to legislate and to gov-

LIBERTY ENLIGHTENING THE WORLD.

In the presence of one million of peo ole President Cleveland on Thursday Oct. 28th, received from the delegates of the French nation, the Bartholdi statue of Liberty, the most colossal work of the kind ever raised by the hands of man. This magnificent work of human genius stands 151 feet 2 inches high, resting on | Catholic Bishops of the Province thought a pedestal 150 feet, thus making the it an opportune time to lay the following voice of God calling them e's total height above low water 305 feet 6 inches. President Cleveland said in Council: that the people of the United States

To His Excellency the Right Honorable Lord accepted with gratitude from their

Monck, Governor General, in Council; brethren of the French republic the grand and completed work here inaugurated. He had, however, the misfortune to add that this token of the affection and consideration of the people of France demonstrates the kinship between the two republics, and conveys to Americans the assurance that in their efforts to commend to mankind the ex. cellence of a government resting upon popular will, they will have beyond the American continent a steadtast ally. There is no kinship whatever between the free republic of America and the despotic anti-christian radicalism of France. Nor has the latter any sympathy with true popular government as anderstood in America. It was Catholic act radical France which made America free, and it is to-day Catholic not radical infidel France which is America's sincerest admirer across the Atlantic. The President then indulged in a

spread eagle sentimental pagan similitude of questionable taste, concluding : tude of questionable taste, concluding:

"We will not forget that Liberty has here made her home; nor shall her chosen altar be neglected. Willing votaries will constantly keep alive its fires, and these shall gleam upon the shores of our sister Republic in the East. R. flected thence and joined with answering rays, a stream of light shall pierce the darkness of ignorance and man's oppression until Liberty enlightens the world."

No country in the world is just now nore in need of light than the so called French Republic, where there is neither liberty, truth nor justice in high places, Christianity flourish, to the horror of all good Frenchmen, who, while respecincompatible with license. The monarchical France of one hundred years ago, whatever the abuses then prevailing, was in all respects a more humane and respectable government than the infidel radicalism of to day.

RAMPANT.

Mr. Sexton's election for West Belfast vas contested by his Orange oppon-ents. Having no other ground for proing against the hou gentleman but fell bottomless in the courts of law. Mr. Sexton was, a few days after the announcement of Mr. McCarthy's triumphant return for Derry, declared duly elected for the Western Division of Belfast, and his apponents condemned to costs and humiliation. This was altogether too much for the Orange ruffians. That Belfast and Derry should be represented by a Sexton and a McCarthy was more than they could stand, and accordingly, to prove to the world their respect for British law, they assailed the court-house in the Capital of Ulster with stones torn from the pavement. Of their conduct even the Montreal Witness, so often blinded to truth, is forced to say:

truth, is forced to say:

"The Irish Unionists have been squarely defeated before the Courts, at London-derry, by the seating of Mr. Justin Mc-Carthy, and at Belfast by the seating of Mr. Sexton. Of course a riot followed the declaration of Mr. Sexton's election by the Court, and the mob stoned the Court House. In Belfast it is fashionable to show loyalty to the Queen and devotion to the Union by breaking the Queen's peace and violating the Union's laws."

to investigate the causes of Belfast's "loyal" displays in the shape of riot and under, has not yet made its report but if that report be based on the evidence submitted to the commission little doubt is there that Belfast and not Kerry will be declared in need of delicate governmental attention in the

ARE WE A PRIVILEGED COM.

MUNITY? The Mail and the Week would fain have the public at large believe that the Cath olics of this Province are, in the matter of education, a privileged community.

Is such, however, really the case? The fact is that in our boasted school system. Catholics are not in the enjoyment of equality with non-Catholics in primary, termediate or university education They are taxed and taxed again for primary schools, high schools and universities; in whose government they have practically no part, and whose system of education is not in with their conscientious convictions. They grudge not the enjoyment those educational facilities and privileges the latter may make choice of for themselves, but to the latter they strenuously deny the right of imposing on them in whole or in part a system of education outrary to their own conscientious belief, In 1866, just before confederation, the government of the day in old Canada proposed to amend the school law of Lower Canada very largely to the benefit of the Protestant minority there. The

MAY IT PLEASE YOUR EXCELLENCY:

MAY IT PLEASE YOUR FXCELLENCY:—
The undersigned, Bishops of the Province of Canada, assembled at Montreal, humbly submit to Your Excellency—
That in view of the approaching Confederation of the British Provinces, a measure is being submitted to the Legislature, having for its object to grant to the Protestant minority of Lower Canada certain rights and privileges.

The undersigned are quite willing that such a measure should become a law, and that the minority in Lower Canada should have a recognized right to watch over the education of their children. They, at the same time, beg leave to state that, in simple just ce, all rights and privileges granted to the Protestant minority of Lower Canada should be extended to the Catholic minority in Upper Canada.

Canada.

The undersigned therefore beg leave to urge upon Your Excellency the claims of the Catholic minority of Upper Canada, and pray that you would bring the matter under the serious consideration of your Council.

Montreal, 30 July, 1866.

Montreal, 30 July, 1866.
†C. F., Bishop of Tios.
†J. G., Bishop of Montreal.
†J. G., Bishop of Montreal.
†Joseph Eugene, Bishop of Ottawa,
†ALBX., Bishop of St. Boniface.
†John Farrell, Bishop of Humilton.
†ADOLPHE, Bishop of Sandwich.
†E. J., Bishop of Kingston.
†John J. Seph Lynch, Bishop of Toronto
†CHARLES, Bishop of St. Hyacinthe.

The governor in council did not believe

The governor in council did, we telieve give some consideration to this memorial, but the result was nil. The bill in tavor of the Protestant minority in Lower Canada was withdrawn to prevent the passage of a similar measure of relief for the Catholics of Upper Canada. liberty, truth nor justice in high places, but where license, rapacity, and hatred of the Protestant minority of that Province has since received a school law more liberal than the proposed measure of ting authority love that liberty which is 1866. If there is a community specially favored, privileged and protected in this country, it is that same minority; a community treated with a rigor prompted by dread and hatred, a com-

of Ontario. What we want is equality, and equality, despite Mail and Week, we will, by united action, secure. It is well that journals of this type should be made know that the Catholic Separate School system guaranteed us by the con-stitution will perish only with that constitution itself.

A NOVEMBER LESSON.

mon to a very large and appreciate con-gregation in St. Peter's Cathedral. The Bishop took for text those telling words

Bishop took for text those telling words of the Gospel (Matt. xxiv., 4251.)

Watch ye therefore; because you know not at what hour your Lord will come. But this know ye, that if the master of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. be broken open.

Wherefore be you also ready; because at what hour you know not, the Son of

wise servant, whom his lord hath set over his family, to give them meat in

eason?

Blessed is that servant, whom, when his Lord shall come, he shall find so Amen I say to you, he shall set him Amen I say to you, he shall set him over all his goods.
But if that evil servant shall say in his heart: My lord is long a coming;
And shall begin to strike his fellow-servants, and shall eat and drink with drunkards.

runkards.
The lord of that servant shall

The lord of that servant snall come in a day that he expecteth not, and in an hour that he knoweth not:

And shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

He showed the folly of delaying one's conversion expecting God to give time at the end of an ill spent life for reconciliation and forgivenness. Men did not act with this unwisdom in worldly matters. Had they an object to attain in this life, they set their hearts upon its obtention, and neither postponed nor delayed any action or course of action deemed necessary to this end. Man's chief end here below was to love God and serve Him with the view of enjoying Him hereafter. But even Christians in untold numbers forgot this purpose of their being and lived in forgetful

God and disobedience to His precepts. Yet they expected heaven. In their folly they counted on time and opportunity after a life of ain to turn to the Creator they had all along spurned and despised. They should be ever ready, for death was certain to come. If it overtook them in their sins woe unto them. Everything at this dismal season spoke of death. The falling leaf, the sighing winds, the moaning forests and the leaden, cheerless skies— all told man that he must die. He might indeed deny himself to visiting old age, but the visitor would soon force admission and remain till his friend death came to take him on whom old age's sign man. ual had been placed. The true Christian was ever ready for death. The careless Catholic, he who disregarded the church's commands, who lived in luxury and excess, he indeed feared death. All should now, however, give ear to the and to perseverence in His law and His love. Death had no terrors for the just man, for the faithful child of Holy Church, for it was for them but the opening of Heaven's portals, the end of sorrows and of trials, the beginning of

THE DECAY OF PROTESTANTISM.

ness of all his hearers.

neverending joy, which the Bishop prayed might be the lot and the happi-

How the mighty hath fallen! The proud, arrogant and aggressive Protestantism of Ontario's proud metropolis has indeed been humiliated. The socalled churches of the many turretted city have confessed failure in the effort to Christianize the masses, and recourse must be had by Protestant Toronto to a Sam Jones and a Sam Small, rude, unletterred and uncultured Georgian preachers of vigorous intellect and voluble tongue. How indeed the mighty hath fallen! The Pottses and the Wildes and the Sweatmans and the Macconells, and all that legion of fashionable lisping divines, heroes of back parlor conflicts and champions of many a tea-fight encounter, all must give way to two representatives of Georgian back-country vigor of mind, and seemingly honest hatred of sham. Self-conceited and ignorant as are Jones and Small. they are better preachers of the naturalism which Protestants mistake for religion than the regularly salaried and subsidized ministers who preach not what they themselves think, but what their congregations think, of man's duties in respect of the here and the hereafter. We give them credit for some honesty of purpose which, after all, covers a multitude of sins. But their work is not of an enduring character, and must be in consequence followed by positive infidelity, many confirmed a reaction in which some will be driven into error and vice, and not a few perhaps led into our lunatic asylums and munity ill used, especially in the matter of education, it is the Catholic minority population will show at a moment the

rough intensity of its Protestantism In 1861 there were in that city 12,135 Catholics, 14,125 Auglicans, 6,604 Presby-terians, 6,656 Methodists, 1,288 Baptists, terians, 6,656 Methodists, 1,288 Baptists, 826, Congregationalists, 167 Lutherans, 17 Quakers, 23 Bible Christians, 79 second Adventists, 117 Disciples, 41 Universalists, 165 Unitarians, and 1,663 "Protestants." In 1881, the Catholics had increased to 16,716, the Anglicans to 80,913, the Congregationalists to 2,013, the Discuples to 312, the Lutherans to 494, the Methodists to 16,183, but the Presbyterians had fallen down to 5,851, while the minor sects above mentioned freely held their own

The census of 1891, will, if we judge from the municipal figures, show an over-whelming Protestant increase in Toronto's population, and prove that city the very bulwark of Protestantism in the Canadian Dominion, if not in all North America. But is the Protestantism of Toronto a vital religious system? The preachers will, we know, point to the Sam Jones and Sam Small revival as an unmistakable manifestation of its vitality and virility. But, though more active and aggressive for the time being than the Protestantism of the great populous centres of the American republic, the Protestant-ism of Toronto has in store for it the very same fate that has fallen on the sistersystems of heterodoxy in the United States. In one of those thoughtful, convincing and masterly productions charac-teristic of his vigorous pen and stalwart brain, the learned Bishop McQ laid, in February, 1883, laid before the readers of the North American Review an admirable exposition of the decay of Protestantism. The truths set forth by Dr. McQuaid have present forcible application to Canada at this very hour. The Bishop of Rochester's figures are all powerful in their convincing, resistless strength, H3 writes: "In England and Wales, statistics of Church attendance have been gathered by secular newspapers in about 70 cities and towns. These statistics have been made in the interests of Nonconformists, as against the established church. They show that the latter is steadily decreasing, with all its advan-tages of wealth, an educated ministry, and the prestige of respectability. They also demonstrate that a majority of the people spend the Sunday elsewhere than in Church."

The Bishop then adduces some startling figures concerning the decline of American Protestantism: "Oa the 16th of April 1882, the Boston Advertiser caused a census to be taken by its reporters of attendance on divine worship at the churches in that city, obtaining the fol-lowing result: In 160 Protestant churches, 75,572 worshippers were counted; and in 36 Ca:holic churches, 49,337." The Bishop significantly adds : "Catholics do not re ceive the credit to which they are entitled. as this count was made in some instances at only one mass. A stronger spirit of faith and piety is needed to attend service at six o'clock in the morning than at ten. Besides, Boston is only at the beginning of the good work of establishing Catholic Church schoole."

Bishop M. Quaid has no greater comfort cerning the status of the sects in Philadel. phia. He says: "On a Sunday in January, 1881, counted in 131 non-Catholic churches of Philadelphia, 42,140 heads, and in 19 Catholic churches 82,653,"

The Bishop then goes on to point out

that the "accuracy of this count having been called in question, the Philadel-

phia Times sent its reporter on a Sunday

of March in the same year, who found in 56 non-Catholic churches, 19,916 attendants, and in 9 Catholic churches, 38,019. Though but a partial report, it verified the first enumeration. The 40 non-Catholic churches of New Haven showed a less number of worshippers on a Sunday in April, 1881, than its 5 Catholic churches. St. Louis gave 34,109 at 104 non Catholic churches, and 85,171 at 34 Catholic churches. A count of church attendance made by the Rochester Morning Herald, on Sunday morning. Nov. 26, 1882, gave these figures : At non-Catholic services, 10,784 were present; at the mass in 11 Catholic churcher. 18,913 worshipped, The non-Catholic attendants were distributed as follows : 1,397 were in 8 Protestant Episcopal churches; 2,633 in 11 Presbyterian, 1,271 in 5 Baptist; 1,249 in 7 Methodist Episcopal; 3,311 in 11 German Protestant; 924 in 8 miscellaneous churches. It is a n teworthy fact that the churches which maintained their own church-schools, the Catholic and German Protestant, had the largest attendance at church services. In Baltimore a secular paper adopted another plan on which to form an estimate of the religion or irreligion among its people. It gathered statistics of church membership. It consulted the latest official documents and submitted the figures to the inspection and correction of prominent clergymen. The totels gave 177,689 in a population of 340,000, distributed as follows: 110,000 Catholice; 28,642 Methodists, of 10 d.fferent secte; 11,474 Luterans; 8,561 Episcopal, Protestante: 6,887 Baptiste; 4,995 Pres of three subdivisions; 4,109 of the Re formed church; 1,003 Friends; 2,010 scattered among seven other denomina-

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Concerning New York and Brooklyn the Bishop takes from the New York Times, a paper never friendly to Catho-licism, some startling information on which he bases the following:

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The non Catholic population of New York City in 1882 is estimated at 800, 000. The total membership of all the non-Catholic churches, including Synagogues and miscellaneous, was 97,497. Brooklyn held its own much better, for the catholic population of the catholic population. out of an estimated non-Catholic popu-lation of 390,000, it had 69,000 church lation of 390,000, it had 69,000 church members. A comparison is made between 1845 and 1882, showing that while the population of New York has increased in that period over 300 per cent., the percentage of increase in church membership has been startlingly small. When the Rev. Dr. Curry, of the Methodists, was called on by a reporter of the New York Star, he admitted the lesson of the figures, but acknowledged his inability to explain the falling off of Methodizm. A brother Methodist preacher gave as his solution of the problem that "Education, culture, and refinement have killed them (Methodist preachers) as preachers of the gospel." Rev. Dr. Hall is hopeful, in spite of empty pews in other churches than his own, but does not believe in spasmodic efforts and revivals, and calls for organized congregational labor. Rev. Dr. MacArthur, Baptist, says: "While things are not so bad as some pastors think, they are bad enough." they are bad enough."

Not satisfied with a mere exposition

of the decay of Protestantism, Bishop McQuaid gives a lucid summary of the causes thereof. As these causes are in full operation in Canadian Protestantism, we invite the attention of the readers to their enumeration. We give them in the Bishop of Rochester's own order: (1) the dissensions among Protestants with regard to vital truths : (2) the malignant acerbity with which Protestantism has assailed the Catholic church, her doctrines, her practices and her ministers (3) the taking away of all authority from its ministers by the radical principle of Protestantism, to wit, the so-called right of private judgment: (4) the practical exclusion of the poor from Protest ant temples: (5) the impossibility of providing churches with ministers educated up to the standard required by Americans at the inadequate compensa tion offered: (6) the quick surrender by the preachers of doctrinal points at the demand of secularists, on the plea of science. (7) the expansion and growth of secret societies with min isters as chaplains or high priests, many

there finding a substitute for the church All these causes of decay are untiringly at work undermining Canadian Protestantism, which, despite revivals and revivalists, is doomed to the inanity and decay that have fallen on the Ameri can sectaries. The church Catholic, on the other hand, is in both counties full

of life, vigor and premise. Whatever falling off in numbers, says Bishop McQuaid, may be among members of the Caiholic Church in some countries. it is accounted for by their neglect to listen to the Church when she condemns secret societies by the evil influence of political state oppression, and by the sinking of religious truths when conflictlosses there are compensating gains in other quarters. In her creed, government, and ministry, she is as strong today as ever in the past, though the helping hand of ruling powers is greatly weakened, or altogether withdrawn.

PERSONAL.

The nineteenth anniversary of the consecration of His Lordship the Bishop of London was celebrated by Pontifical High Mass on Wednesday morning. The respect and veneration entertained for His Lordship were shown in the unusuallylarge attendance of the faithful. His Lordship afterwards entertained the Bishops of the Province and the valiting clergy at dinner in the Palace.

THE SCHOOL QUESTION. As a cover and preparation for injustice to the Catholic minority in this Province the organs of intolerance tell their readers that we are too highly favored and privileged in educational and other matters. No more audacious falsehood could be uttered. The true position of the Catholics of Ontario in the matter of education will, we are happy to inform our readers, be shown in a series of letters to be addressed, by permission, to the Right Rev. Bishop Cleary of Kingston, and published in these columns before appearing in a more permanent form.

MICHAEL DAVITT.

We bespeak for Michael Davitt a hearty welcome to Canada. As a patriot, orator, writer and statesman, he has achieved s distinction that belongs to genius, and by all these titles is he sure to be right royally received by the Canadian people of every creed, class and origin. Michael Davitt has struggled and suffered for Ireland, as has no Irish leader since the days of the immortal Emmett, whose epitaph he will soon write in letters of gold on the pedestal of Irish liberty. In Canada Mr. Davits will find the masses as sound and solid for Home Rule as in any part of the Amertions. The ditor remarks that religious indifference is chiefly found among the large Evangelical churches of the native

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One of the crying evils of French politics is that statesmen worthy the name never get time or opportunity to reduce their principles to practice. They are rarely invested with the honours and responsibilities of office till they have reached that period of life when ambition has ceased to fill the soul and nerve the neart to great deeds. They are, in fact, old men, with all the reluctance of age to face hostility, bitterness, and humiliation, when placed in positions of national trust. Once in office, their hesitancy either soon degenerates into weakness or is mistaken for incapacity, and they lose public confidence and sometimes public respect. France suffers because she has no real training school for statesmen. Her legislature is not this, but a sort of shifting camping ground for unprincipled, sneering theorists, "sophists, economists and calculators."

Under the heading, "Wasted Strength," Le Gaulois says that the Duc De Cazes is one of the most striking examples of wasted strength ever since governments, whether republican or monarchical, have been formed upon the model of the French revolution, as manipulated by Napolean I. Of the twelve ministers of foreign affairs of the third republic, he it is who rendered most signal service to his country, he it is who prevented war with Germany in 1875, at the moment when Germany and her army were in the highest ardor of self-confidence, and the Field Marshal Von Moltke Prince Bumarck and Emperor William at the very apex of their strength. Now this statesman, who belonged by birth and association to the world of politics, prudent, adroit, well informed, miable, yielding and conciliatory, whom nothing either surprised or could force to a surrender of principle, knowing men and thoroughly versed in the art of using them—this statesman, who had every ecasion to become well acquainted with the administration of public affairs, who had had every opportunity and qualification for a long and useful public career, held the reins of power only from Nov. 26th, 1873, to Nov. 23rd, 1877. He could not be anything under the second republic nor under the second empire, nor under the government of national defence, nor under the quasi-monarchial rule of M. Thiers, nor even under the presidency of M. Grevy, because he did not renounce the monarchy under which he

had achieved his first successes. Under Napoleonic centralization, which is the system of the present republic, as it was that of the first and second empires, of the restoration, and of the monarchy of July as well as of the second republic with the new and improved means of communication which makes the enforcement of this centralization as easy as it is absolute, the public functionaries are but clerks, the creatures of ministers; so that to render signal service to the state, it is almost necessary to be a minister. This necessity distracts minds and blinds ambitions. The ministers themselves are between two fires, the Chief Magistheir own opinion opposing interests. Held responsible even for the officials placed at the very bottom of the civil hierarchical ladder, they spend themselves in a thousand intrigues, a thou sand details, and are forced to bear a thousand reponsibilities in which they should have neither hand nor part. The consequence is that their influence is destroyed by difficulties which either a colonel or a sub prefect should adjudicate upon, before they can perform any really ministerial act.

This centralization is so convenient for the various parties, that each in turn seizes on the power it confers, entrenches itself behind its bulwarks, there finds food, raiment and repose, turns the opportunities it offers to profit, and not only makes fortunes, but visits upon others the annoyances that had been visited on itself. Public interests occupy only their spare moments. Each party has had before getting into office to bear with so many persecutions and overcome so many trials that once in office it gratifies passion and forgets

country. Things are so muddled in France that instead of its politicians being divided into two great parties, Conservatives and Progressists, as in every other country in Europe governed after the constitutional method, the country is cut up into his torical parties. Every new governmen-tal crisis adds to the political museum a new party, which impatiently awaits an occasion to fall upon the citadel which holds the prey it so ardently covets. Then there is a monarchical party, a Catholic party, a Bonapartist party, a Repub lican party, a Socialist party, and a Communistic party, besides a number of others insignificant in strength. Besides each of these parties has it conservative and its advanced wing, as if it were the whole country in itself. It thus happens that the Conservatives of any one party, when in office, have opposed to them not only the Progressists of their own party, and the advanced wings of all the others,

lifficult ministries of one and the same a distance all the other p.litical portion of the population is the butt for hostility which becomes more and more general as the generation which matter of course, French governments have striven to liberalize, renew and strengthen themselves as they remarked this dreaded disparition. Napoleon III. in 1870 made an appeal to M. Emile Ollivier, as Louis Paillip had in 1848 made to M. Odillon Barrot. The third republic, however, is closing its ranks more and more stringently, not alone against its extreme left, but against that portion of its own body which sympathizes with the monarchical opposition, to whom 300 000 votes more would have given a majority at the election of O: tober. 1885. In other words, the republic has assumed an attitude of unconcealed hostility to the rest of the country. In round numbers 300,000 votes in 10,000. 000 millions of electors, divided between 36,000 communal divisions, would make a little less than nine votes for each such division. The republic therefore relies for support on a majority of nine votes for each commune. Behold here a popular government! Behold here a strong government! Behold here an indestructible government! But as the Republican wing, which has close affinity with the monarchical party, obtained itself more than 300,000 votes, and as its representatives, Jules Simon, Leon Say, Ribot and others keep as much aloof from the radicals even as do the nonarchists, from whom they are separated by a word only, the majority of tive. Wherefore the republic in this year of grace 1886 is actually sustained by a minority of the French nation.

Such a system has first for effect the making of ministers the mere transient guests of official departments, giving the various administrations an incoherent and ridiculous mien. The Duc De Cazes has spent a longer time in office than any other minister of the present republic. Of the second empire M. Rouher was the minister who for the longest period held office. distinction belonged to M. Guizot. The two last mentioned statesmen's periods of official life are the longest of the century in France. English, Belgian, Russian, German, Italian and Spanish ministers have been much longer in office than the Duc de Cazes. We need but mention Mr. Gladstone, Lord Beaconsfield. M. Frere Orban, M. Malou, Prince Bismarck, Von Beust, Prince Gortchakoff, Bratiano, and Cavour Canovas and Depretis have probably had longer terms of office than either Rouher r Guizot. There are two men\_M Thiers and M. Gambetta-often looked upon as founders of a republic already nore than once founded. M. Thiers for fifty years one of the most important men in Europe, spent but seven years in office either as head of the state or as minister. During twelve years of its third republic's existence Gambetts, its idol, enjoyed but seven months of its official sweets. True, he allowed himself to be guided by the council of M. Rac. The latter has so well advised the opportunists that they have re established the scrutin de liste. to regenerate the republic and the country through a mode of electoral ranchise not based on the choice of the most deserving, but of the least object. ionable candidates, and therefore calcu ated to result in a debasement of the egislature chosen by its operations. So well indeed did M. Rac guide the republicans by his counsel, that the elections of October, 1885, went against him, against them, and against the republic. Another result of the system of administration now prevailing in France is that no Frenchman can ever in the lowest of governmental functions do his duty properly to the country unless he belong to the party in power, and to the particu-lar faction of that party which happens to be in the ascendant. The republic excludes not alone monarchists, but also those men, and their number is legion whom the revolutions which occur every fifteen or twenty years have made scep tical or distrustful-and whose ideas are of the class known as Liberal Conservative, and who, without being monarchists, do not careto call themselves republicans The republic requires of its agents to be first of all republicans without regard to capability. You may indeed be a citizen of irreproachable character, a man of work, of knowledge, talent, experience,

decision and courage, but if you belong

not to the ruling faction you count for nothing. You may indeed consider your-

self happy if the government receive your

name of a prince or of a government. It service. The spirit of party, which at first is thus also in the case of the various repels, finally wins him over to its ranks. radical factions. As a result of all this, a He becomes melancholy, bitter and malig-French administration is something very nant, losing the fluest qualities of the narrow and very fragile, or, to speak with xact historical truth, the various French | preciates under the prevalence of this governments of this century are but false system. He ends by an irreconcilable and unreasoning opposition, abandregime. Every government, keeping oned only when his party reaches the goal of office, and then he is too old to be of parties—that is to say, a notable any service. Office in France is attained either too soon or too late, hardly ever at the right time, and almost always without preparation. The Duc established it disappears. Hence, as a de Broglie was a statesman of high culture, and very fine talent, but even he did not till his fiftieth year get a seat in the Legislature, nor become a minister till three years later, without in the meantime having had any experience in the control of public affairs and the management of man. The spirit of ostracism does not quail even before the army, where every dictate of patriotism would command a close combination of forces. In case of war, there is but one general who would be able to enforce authority and maintain unity of action, the Duc d'Aumale. The most intensely republican officers recognize the fact. But the republic has erased the name of this Prince from the army lists, and amid the plaudits of the foes of France driven him into exile. Generals Mirabel, Schmidt, de Gallifet, Du Barail Bourbaki and others of the most skilful are to day in disgrace only because the republic of the moment finds that they are not radical enough. As if it were essentially necessary to be an extreme republican to command an army or defeat an enemy! No government of the century having met with a more powertul or numerous opposition, the third republic has more than any other ostricized French citizens. Its adherents are more narrow and exclusive, its functionaries, feeling themselves as it were in an enemy's country, receive no one, and are received by no one, their houses

> men in former times. Foreign nations in like manner refuse to recognise with respect the France of to day, fallen into decadence and ruled by a handful of barbarbians, France has, however, a multitude of distinguished citizens, but these men are in opposition and await office to serve their country. Time alone, it may be, will destroy this regime, which, despite every effort is already in decadence, dissolve the historical factions, and lead men's minds into their two natural channels—the one conservative, the other progressive. If any man could hasten the work of time and achieve this great deed, he would take rank among the illustrious men of French history. He would put a term to these revolutions which are but the pronunciamentos of each succeeding generation in quest of officer and found a system of an enduring character, relying for its administrative strength, now on the right, then on the left, as in all constitutionally governed

being as much avoided as those of hang-

countries of the west. But France would be indebted to him man could serve his country without rising in revolt, and all could attain power in the very plenitude of their strength. The French mind, which spends its forces in divisions, would then recover its strength and clearness. Divided by less threatening barriers, French citizens would combat each other with less bitterness, and France cease to be the country of discord. Peace would then reign within its borders, and all the forces of the nation be employed for the union, prosperity and lory of France, and no longer wasted and dissipated in profitless discussions, distractions and divisions.

## CONVERTED TO HOME RULE,

The Protestant "Church of Ireland" has ot been of late distinguished for the ossession of men of virile and command. ng intellectual force. It does seem, how ever, that it has in Dr. Gregg, Bishop of Cork, an honest man. He is credited with lately addressing his clergy in these

"Every interest languishes, every business is depressed; carelessness, neglect and despair seem to be settling upon the peo-ple. I exhort you not to allow prejudice to prevent the acceptance of any just change likely to benefit Ireland." The bishop's language has, we are told, caused a sensation, and the Nationalitis claim that he has been converted to Home Rule.

## JUSTIN MCCARTHY IN HALIFAX.

The celebrated Irish writer and statesman was in Nova Scotia's capital the recipient of a very hearty and enthusiastic welcome. At his lecture the Hon. Mr. Fielding, Premier of the Province, presided, and Archbishop O'Brien took advantage of Mr. McCarthy's visit to denounce the attempts made by at least one unscrupulous journal to sow the seeds of religious discord in this youthful Dominion. Nova Scotia, through its legislature, was one of the first of the great political communities on this side | Father Whitney, who filled the interim of the Atlantic to pronounce unmistak— here between Father Allain's departure taxes without persecuting you. Thus, if

A WEAKNESS OF FRENCH STATES but the conservatives of other parties, a man have a taste for public affairs he ably for Home Rule, and in cordial and from which they are divided only by the prescribed from internal administrative emphatic endorsation of Mr. Gladstone's

A HOWL FROM THE WILDERNESS.

From away north, out of the forest primeval, there comes a howl from the Orange organ of the tromontane rapscallions of Victoria, Muskoka and the country beyond, worthy heirs of the old times rakehells who gloried in the murder of Papists and the sack and plunder of Papist homes and churches. This dowdy representative of backwoods' ournalism, to wit, the Victoria Warder favors its readers in its issue of Oct 29th with this ribald blast :

"We print the following extract from of St. Michael's College, Toronto, to the faithful through the province. Our readers will kindly note the great inducements offered. What is the use of fooling away time and money in getting religion or in keeping up churches, when for the small sum of two dollars a fellow can get his praying done for fifty years?
But Father Brennan is not up to Bishop
Walsh, of London, who, we believe,
offered absolution for all past as well as

offered absolution for all past as well as future sins, to any one investing in his Big Lottery a few years ago.

"But seriously, it is disgraceful that people should be humbugged by such mountebank performances as these Lotteries. They are contrary to law and should be put down. It is the duty of Mr. Mowat to do so; but then this Lottery is one right in Caranto under the tery is one right in Foronto under the nose of Prime Minister Lynch and his servants, the supposed Ontario government, hence not a word must be uttered."

The sneer at the appeal of Father Brennan and the lie in reference to Bishop Walsh are beneath contempt, coming as they do from a heart that has long since parted from decency and truth, and a brain, the troubled seat of petty spiteful malevolence, and of every ugliness. The man of the Warder is solicitous for the observance of the law of the land, but he himself grossly violates that law by libelling two Catholic bishops and misrepresenting a Catholic priest. What cares he for the law when Papist priests and bishops have to be struck with assassin like treachery. The putrescent slush that this journalistic nudlark feeds to his readers is just what they need and relish. Let him then spatter and splash and drabble away. His every motion adds to the dense coating of slime which makes his presence odious to all good citizens. It was Quintus Curtius Rufus who left the world the aphorism which the mention of the Warler, worthy representative in Canada of Shankhill lane ferocity recalls, canis timisnankhill lane leffocity recalls, constraint dus vehementius latrat quam mordet. Acowardly our barks more fiercely than it bites; and Plautus declared in his epigrammatic way: "I count him lost who is lost to shame." We know that it is unjust to these great men of old to place their names in such proximity to that of a hyens-like journative that reveals in death and destruction ist that revels in death and destruction. But their apophthegms best express our opinions of the enemies of our country's

## ROOK NOTICES.

The Life and Labors of Most Rev John Joseph Lynch, D. D., Cong. Miss., first Archbislop of Toronto. By H. C. McKeown. James A. Sadlier. Mon-

McKeown. James A. Sadlier, Mon-and Toronto: 1886.

This interesting work of contempor-aneous history is sure to command a wide circulation. Archbishop Lynch's name is a household word throughout Canada, and every Catholic must be desirous of having the narrative of his life in permanent form. The volume before us reflects much credit on author

before us reflects much credit on author and publisher.

The Spirit of the Age. By Jos. K.

Foran, LL. B. Beautifully bound in cloth, 60 cents. Cheap Edition, paper cover, 30 cents. D. & J. Sadlier & Co., Montreal.

This is a very timely, readable, and treful cartifulty at Cardina Cartifulties to Cardina Cartifulties Cardina Cardina

useful contribution to Canadian Catholic literature. Mr. Foran writes with clear-ness, vigor, fluency and persuasiveness. This book ought to find a place in every household library in the land.

## FROM UXBRIDGE.

DEAR EDITOR.—Noticing in your issue of the 30th ult. a letter from Uxbridge, narrating the ups and downs of this parish for some years past, and eulogizing more particularly the successful work of our late pastor, Rev. Father Allain, whose departure for Merriton was made whose departure for Merriton was made the occasion of addresses of regret and presentations from his friends, and agree-ing with the writer thereof, M. J. Metone, that your estimable paper is the best medium for Catholics to sympathize or rejoice with each other in losses or joys and benefits. I venture to inform the readers of the Record that the Uxbridge people are again to be considered for-tunate in having a pastor whom they are sure to hke, and by whose active example they are certain to benefit. Rev. Father Keane has been appointed

Rev. Father Keane has been appointed to the charge of this scattered parish and heartily welcomed. Before leaving Toronto Gore, his former station, he was presented by his parishioners there with a purse of \$122, and by the children of the separate school with a handsome easy chair. Each presentation was accompanied by an address, attesting the zeal, integrity and uniform kindness of Father Keane, expressing a deep respect for him and general regret at his departure. A lorg account of the presentations appeared in the Irish Canadian of Nov. 4, and it was partly because I saw no report of them in your paper that I undertook to communicate the occurrence.

Father Whitney, who filled the interim

and our present paster's arrival, is the latter gentleman's successor at the Gore.

Father Keane was warmly received here last week; the lady parishioners of the town contributed towards furnishing the house, and he is now settled in our midst, with every prospect of being deservedly liked and respected by all the Catholics of the parish, among whom I trust unity will always prevail.

Thanking you for space occupied, I remain,

Uxbridge, Nov. 6, 1886. and our present paster's arrival, is the

### Address and Presentation.

On Wednesday evening, the 27th of October, a committee from St. Patrick's Church, Toronto Gore, waited on Father Keane at his residence, and presented him with a purse of \$122 and the following address : \_\_\_ To the Rev. P. J. Keane:

To the Rev. P. J. Keane:

Rev. Father—We approach you with an expression of that respect which we have always entertained for you. Believe us sincere, Rev. and dear sir when we say that your uniform kindness and courtesy, your amiable disposition and unbending integrity, your fervent zeal, self sacrificing assiduity and prompt attendance to us upon all occasions, have won our admiration and endeared you to us all, leaving on our minds a lasting won our admiration and endeared you to us all, leaving on our minds a lasting impression that will not be easily forgotten. With resignation we submit to the change made by his Grace the Archbishop, which deprives us of you, and fills us with grief and deep-felt regret.

fills us with grief and deep felt regret.

It is always a pleasure to render honor when honor is due; and believe us that

when honor is due; and believe us that we are not exaggerating in our words, when we say that you have earned the reward of merit, which we trust will stand to your credit hereafter.

On behalf of the people of Toronto Gore, we ask your acceptance of this humble present, this small tribute of our love and gratitude, with our best wishes for your temporal and spiritual We pray God to assist you in your new field of labor, and that U

field of labor, and that He may grant you continued good health, and may his bles-

sing attend you in your future home.

We are, on behalf of the congregation of St. Patrick's your faithful children in JAMES GREADY, GEORGE GOBEL, THOMAS BYRNS, JOHN O'DONNELL

THOMAS BYRNS,
JOHN O'DONNELL.

Father Keane, though somewhat surprised by this affectionate act of kindness, replied in the following words:

My dear friends, I assure you I can scarcely find words adequate to express or give utterance to the sentiment and feelings of gratitude which at this moment pervade my heart, not merely on account of the edityment of many happy days while laboring amongst you, but also on account of this exceeding act of kindness, which forces me to give expression to the deepeat feelings of my heart. I confess, gentlemen, I have not merited such friendly tokens of kindness as you have shown and manifested to me, not only in words, but in acts; and although my duties were not onerous, yet nothing have I done that I did not consider the imperative duty of every Priest to whom the care of souls is intrusted. Nothing have I done during my period amongst you that could merit this kind consideration, this warm and affectionate mark and token of your respect and esteem.

As your beaucyclet hear's would not

As your benevoient hear's would not be content unless they gave a convincing and decided proof of their friendship and sincerity, I accept with gratitude the pre-sent you have associated with your ad-

dress.
I am satisfied that you will find Father Whitney a pastor both quainfied and willing to discharge his duties towards you.

After reading the list of names of subscribers, Father Keane addressed them again in the following words:

The list, my dear triends, I will pre-serve and hold dear during life, as it will afford me great pleasure and cause me great happiness to look back with fond recollection of my missionary labors, and recall to mind when length of years shall come on me in the service of the Lord, the happy days of my ministry, when I had no care but you, no study but your interest, no anxiety but your advancement; and since I can do nothing more for these dear people whose names I see before me than pray for them, I trust I shall never be unmindful of them in my unworthy

prayers.
The following address was presented on behalf of the pupils of the Separate School:

School:

Dear and Reverend Father Keans—We hear with deep regret that you are going to leave us. We can hardly realize that your smile will no longer brighten nor your voice be heard cheering us on in our daily duties.

We have grown up under your fostering care, and your hands have poured the waters of baptism over many of our heads. But before you go, derr father, accept this chair from your children as a token of gratitude for the many kindnesses we have received from you. We wish you every success in your new parish, and when this life ends may you hear the sentence from our Divine Lord's lips: "Well done, thou good and fatthful servant; enter thou into the joys prepared for you," is the prayer of the prepared for you," is the prayer of the Catholic children of the Gore on the departure of their priest.

Signed on behalf of the Separate School children, NORAH O'DONNELL,

BRIDGET O'DONNELL, ANNIE MADIGAN, MAGGIE BYRNES,

LILLY CASSIN.

To this Father Keane replied briefly

To this Father Keane replied briefly as follows:

My dear children of the Separate School, Tovonto Gore, you have surprised me so much that I cannot give utterance to the feelings of my heart, not on account of the many happy days I spent amongst you, but on account of this act of kindness, which touches me deeply. I accept this present as a memento, and will ever remember my beloved children in the Adorable Sacrifice of the Altar.

Earth is our workhouse, and heaven is, or should be, our storehouse. Our chief business here is to lay up treasures there.

Like the flower that softly closes, Ere its stammer day is peased, As the sinking gale reposes Thou has midly suck to rest.

Who wou'd break thy allent slumber In the grave so accred awest? There no cartbly cares shall or mber There no storm of passion beat.

While with breed inc hearts we're twining Memory's garland to thy worth, While affection is resigning You from this decaptive earth,

He po unfolds her eagle pinions, Faith exalts her piereins es e. Locking o'er the grave's de minions To a home tes oud the sky.

Port Colborne, Ont., Wellend Co.

toral division were returned nulla bona, a clear case of wide-pread destitution, necessitating "extraordinary concessions," is established.

Carlow.

Carlow, a few years ago, lay so helpless under the Tory heel, that typical landlords, like Bruen and Kavanagh, could get themselves returned at election after election without opposition. But the fight begun by Father Ryan, of St. Mullins, before 1880, has since been carried on so well at each revision sessions, that all heart has been taken out of the Unionists of the county. This year they threw up the

three years a pricate characteristic on so well at each revision sessions, that all heart has been taken out of the Unionists of the county. This year they threw up the sponge. No agent appeared for them in the revision court, the lan lords apparently of jecting to throw away money use lessly. The Nationalist, therefore have had everything their own way. We rejoice over this complete emaciation of the gallant county.

The evictions still continue in the county Kilkenny.

The evictions of the sway that the several ball from the county clark and the county clark and the county clark and the properties of the same and from the county clark and the coun their homes by the bail. In. The land in this district is covered with fusce with control to the control of the control of the control of the control of the question for the tenants to make the rich out of it, even if they had been favored with mre properporous times. The purchase money amounts to residually over a period of forty into out of it, even if they had been favored with mre properporous times. The purchase money amounts to residually over a period of the tenants of it is as always that it has given better attacking over a period of forty into out of it, even if they had been favored with mre properporous times. The purchase money amounts to required possession of it is through mental to make the Government valuation £73 & and the Government valuation £73 & and the Government valuation; taking into account the has been anything but humans town of arrears forgiven by the land nord, it would be fifteen years' purchase. The purchase is 161 years on the Government valuation; taking into account the ment valuation; taking into account the sunder the control of District Impactor Morrell, evided the Willows, of male of the purchase of their bounder his sway. On Oct. 9, the unb.

A Radical Change.

A lady writes: "I was enabled to remove the ment and the remove the owns, root and branch, by the sum of Cork. It appeared that the farm had been held under a bill of sale by James Dooley, of New Res, and have a respectations. It was all who the medicine to all who are troubled with indigestion. It tried a saving that the results are certainly beyond the remove that the save ment of the tenants to of its through many particular the remove the ment of the tenants to of the remove the corns, required to cures."

A Radical Change.

A Radical Change.

A lady writes: "I was enabled to remove the ment is recombined to cures."

A lady writes: "I was enabled to remove the ment of the tenant was liable for the ment of the tenants

Brigade evicted Denis Brephy, of Romin-eney, near Windgap.

Queen's County.

The Mary borough National Leaguers have ordered their treasurer to forward five pounds to the Evicted Tenasts' Fund, pledging the medives to send forward fur-ther contributions should they be required. The resolution was proposed by Father Phelan, P. P., Chattman of the Mary-borough Branch, and passed without dis-cussion.

Cork,

Mr. T. C. Walth, who contested North Crk, in 1885, in opposition to Mr. J. C. Flynn, has intimated his intention of publishing, in mediately, a prophlet, making startling revelations of the outrage manufacturing of the L. L. P. U. He asserts that he will prove from letters and other documents in his possession that a system of crime manufacturing has been going on for some time past to an extent that the public have but little idea of. Several prominent members of "the great brigade of lion" will, it is said, he implicated.

Figure 2016 her preparation of the public have but little idea of the content of the part of the problem of the

Limerick. Lord Liemore has voluntarily offered to his Fohenagh, county Limerick, tenantry an abatement of 25 per cent. on the judi-

an abatement of 25 per cent. on the judicial rents.

Rev. Patrick Magner, C. C., son of Mr.

J. P. Magner, Tallyho, late Catholic Curate of Maheracleone, dicesse of Clogher, died at Askeaton on Oct. 15th. Deceased was 28 years old, and had been nearly three years a right.

three years a priest.

Clare.

Little and Lively

Little and Lively.

The times change and we change with them. Hardly larger than mustad seeds but composed of highly concentrated vegetable extracts, Dr. Pierce's "Pleasant Purgative Pellets" have caused the old style, large drastic, cathartic pills to be abandor ef by all sensible people. The little sugar-coated Pellets are a sure cure for constipation; for persons of sedentry habits they are invaluable. They are little and lively, pleasant and safe.

The Scourge of America.

The Scourge of America. The one terrible blight of our country is scrofula—from impure blood—it causes consumption and many wasting, lingering and fatal diseases. Burdock Blood Bitters cures scrofula if taken in time.

THERE ARE CHEAP PANACEAS for various THERE ARE CHEAP PANACEAS for various human allments continually cropping up. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure has no affinity with any of these. Unlike them, the article is derived from the purest sources, is prepared with the utmost chemical exill, and is a genuine remedy and not a palliative for Billiousness, Constipction, Kidney troubles, impurity of the blood, and female complaints.

A . Wide Range

A wide range of painful affections may be met with Hagyard's Yellow Oil. James M. Lawson, of Woodville, Ont., speaks of it in high terms for rheumatism, lame back, sprains and many painful complaints too numerous to mention. It is used internally or externally.

ally or externally.

Mr. R. C. Winlow, Toronto, writes:
"Northrop & Lyman's Vegetable Discovery is a valuable medicine to all who are troubled with indigestion. I tried a bottle of it after suffering for some ten years, and the results are certainly beyond my expectations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from that sensation, which every dyspeptic well knows, of unpleasant fulness after etch meal."

A Radical Change.

A lady writes: "I was enabled to re-

We translate from the Freech of the saintly Curs & Ars the following charming little discourse on the Christian priest-

statem and to free a new election, with a perfectly subline inc fiference to the stoling which it may be expected to cause in the precent excited state of popular feeling in Belfast. Mr. Haslett can be congratulated on the lotty temper which take no note of small considerations like house-wrecking and blood-spilling in the streets of the "law-and-order" town which has him for a municipal legislator.

Tipperary.

The Rev. Cotnelius O'Brien, P. P. Lorths and Dorths, Tipperary, died on Oct. 13th. He was 46 years Pastor of the parish, and only wanted 12 months to complete the 60th year of his ministry.

Tyrone.

The name of a woman has been placed upon the register of electors in North Tyrone. Bhe is a Nationalist. In North Tyrone. Bhe is a Nationalist. In North Tyrone the Nationalists are a match for all coners after the present revision, being certain of at least three hundred of a majority, notwithstanding the zeal of Coroner McCres on behalf of the Tories. This person, by the way, is a tenant fa mer, and the sen of one who was an evictor and a trabbler in the black '47. He stood for the coronership, as an advanced Liberal sgainst slandlords' nominee, and won the position very largely by the sid of the Catholic and Nationalist vote. New he same to regard himself in the light of a landlords' whipper in.

In North Fermansgh.

In North Fermansgh.

In North Fermansgh the Nationalist vote. New he same to regard himself in the light of a landlords' whipper in.

Per mansgh.

In North Fermansgh the Nationalist vote. New he same to regard himself in the light of a landlords' whipper in.

Per mansgh.

In North Fermansgh the Nationalist vote himself in the light of a landlords' whipper in.

Per mansge the north of the franchise it was the pricet, to cheat a sub-tunant out of the franchise, it was could a mand peace to it? Once more, the pricet, to cheat a sub-tunant out of the franchise, it was could a way the pricet. And fithis soul should die, who raises it to life—who restores the pricet of the country of the pricet. Th

tion of the law is affered to retain the Commission of the Peace.

Cavan.

The death is announced in Cavan, of the Rev. Father Lynch, lately P. P. of Dunlep, Iowa, a generous, large hearted, and patriotic Irishmen and good priest.

Derry.

The Perry revision being over, the two parties are counting up. The Nationalists, by a committee of recruitry having carefully gone into the lists as revised, report that they have increased their strength considerably, and that taking the last election as a test of political opiniona, the seat can be carried on the revised rightry against a Unionist candidate by a substantial majority.

District Inspector Murphy, at Woodford and Portumna would be in great deficulty, but that Major Hamilton, of the Property

Dr. W. W. GRAY, Cave Spring, Ga, says: 'I have given it in several cases of babitual sick headache, with perfect suc

Catarrh, Catarrhal Deafness, and Hay A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has the result is that a simple remedy has been formulated whereby catarrh, externhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent, of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messra. A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American. p.—Scientific American.

The people of this country have spoken.
They declare by their patronage of Dr.
Thomas' Eelectric Oil, that they believe it
to be an article of genuine merit adapted
to the cure of rheumatism, as well as retieves the pains of fractures and dislocations, external injuries, corns, bunions,
piles, and other maladies.

Try it.

Two of the most troublesome complaints to relieve are asthma and whooping cough, but Hagyard's Pectoral Balsam seldom fails, either in these, or other prevailing throat and lung troubles. All dealers in medicine have this remedy for sale.

medicine have this remedy for sale,

D. Sullivan, Malcolm, Ontario, writes:
"I have been selling Dr. Thomas' Edectric
Oil for some years, and have no hesitation
in saying that it has given better satisfaction than any other medicine I have ever
sold. I consider it the only patent medicine that cures more than it is recommended to cure."

# Constipation

Causes, directly or indirectly, fully one-half the sufferings which afflict mankind. It is usually induced by inactivity of the liver, and may be cured by the use of Ayer's Pills. C. A. Schomerus, Great Bend, Kansas, writes: "I have used Ayer's Pills for Costiveness, with the most beneficial results." J. Windholm, Newark, N. J., writes: "Ayer's Pills cured me of chronic Constipation." Martin Koch, Huntington, Ind., writes: "Last year I suffered much from Billousness

## And Headache

After using one box of Ayer's Pills I was quite well." C. F. Hopkins, Nevada City, Mo., writes: "I have used Ayer's Pills, and think they are the best in the world. They have cured me of Sick Headache and Neuralgia." W. L. Page, Richmond, Va., writes: "I have been a severe sufferer from Headache. Ayer's Pills afford me speedy relief." A. J. Forster, Dauphin st., Mobile, Ala., writes: "For a number of years I have been troubled with Constipation and Headaches. After trying a number of so-called Liver Invigorators, without benefit, I was at last

Cured by Using

Ayer's Pills." Rev. Francis B. Harlowe, Atlanta, Ga., writes: "For years I was subject to Constipation, from which I suffered increasing inconvenience, in spite of the use of medicines of various kinds. Some months ago, I began taking Ayer's Pills. They have entirely corrected the costive habit, and have vastly improved my general health." Hermann Bringhoff, jewelry engraver, Newark, N. J., writes: "Costiveness, induced by my sedentary habits of life, at one time became chronic and exceedingly troublesome. Ayer's Pills afforded me speedy relief, and their occasional use has since kept me all right." Ed. O. Easterly, Rockford, Ill., writes that he has been cured of chronic Constipation by the use of

# Ayer's Pills.

Sold by all Druggists. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

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HEALTH FOR ALL!!!

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in all Complaints incidental to Females of all ages. For Children and the
aged they are priceless.

THEM OINTERM HIBT
Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.
It is famous for Gout and Rheumatism. For disorders of the Chert it has no equal.
FOR SORE THROATS, BRONCHITIS, COUGHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted
and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment,
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and are sold at is. 1½d., 2s. 9d., 4s. 6d., 11s., 22s., and 83s. each Box or Pot, and may
be had of all Medicine Vendors throughout the World.

Furchasers should look to the Lobel on the Pots and Boxes. If the address to not
look of Street London, they are spurious.

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To borrow money upon money on hand the way decided, "for a short period," to make loans at a very low rate, according to the security offered, principal, with any instalment of interest, it he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to

OFFICE-Opposite City Hall, Richmond &

Gone But Not Forgetten.

Composed for her friends. In memory of Oct. 19.18, 1886.

Farewell, dear Katle thou art gone, Thy earthly sufferings o'er; The friends who knew and loved thee, Will know thee here no more.

Regar

To the

You have left a blank behind you, And also a lonely room, You with all your youth and brightness, how are sleeping in the tomb.

Twas hard to lose thee loved one,
'Twas bitter, bitter pain,
To watch the sweet life ebbing
Beyond the tideless main.

We watched you as you faded
Like a rosebud in the blast—
The storm it gathered o'er you.
And you withered as it passed.

We tried, too, hard to keep thee But He, who knoweth best, Baw fit to take our dear one, To dwell among the blest.

Long, long days we'll miss thee, K stie, For thee, we'll often weep And through many nights of corrow, Memory will thy vigil keep. Perhaps our years may be a: short Our time may fly as fast, May God impress this solemn thought Tais day may be our last.

Her Ex Teacher, S. F. Sullivan, Port Colborne, Out., Welland Co. FIVE MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

TWENTIETH SUNDAY AFTER PENTECOST.

"This is the victory which overcometh the world, our fatth." John v., 4

Of all the gifts which God has bestowed upon the members of the Church, the fountain and source is the gift of fatth. It is, as we all know, and as the Council of Trent has declared, the beginning, the foundation and the root of all justification. Should there be persons who without any fault of their own live and die outside of the visible Church of God—and there is reason to think that this is the case—such persons will not be condemned simply on that account. The attainment of salvation will undoubtedly be far more difficult for them, the means of grace not so abundant. But Almighty God will not condemn any one for not having done that which he did not know it was his duty to do. In other words, that a man should have been a member of the Church during his life is not absolutely and indispensably necessary for salvation. It is the ordinary way, the only asfe way, the easiest and happiest way, the way which God has commanded; but should there be any so blind as not to see it, or placed in such unfortunate circumstances as never to have had the opportunity of seeing it, we are not forthem another way.

Can we say the same about faith? Is

them another way.

Can we say the same about faith? Is Can we say the same about faith? Is it possible for a man to be saved who dies without faith? To this question we must give quite a different answer. We learn from the Sacred Scriptures and the Church's interpretation of them that without faith it is absolutely impossible to please God and to be saved. Among the countless millions of souls-who have entered heaven, there is not one who while he lived in this world was without the gift of faith, and among the many millions still in this world there is not one who will succeed in entering into everlasting rest unless he have this gift of faith. For faith is abs lutely and indispensably necessary for salvation.

This is quite sufficient to show us the importance and supreme value of faith.

This is quite safficient to show us the importance and supreme value of faith. If it is quite impossible to be saved without it, it must be had at any cost. But I wish to point out that as a matter of fact it is valuable not merely as the means of securing the next world, but also because it contributes to man's perfection and happiness in this. For, as St. on Paul says. "Godliness is profitable for contributes to man and happiness in this. Paul says, "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." Now that this is so as regards faith is easily seen by any one who will look at the state of those who have not

got the gift.

Consider on what a vantage ground your faith places you in relation to those immediately surrounding you. For what is the position of our Protestant friends? Those who have realized that position are without faith. The best of those have only religious opinions. Now a Father and Doctor of the Church tells us that only on stands in the same rea Father and Doctor of the Church sense us that opinion stands in the same relation to faith as a real friend does to a flatterer, or as the faithful dog which guards and watches over the sheep does to the wolf which tries to devour them. And why? Because what a man holds as a mere opinion he is not and cannot be sure of; although he may think it true, yet it is with fear and trembling lest it may not prove so. And therefore he cannot trust himself to it, cannot lean promit cannot find support and consola-

upon it, cannot find support and consola-tion in it. But how different is the case with the man who has faith! The truths of faith rests upon God, and for their reality it is God Himself who vouches. Therefore a man is able to trust himself to these truths and rely upon them without reserve. He casts aside and is bound to cast aside all anxiety and fear; and consequently he finds in them support and consolation in the trials of this life, and—what is better—a safe and direct way to a better life.

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Worth Remembering. There is probably no better relaxing remedy for stiff joints, contracted cords, and painful congection, than Hagyard's Yellow Oil. It cured Mrs. John Siddell, of

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Prof Low's Magic Sulphur Soar.— Healing, soothing and cleansing for all cruptive diseases of the skin. Delightful or toilet use.

### Gone But Not Forgetten.

Composed for her friends. In memory of the Lynch, who died at Maynooth, Ont., t. 19.1, 1886.

ewell, dear Katle thou art gone, ny earthly sufferings o'er; I friends who knew and loved thee, 'ill know thee here no more.

You have left a blank behind you, And also a lonely room, You with all your youth and brightness, Now are sleeping in the tomb.

Twas hard to lose thee loved one,
'Twas bitter, bitter pain,
To watch the sweet life ebbing
Beyond the tideless main.

We watched you as you faded
Like a roseoud in the blast—
The storm it gathered o'er you.
And you withered as it passed.

We tried, too, hard to keep thee But He, who knoweth best, Baw fit to take our dear one, To dwell among the blest.

Doing the wast amount of work which is they are obliged to, from the slightest tragularity in our habits, from cold, from from the Sacred Scriptures and the Church's interpretation of them that without faith it is absolutely impossible to please God and to be saved. Among the countless millions of souls—who have entered heaven, there is not one who while he lived in this world was without the gift of faith, and among the many millions still in this world there is not one who will succeed in entering into everlasting rest unless he have this gift of faith. For faith is absolutely and indispensably necessary for salvation.

This is quite sufficient to show us the importance and supreme value of faith. If it is quite impossible to be saved without it, it must be had at any cost. But I wish to point out that as a matter of fact it is valuable not merely as the means of securing the next world, but also because it contributes to man's perfection and happiness in this. For, as St. Paul says, "Godliness is profitable for all things, having promise of the life the contributes to man's perfection and happiness in this. For, as St. Paul says, "Godliness is profitable for all things, having promise of the life the contributes to man's perfection and happiness in this. For, as St. Paul says, "Godliness is profitable for all things, having promise of the life the contributes to man's perfection and happiness and the collect of all things, having promise of the life the collect of all things, having promise of the life the collect of all things, having promise of the life the collect of all things, having promise of the life the collect of all things, having promise of the life the collect of the current of blood in the set in the new forms and the collect of the current of blood in the means of the pelvis or eac; the tubes are first these delicate membranes are irritated; infimmation is set tup, then pus is formed, which collects in the pelvis or eac; the tubes are a first post of the current of blood in the means of the pe

can you expect when they are diseased or obstructed, no matter how little, that you can have pure blood and except disease? It is things, having promise of the life which now is, and of that which is to come." Now that this is so as regards faith is easily seen by any one who will look at the state of those who have not got the gift.

Consider on what a vantage ground your faith places you in relation to those immediately surrounding you. For what is the position of our Protestant friends? Those who have realized that position are without faith. The best of those have only religious opinions. Now a Father and Doctor of the Church tells us that opinion stands in the same relation to faith as a real friend does to a flatterer, or as the faithful dog which guards and watches over the sheep does to the wolf which tries to devour them. And why? Because what a man holds as a mere opinion he is not and cannot be sure of although he may think it true, yet it is with fear and trembling lest it may not prove so. And therefore he cannot trust himself to it, cannot lean upon it, cannot find support and consolation in it.

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which are gentle, yet searching, in their setting.

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Will you permit us to make known to the public the facts we have learned during the past 8 years, concerning disorders of the human Kidneys and the organs which diseased Kidneys so easily break down? You are conducting a Scientific paper, and are unprejudiced except in favor of TBUTH: It is need less to say, no medical Journal of 'Code' standing would admit these facts, for very obvious reasons.

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We tried, too, hard to keep thee
But He, who knoweth best,
Saw it to take our dear one,
To dwell among the blest.

Lung, long days we'll miss thee, K stie,
For thee, we'll of on weep,
Munory will half likeep.

Perhaps our years may be as short
My loid impress this solemn thought
This day may be our lest.

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Of all the gifts which God has bestowed
upon the members of the Church, the
foundation and he root of all justifiertion. Should there be persons won wittont any fault of their own live and diout and fault of the wishle to the season to think that this is
the fault of the wishle to the season that the season the fault of the way the persons with

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and tightness of the chest. It is the great remedy for internal or external pain.

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PROF Low's MAGIC SULPHUR SOAP.—
Healing, soothing and cleansing for all cruptive diseases of the skin. Delightful or toilet use.

with which they are deranged, can you wonder at the ill health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Culd the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

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of her powerful intercession, those favors which we have asked.

which we have asked.
St. Dominic, pray thou too for us.
And may the blessing of God Almighty,
Father, Son, and Holy Ghost, through the
intercession of the Queen of the most
Holy R sary, descend upon us, and ever
remain with us. Amen.

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Buffalo, N. Y., Nov. 5, 1866.
Whereas, at the Supreme Council Session recently held at the city of London,
Out., various amendments to the constitution, by-laws, and forms of initiation where adopted and several new laws enacted, and whereas by a resolution adopted by the said Supreme Council, the mid smendments and revised laws are to become operative when officially promulgated by the Supreme President of the Catholic Mutual Benefit Association; by the authority vested in me by the Constitution and in compliance with the above resolution, I do hereby order and declare that all amendments to the Constitution should be the Supreme Council in assion at London, Ont., Sept. 14th, 15th and 16th, except the Reserve Fund Law, which takes effect July 1st, 1867, go into effect and be of force on and after Monday, Nov. 15th, 1886. Grand Councils and Branches will govern themselves accordingly. The new constitution will be ready for distribution on that date, and it is expected that all efficers will see that their Councils and Branches are properly supplied with them, for it is essential to success of our noble organization that officers and members should be conversant with our laws and not locus the great of ject for which we are banded tegether.

C. J. Drescher,
Supreme President,
BRANCHES AND SECRETARIES.

	Supreme President.
BRANCHES AN	D SECRETARIES.
1 Windsor	J. M. Meloche
2 St. Thomas	P. L. M. Egan
3 Amberstburg	
& London	
6 Streethard	P. O'Keefe
7 Samie	John Langer
8 Chatham	John Langan
9 Kingston	Michael Brennan
10 St. Catharines.	
11 Dundas	D. Bennet
12 Berlin	D. J. O'Connor
13-Stratford	D. J. O'Connor
14 Galt	Patrick Radigan
15 Toronto	John S. Keli
16 Prescott	John Gibson
17 Paris	James Gardiner
18 Miagara Falis 19 Ingersoll	W. H. Brennar
20 Maidstone	Joseph Long
21 St. Clements	N Q Rall
22 Wallaceburg	James Relihar
23 Seaforth	Joseph Weber
	Wm. Gearin
25 Cayuge	Moses Clare
26 Montreal	Jeremiah Coffey
27 Petrolia	Wm Gleeson
28 Ottawa	Ed C. Smith
29 Ottawa	L Laframboise
30 Peterborough	John O'Mears
31 Guelph	James K Weeks
52 Wingham	P. B. Lanagan
33 Morrisburg	J. J. McGannon
25 Goderich	P B. LanaganJ. J. McGannonWm. BowerJoseph Kidd, JrN. Hall
36 Port Lambton	Joseph Kidd, Jr.
37 Hamilton	John Byrne
38 Cornwall	John Lells
39 Newstadt	John Lally
40 Hamburg	John Mayer
41 Montreal	John Mayer
49 Woodstook	James I Laude
43 Brookville	OK Franci
44 Amprior	E. C. Armand John Duga
45 Teoumseh	John Duga
46 Walkerton	Conrad Schmus

Deputy E J. Reilly, of Toronto, is working hard, and expects to have two or three new branches ready to organize in a

Received from John Lungau, secretary Branch No. 7, C. M. B. A. Sarnia, Ont., a draft for one thousand dollars, amount due us by the Supreme Council of the C. M. B. Association as guardians of the children of the late T. K. Sullvan. MARGARET SULLIVAN Guardians.

P. DARCY

ACKNOWLEDGEMENT.

Received from Branch No. 7, C. M. B. A.,
Sarnia, Ont., per John Langan, Rec. Sect.,
the sum of two thousand dollars, in full as
beneficiary due on my husband, the late T.
K. Sullivan, of Branch No. 7, Sarnia.
With thanks,

Margaret Sullivan, Sarnia.

Sarnia. Nov. 2nd. 1886

Correspondence of the Catholic Record. FROM PEMBROKE.

On Friday evening, the 29th of October, the pupils of the Convent of Mary Immaculate gave a musical and literary entertainment in the hall of the Convent in honor of the festival of St. Narcisse, the patron saint of His Lordship Bishop Lorrain. Besides His Lordship there were present Rev. Frs. Doucet and Clermont, Thomas O'Hagan, M. A., and a goodly number of parents. The stage was beautifully fitted up—on either side being inscribed in golden letters the words Amour and Reconnaissance, and in the centre Vivat Pastor Bonus. The programme was pleasing, varied and carried out with excellent taste, The first number was an instrumental trio entitled Air Suedois, which was very creditably played by Misses J. Poupore, A. Rajotte and M. Kearney. The choruses Chant de Fete and Cheerfulness, in which about

thirty of the pupils took part, gave evidence of fine vocal training. The instrumental duets Flows d'Oranger and Transay Galop, played by Misses J. Mulligan, E. Rooney, J. Puupore and A. Espotte were performed with great excellence. A French dialogue, Les Bergeres, was very nicely given by Misses J. Rajotte and L. Martin. Misses Julia and Maggie Heenan contributed to the programme three numbers, an instrumental duet (piano) Recel du Loon, a duet entitled Rhopadis Hongrois (piano and violin) and a piano sole Fantasis.

The brilliant talents of the Misses Heenan require no press recognition—

Respective Hongroise (piano and violin) and a piano sole Fontesis.

The brilliant talents of the Misses Heenan require no press recognition—suffice it to say that they are both gredustes of the far-famed Convent of Ville Marie, Montreal, and double gold meddallists in the departments of music and literature. Miss Julia Heenan is unquestionably the finest pianist of the Ottawa Valley. An English dialogue, in which the following young ladies equitted themselves with credit, close the programme: Memory, Miss M. Kangy; Imagination, Miss M. Mallon; Intelligence, Miss I. Poupore; Will, Miss E. Rooney; Judgment, Miss C. O'Meara; Heart, Miss H. Killmartin. At the close His Lordabip Dr. Lorrain addressed the parents and pupils in a bappy manner, expressing his gratification at the talent displayed by the young ladies and thanhing the Nuns and pupils for this mark of esteem as shown in the beautiful programme of music and literature with which he had been so pleasantly entertained.

## BRANTFORD NOTES.

Father Lennon recently gave missions in Elora, Fergus, and another parish in that section.

The Minister of Education was in the city last week. Before leaving he visited all the educational institutions of the city. At the Collegiate Institute he complimented the staff on the position their school avatem. At the senarate school system.

Assessment No. 14 has been issued to pay the beneficiaries of the following deceased members:—Matthew Kenny, Rochester, N. Y.; Martin Naob, Buffalo, N. Y; A. J. Wagner, Syracuse, N. Y; Charles Labby, Buffalo, N. Y.; George Campbell, Elmira, N. Y.; Daniel McGovern, Port Jervis, N. Y.; John Carrol, Seneca Falls, N. Y.; R. J. O'Conor, Perry, N. Y. 8 deaths—\$16,000 to New York

Deputy E J. Railly.

No. of Prize Name of Winner.

1 Joseph J Kelly, Port Hope.

9 Wm. Groat, Sarnia.

3 M E Geraghty, Geneva, N.Y.

4 Benziger Bros., N. Y.

5 Frank Stafford, Montreal.

6 Rev A Lorion, Ruscom River

7 John McGill, Corunna.

8 L Weis, Garbuttsville, N. Y.

9 E Corry, Maryaville, Mich.

10 J Wallace, Greenfield, Mich.

11 E Crate, Klock's Mills, Ont.

12 Ella B Homan, Tiffin, Ohio.

13 C Wales, Sarnia.

14 RP Allan, Fort Gartiot,

15 Mrs J Brooks, Pt. Edward.

16 A McIntosh, Pt. Edward.

17 Dean Wagner, Windsor.

18 Mrs C Frier, Point Edward.

19 Patrick Ryan, Sarnia.

20 Mrs S Smith, Point Edward.

21 C D Wilson, Sarnia.

22 Miss C Toupin, Montreal.

23 Mrs Dillon, Berlin.

24 T Higgins, Point Edward.

25 Mrs McMahon, Ridgetown.

5 Francis Genaac, Vereker.

27 W Stanton, Welland.

28 R M Smith, Point Edward.

29 Miss A Sloan, Port Huron.

30 Wm. Tallant, Pembroke. 4,540 72,822 79,440 22 79,206 23 72,816 24 42,994 25 13,642 26 50,391 27 34 28 11,216 29 39,635 30

18,019

CATHOLIC PRESS.

In good undertshinge, charitable and otherwise, mes should thoroughly disinfect themselves of egotism. If there is at the slightest taint of vain gloty hidden somewhere in a man's motives, things are spt to occur which will develop it, and it then the spirit of jealousy, smbition, and envy take away all the merit and all the usefulness of the individual's further work. St Bernadine of Siens, says: "No virtue is more necessary to us, especially at the beginning of our attempt to lead a good life, than an humble simplicity and an unassuming earnestnes." These words are uttered with the fine sense of a saintly mind, and they indicate that nice appreciation of sterling traits which the religious life aims to discover. Often in parish work the "snag" of self-love and vain glory is struck in the process of an undertaking. The structure goes to pieces on that rock, and where there ought to be the harmony of Ctristiana, there is a Pagan outburst of recrimination. In undertaking a good work one should bury self in the carnestness of the cause, and in that manner obtain the best and most gratifying astisfaction from what is accomplished.

Catholic Review.

In Saratoga, the other day, a Metho-

Catholic Review.

In Saratogs, the other day, a Methodist preacher, Mr. Leach, be moaned the "pessaults on the deity of Jesus" committed during the Unitarian Conference, just then closed. After an outburst of indignation that was evidently intended to be thrilling, this anything but reverend exborter said (as reported in the daily Saratogian). "It seemed sometimes as though we all could hear the voice of God's dishonored Son calling to us, in the words of the bleeding chieftain, McGregor, 'I am not dead, my friends; but I am watching to see if you are doing your duty."" From the purely literary point of view, this presents probably the most grotesque anti climax yet recorded. As to the execrable taste, the outrageous irreverence and the ludicrous idiocy of such an utterance, it can only be said that there is but one place for them in our day. Mr. Leach rightfully belongs in the Salvation Sally" would be so irreverent, or so dully blind to the real values of words and ideas as to represent the Son of God quoting the "bleeding chieftain McGregor." One is almost tempted to wash that there might be some sort of censorship of the pulpit for such witless men as this.

A SACRED VEIL:

Price of Charles. School and Fire charles in the United States and Canada. Territory, and a large proportion of them for them deather, and a large proportion of them for trettory, and a large proportion of them deather. The price are from the purely intended to middle without reach of even deable without reach of even deable without reach of even deable without reach of even feeble and revitory, and a large proportion of them for the clist. The price are from purchase, and within reach of even deable without reach of even deable. The Processor Churches needing belia-and territory, and a large proportion of them for the clist. The reach in the lity low, and within reach of even deable without reach of even feeble. The Price Alexanders in the United States and Canada termination of them for the clist. The Price Alexanders in the United Sta

city. At the Collegiste Institute he complimented the staff on the position their school had attained in the Ontario school system. At the separate school he seemed most highly pleased. He expressed surprise and pleasure at the appearance and adaptability of the school building, as well as at the number usually passed into the Collegiste Institute. The pupils all presented a neat and bright appearance, and on the Minister's entrance to the school one of the boys made a little speech of welcome. Hon, Mr. Ross was accompanied by a number of prominent gentlemen, who all paid a high compliment to the appearance of the school. We are to have a lecture from Justin McCarthy on the 10th in the Opera House, on the British House of Commons. He comes under the auspices of the Star Courst Committee. Doubtless a large house will greet him, as has been the case wherever he has appeared in this country. As a novelist and historian he is pretty well known here, no less than four of his novels and all of his historian be in pretty well known here, no less than four of his novels and all of his historian be in pretty well known here, no less than four of his novels and all of his historian be in pretty well known here, no less than four of his novels and all of his historian be in pretty well known here, no less than four of his novels and all of his historian be in pretty well known here, no less than a pretty well known here, no less than four of his novels and all of his historian be in pretty well known here, no less than four of his novels and all of his historian be in pretty well known here, no less than a four of his novels and all of his historian be in pretty well known here, no less than four of his novels and all of his historian be in pretty well known here, no less than a four of his novels and all of his historian be in pretty well known here, no less than a course of the public library. As a novelist and historian be in pretty well known here, no less than a course of the public house of the public house of the p village in which the church stood was a small one, and there was every chance that the magnificent prize might be carried off in one bold dash. They feared to make the attempt at night, as the country was mountainous and the roads wretchedly unsafe, so that a fast escape in the dark would be out of the question. It was about 3 o'clock in the afternoon that they made the effort. The church, as is the custom, was open and only a couple of old women were inside. Two of the three men walked quietly in, the third holding the horses, and in less time than it takes to write the words the veil was in their poesession and they were galloping across the hillside. The alarm was raised before they were clear of the village, and a pursuing party at once began the chase. It was a ride for life, for the Mexicans would consider the profanation of a church a worse crime than the robbery. Both sides had good horses, but the native held a little advantage from their knowledge of the country. One short cut brought them almost in range of Weyer and his friends, and a volley was fired, but without result. The man who was carrying the veil rode in the lead, and the others bringing up the rear. They had thus gone for nearly an hour when they came to a narrow part of the road soooped out of the hillside, and as their horses were completely blown they determined to make a stand and try to fight the Mexicans off. It was a natural sort of a fortification, which they made stronger in a few minutes by rolling together a lot of loose stones. The skirmish began immediately afterward and was sharp and bitter. The pursuers were held off for a time, but a couple of them climbed up the hillside and rolled great stones down at the little knot of robbers. Most of these went over the heads of the Germans and rumbled and thundered down the canyon, but one stone, more lucky than the others, crushed one of Weyer's companions and killed his horse, while a few minutes later the other man was shot, and he, too, staggered and fell down into the chasm, taki

God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls.—

Massillon.

Puture Probation,

who have never heard of Christ, will have a chance to accept or reject him in the next life.

Not having an sutheritative and infallible expounder of God's revelation, our seperated brathren are in quandary.

The Catholic Church teaches that at his death every man will be judged and that that judgment will be final. As God, however, does not demand impossibilities, the heathens, who have lived after reaching the years of reason, will be weighed in the balance according to the light and grace they have received and the use they made thereof. Their unbaptised infants, of course, will, like other children unmarked by that sacrament, never be admitted into Heaven.

But there is no future probation, no second chance, for heathen or Christian, Atheist, Jew or Gentile. As the tree falls, so shall it lie for all eternity.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co, of Cincinnati, Ohio, containing descriptions and prices of Church, School and Pire Alarm Bells, and over 1,800 Testimonials from purchasers in the United States and Canada.

FINE ARTS.—All kinds of art materials or oil and water color painting and cray-on work, wholesale and retail, cheap at OHAS. CHAPMAN'S, 91 Dundas et., London. GLADSTONE, PARNELL AND THE IRISH STRUGGLE.—Wanted, the right man to in troduce thiswork. Must be recommended Apply at once.—J. S. Robertson & Bros. 110 Dundas street, London.



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mod cannot be sold in competition with the multitude of lovest short weight, alum or phosphate powders. Sold only is case, ROYAL BAKING FOWDER CO., 100 Wall Street low Took. WANTED A RELIABLE, ENERGY STREET CATHOLIC, to take orders in own and surrounding parishes. Good pay to industrious person. References required. Bestiges Brothers, 86 and 38 Barolay street, New York.

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How richly it pays to own a Model
Press is shown in a handsome little
book, containing several hundred
proofs, "rom the 15,000 people whe
have Model Presses. Business men,
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persons out of work,—recryptedy in
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Gold and Silver Plated Ware,

Says. Merinos, Ecclesia-tical Vestments, Etc. Manufacturer of Statues, Oil Paintings, Stations of the Cross, Banners, Flags and all kinds of Society Recalizs.

## TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WIL-SON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and son aineass for Sacranental use is attested by a certificate signed by the Rector and Prefect of Studies of the Dicocsan Seminary of Marsala. We have curselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use. The Clergy of Western Ontario will, w

TO RENT. BY THE YEAR, A DWELLING HOUSE with a few scree of land. One who would work on the farm for the owner would be preferred. Apply to Wm Patrick, Birr P.O.

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For the next two weeks the balance of B. Lloyd & Co's stock, in order to make room for a

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## LECTURE

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LAW BUSINESS FOR SALE A CATHOLIO BARRISTER, 6 YEARS in practice in a growing Town in Eastern Ontario, desires to go west, and would sell library and business on reasonable terms. Splendid opening. Address "Barrister," care Record office.

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AGENTS, ATTENTION! WE ARE NOW READY TO SUPPLY the fall trace in our Satut Hollow Ware; is household treasure, giving large profits. No competition. Right of territory, etc. Send for circular, Address, 255 84 Martin Street, Montreal.

WANTED. FOR THE R. C. SEPAR ATE SCHOOL, I town of Pembroke, for the year 1887, a Female Teacher holding a third-class certificate, to fill position of third assistant in male department. Applicants to state salary and furnish testimonials.—A. J. Formers, Secretary.

Pembroke, Ont, Oct. 20, 1886.

420-tf

P. A. MCCARTHY, President, The Stevens' County Abstract & Real Estate Agency, Lock Box 146, Morris, Minn.

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Your most Prominent Physicians failed with their personal, local applications, caustic, knife, and constitutional medical treatment after years steady trial. While we improve genuine ovarian and uterine troubles without any examination or personal treatment—most wonderfully in two months.

After suffering and doctoring about twelve years unsuccessfully with the most prominent physicians of Toronto and other places is Ontario, and then after treating only two months with Professor Ocylle's Doctors of the party of in physicians of Toronto and other places in Ontario, and then after treating only two months with Professor Orville's Doctors of London, Ont., and having received such great benefit in so ah.rt a time, and this without any personal examination (the treatment being carried on by mail and the medicine sent by express.) That I consider it my duty to suffering humanity to extol Prof. Orville's new method and great skill, as I firmly believe that thousands of broken down men and women who are, or have been doctoring for years with our well-meaning old school physicians, with fittle or temporary relief, can be completely cured in a few months by this Association. My troubies have been mentrual, ovarian and uterine in their worst forms. With the other physicians I had to undergo personal examinations, applications, and local treatment, they used both the knife and caustic, which caused a great deal of pain, and with this Association the treatment has been pleasant, no examination, knife, caustic or strong application, and in fact had never seen Prof. Orville until one day before writing this statement. I make this public for the purpose of doing good and directing others where they may resolectian of finding this statement. I make this public for the purpose of doing good and directing others where they may resolectian of finding this statement can write to Port Oolborne, County of Welland, where their letters will find me, and I vill only be too happy to reply to any questions they wish to sak.

BEV. MRS. J. & EAKIN.

Somethy of Wingham, now at Port Colborne, Ont.

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\$100 For a Female weakness, or Wombtones, Onto Cancer) that we cannot cure. For a case of Que Dyspepais that we cannot cure. For a case of Catarrh or Throat trouble that we cannot cure. For a case of Seminal Weakness or Sexual Debility that we cannot cure. For a case of Seminal Weakness or Sexual Debility that we cannot cure.

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INSPECTION INVITED

AT LOBETTO.

INTERESTING CELFBRATION OF THE ANNI-VERSARY OF BISHCP CARBERY'S C. NSE

VERSARY OF BISHCP CARBERY'S C. NSE

CRATION.

Hamilton Times, Nov. 12.

Yesterday was a red-letter day in the
experience of the pupils of Loretto, Mount
St. Mary. It was the third anniversary
of the consecration of Bishop Carbery,
and probably no more appropriate celebration of the event could have been
devised than the unique entertainment
which was presented, under the superintendence of the good ladies of Loretto,
for the delectation of the Bishop, the distinguished clergy from a distance and the
other invited guests.

The Bishop entertained Archbishop
Lynch, the Bishops and pries's to dinner
at the Palace, where a short time was
spent in congratulating Dr. Carbery on
the success which had attended his administration of affairs in the diocese of Hamilton, and reminiscences of the past.
Subsequently, the clergy repaired to Loretto, where the invited guests from the
city and from a distance cowded the large
concert hall, the audience embracing many
leading citizens of Hamilton, principally
ladies interested in the education of the
young. Bishop Carbery was accompanied
to seats specially reserved for himself and
his guests by the following clergymen:
Archbishop Lynch, Toronto; Bishop
O'Mahoney, Toronto; Bishop Walsh, London; Bishop Cleary, Kingston; VicarsGeneral Rooney and Laurent, Dowling,
Paris; and Heenan, Hamilton; Fathers
Cogrove, Bergman and Carre, Hamilton;
Father Slaven, Oakville; Father McBride,
Secretary to the Archbishop; Father
Doherty, Arthur; and Bro. Dominic,
attendant to Bishop Cabery.

The hall was tastefully decorated with
evergreens and mottoes, the principal
legend being on a scroll on the wall at

The hall was tastefully decorated with evergreens and mottoes, the principal legend being on a scroll on the wall at the back of the platform in these words: "Gloria et honore coronati cum." All being seated, the programme by the pupils was proceeded with without any formal introduction, and a very attractive hour's enjoyment it proved to be. The young ladies who participated, to the number of about 100, were all most tastefully attired, the senior pupils in dresses of dark material, the juniors in white. The effect was excellent. The first number was the lively overture "Lutspiel" (Kela Bela), played on two pianos in a most artistic manner by Misses Slater, Turreand, Main and Allenby. Then followed the "Welcome Chorus," by the whole of the pupils. The blending of the voices and the excellent time kept in this and subsequent concerted pieces were admirable. Miss McCormack, of Brantford, took the solo. She is possessed of a good mezzo soprano voice and she has been taught to throw mack, or Brantiord, took the solo. She is possessed of a good mezzo soprano voice, and she has been taught to throw expression into the words, which is half the battle in securing and retaining the appreciation of an audience, especially an audience as estitud as that they are

an audience as critical as that then assembled. Then followed the presentation of the following

ADDRESS TO BISHOP CARBERY,
which was read, with dramatic effect,
by Miss Guy Turreand:

To His Lordship Right Rev. J. J. Carberry:

Welcome! What magic in the word.
By it are music's sweetest strains
evoked; joy's deepest points are stirred
and the heart finds utterance for its
pure delight in song. It hath a potent
spell and all bright spirits wait upon its
bidding to bring their varied tributes to its cause. Queen Flora weaves her choicest garlands to deck the festal hall and dame Nature bids us fear not to and dame Nature olds us lear hot to despoil her of her richest treasures to adorn a scene she loved so well. 'Tis nature must concur with us to day, for she herself has been our mistress in that first and noblest lesson of the heart—gratitucle. It is her matin song; the full chorus of her noon-day prime; her vesper hymn of praise. Shall then the voice of gratitude be hushed or confined to the depths of the heart; shall we not give expression to the feelings which there abide for our beloved Bishop, whose presence, ever welcome, is doubly so on this joyous festal day? Not on the shifting hands of time, where its onward flowing stream may wash each trace away, shall we write the benefits which through Your Lordship's paternal care and ever kind solicitude have accrued to us. Deep on our hearts which through Your Lordship's paternal care and ever kind solicitude have accrued to us. Deep on our hearts well as for the Very Rev. and Rev. clergy in whom we recog nize our best benefactors, our kindes and sincerest friends. Therefore de Loretto's children surround you to-da with loving wishes while they reiterat the glad refrain of welcome! Thrie welcome a happy festal day.

Loretto's bhildren surround you to-da with loving wishes while they reiterat the glad refrain of welcome! Thrie welcome a happy festal day.

Loretto's bound St. Mary.

The Bishop seemed to be much affecte by the really beautifully worded addres It was elegantly engrossed by one of the ladies of Loretto.

"Has Sorrow the Young Days Shared—Moore's beautiful melody—was the sung with much sweetness and feelin by Misses McCormack and Turrean Misses Nelligan and Slater accompanyi on the harp and piano respectively, witaste and precision.

THE FESTAL GREETING was a pretty little chorus, written by o despoil her of her richest treasures to adorn a scene she loved so well, 'Tis

was a pretty little chorus, written by o