

The Catholic Record.

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

VOL. 4.

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NO. 164

CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

Who Remember the Past?

By MERRA.

Who remember the past—the day gone by,
Long swept in song and story;
When the hunted priest to a cave should fly,
Or some mountain hollow hoary—
When your sire's blood was the ghastly dye—
And their shame their tyrants' glory?

Who remember the past—the fearful past—
Its deeds of blood and slaughter;
When the rush of the midnight's moaning blast,
And sob of the surging water,
But the crash of the four land down-
cast,
Neath the wrongs the alien wrought her?

Who remember the past—the foeman's hate—
And the bigot's burning scorn—
The withering sneers of the proud magnate—
And taunts of the "highly born"—
The oft-aid scum of a foreign State,
Of nature's best instincts shorn.

Who remember the past? Not the cheering
The hot paltry faction—
The recreant, servile, dastard few,
Who stoop to a mean trader's plea—
Who promise so sweet and then swift pursue
Their course of base retraction.

But severed from those who will bravely
Keep
The stern resolve they've taken,
Till the city built on foundations deep
Of "chartered wrongs" shall shiver and
Never to rest—who have sworn from sleep,
The long dragged serfs to waken.

Who remember the past? Not the learned
Who seek with honied plasters,
To cover the scars of the trooper tribes,
The crimes of the direst sinners—
Rather honour him who with truth describes
How they compassed our disasters.

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We note the fact, chiefly to supply a text for another paragraph impressing on our readers the need that there is of enlisting for the war of Catholic literature. Nothing could be higher evidence of the growing sense, among priests and laymen, of the importance of Catholic literature. It is the great weapon of the age, either of offence or defense. Without it, Catholics will perish, and unless the priesthood make it almost the main work of their lives, Catholics will not leave it. The church and the school are necessary, it is evident and indisputable. But how much of one's life or one's work is given to the instruction received from the pulpit or in the Sunday School? If all the other reading and thinking of the week comes to us from anti-Catholic sources, what must be the result? In no country in the world is a vigorous, healthful, well sustained Catholic press so much needed as in America. Multiplied chimeras are not necessary, but there is much that is possible and necessary. It is not a matter for individual enterprise to undertake to supply so universal a need, and hence we rejoice at seeing a body of clergymen undertaking to do this Catholic work, in a way that ought to command success.

Freeman's Journal.

SOCIETIES of Catholic young men are needed. But the young men composing them must be Catholic in heart, not in name only, whether they are literary or not. Few Catholic young men enroll themselves in the ranks of the admirable society of St. Vincent de Paul. In fact, many young persons seem to look on an entrance to this society as one of the processes of "making their souls," to be undertaken when white hairs begin to appear. This should not be. There is much work in the world for young Catholics; and it is true here, in America, where good example is above all arguments the best, that many souls, well-disposed towards the Church, are not drawn into it because our young people do not show the working of Catholic principle within them. Societies which devote themselves to the corporal works of mercy are needed among laymen. The disposition to make the priest do all the good work of the parish is prevalent. Laymen are not dispensed from those corporal works of mercy which made the word Christian glorious in Pagan times. In France, young men are not ashamed to visit the sick and bury the dead. They do not leave these duties to an almoner already overburdened with responsibilities. Activity at fairs and zeal in the selling of tickets for picnics should not be the young man's idea of Catholic work for the glory of God. A thorough-going society for the furnishing of Catholic boys with suitable prayerbooks would be an unnecessary undertaking.

HERR WINDHORST and the other Catholics in the Reichstag have preserved, during the rise and progress of the Kulturkampf, such an admirable attitude, that they have gained the respect of all Germany. Bismarck's threats of resignation, so far as they have been directed against the Reichstag, seem inexplicable when we call to mind the fact that it would be little affected by his withdrawal. Bismarck holds office not by the will of this body, but by the will of the Emperor. The power of the Reichstag is not that of the present English Parliament. It can hamper the Prince to a degree; but the Emperor would be seriously embarrassed by the withdrawal of a Minister whose policy of "blood and iron" has, it is true, failed, but whose tactics have made him indispensable to his sovereign. The abolition of the Falk Laws would be a long step towards the undoing of the heathenish work which Bismarck performed with such evident love. He might dissolve the Reichstag; but a new election would probably leave him where he was before. To obtain his ends, in spite of his increasing unpopularity, he needs to make an alliance. This alliance he is seeking. He has approached the centre; he has made some concessions. It is probable that the Emperor, with the approach of death not very far off, is not sorry for these concessions. With Bismarck the concessions are merely political moves; he will go towards "Canossa" if he finds that he can gain a fair equivalent for his journey; but he will go no farther than he can help. The old fable of the crow and the fox is applicable to the position of the Catholic Party and Bismarck. Let Herr Windhorst and

his noble band drop the cheese which the Chancellor wants, and they will go hungry unless they have more desirable cheese in reserve. "Canossa," after all, is a foolish catchword. Henry IV. pretended to be penitent; Bismarck makes no such pretence. Henry's pilgrimage and hypocrisy resulted in new outrages against the Pope, who loving justice, died in exile. The Catholics of Germany need much to make them free; they need to concede principle to Bismarck; they will not, as the Liberal "reptile press" would have us believe, misunderstand the Chancellor's overtures. Their votes cannot be bought by Court favors. Enthusiasm is wasted on Bismarck's diplomatic and businesslike attempts at bargaining.

Boston Pilot.

Commander Cheyne, the Englishman who proposes to hunt up the North Pole with a balloon, has come to this country to tell how it can be done, and pick up some money at the same time. In his first lecture in New York he said he would like to collect \$150,000. That would be quite a nice little sum, and we should not think of doubting, for a moment, Commander Cheyne's willingness to take charge of it. At the close of his lecture he gave the audience a little exhibition of the new craze. Portraits of Mrs. Garfield and Queen Victoria were shown on a screen, and then Britannia and Columbia appeared, holding a wreath over the head of the dead President. That was exceedingly kind on the part of Commander Cheyne, but will he get the \$150,000?

Buffalo Thought.

MODERN Free Thought, whatever that may be, is a queer phase of mental development. Free Thinkers want all the freedom for themselves. And the strangest thing in the world is that they do not appear to see their own inconsistency at all. It would be quite amusing, if it were not also revolting, to read the story of a recent meeting of these fanatics in Paris. We call them fanatics advisedly. They are really as intolerant—the while they call themselves "Free"—as ever was Pilgrim Father on Plymouth Rock or eke Cromwellian trooper, "trusting in God—but keeping his powder dry." Let not our people deceive themselves with vain thoughts that Free Thought is not a danger here. Indeed it is. The trail of the serpent is visible in Western New York just as well as on the heights of Jontmartre. Infidel literature is scattered broadcast over the land; and parents and guardians dream not that the young are being surely poisoned at the deadly wells of impure and atheistic lore. Shall we sleep until the enemy has his hand upon our throats, his blade glittering before our eyes?

Baltimore Mirror.

We recently commented on the startling statement made by Zion's Herald that Methodist ministers may be unorthodox in some of their views according to the standards of their denomination, occasionally even preach their heretical opinions, and yet continue in the ministry undisturbed, provided they do not openly and often challenge official criticism of their course. The same paper now says: "We intimated, in an editorial note, that if Dr. Thomas had simply held his opinions, and occasionally only given expression to them, he would not have been subjected to trial. Some charitable brethren upon this rush to the conclusion, and into print also, and affirm that the editor justifies the holding of such opinions and occasionally uttering them. We simply stated, what we know to be the fact, that ministers hold to opinions not in entire harmony with our standards, and nobody thinks of bringing them to trial. They do not misrepresent the Church, or seek to make converts to their views, or preach them as the substance of their ministry. They are not hypocrites; they do not feel called upon to spread abroad their sentiments in their ministry. Nobody thinks of arresting their character at conference, and no churches are divided by their preaching, as in the instance of Dr. Thomas. . . . We have emphasized a sentence in the above extract, for to us it seems to be a terrible accusation to bring against some of the shepherds of the Methodist fold—that they hold to unsound doctrine and are allowed to continue preaching. We would like to know with how many of these delinquent clergymen Zion's Herald is acquainted.

The Stuttgart correspondent of the Christian Intelligencer writes

that the Christianity of the University of Jena "consists in vague theories and conditions of human consciousness." Is this the outcome of Protestantism in one of its central citadels, an outcome approximating to agnosticism where it is not openly atheistic? If it is, then the best thing the Protestants of Germany can do is to go back to the faith of their forefathers, the fixed logical and evangelical faith of the imperishable Holy Roman Catholic Church.

It is astounding how little Protestants know of the Catholic Church. They take their ideas of it from unfriendly writers, who misrepresent its history and misstate its doctrines. They do not consult Catholic authors. They will not listen to us in our own behalf, having heard only one side, they condemn us forthwith and for all time. Yet they are positive that they know all about the Church. With the utmost assurance and persistence they affirm as of our belief what is utterly repulsive and abhorrent to us. Here for instance, is the Rev. W. T. D. Clemm, a Methodist clergyman, who risks his trustworthiness as a teacher on the statement in the Baltimore Methodist that "the creed of the Roman Catholic Church consigns him [President Garfield] to perdition." Now this is not true, and Brother Clemm ought to know that it is not true, for the teachings of the Church are not obscure, nor elusive, nor hidden, nor variable. On the contrary, they are clear, open, fixed. They may be learned from the authorized ministers of the Church, who the world over say the same thing. Now who does the Catholic Church declare will be saved? All men and women who die free from the guilt of mortal sin will see God forever in heaven. As for infants who die unbaptized, they will not enjoy the Beatific Vision. It is true that outside of the Catholic Church there is no salvation, but it is equally true that every man who is in a state of grace belongs to the Catholic Church, whether he knows it or not, whether he calls himself Mahomedan, Jew, Methodist, Buddhist or Baptist. It is not essential for salvation that a man should be visibly connected with the Catholic Church, for otherwise the innumerable multitudes of the heathen who have never so much as heard of the Gospel, would be saved. All that is required is that the soul be in a state of grace, and that the person be baptized, willfully, criminally, Protestant or Catholic. They do not know the doctrines of the Church, they cannot reasonably and consequently guiltily protest against them. That some of them may be blameworthy for their darkness of theirs we do not doubt; but it is for us to decide the extent of their delinquency, not the Methodists, Buddhist or Baptist. If we find a sincere Protestant, who has been baptized, who has been brought up in that denomination, who conscientiously believes he is right and does his duty according to his lights, who avoids mortal sin, or having fallen, sincerely repents for the love of God, who is determined to follow the truth at all hazards, he is a Catholic without knowing it; he belongs to what theologians call, the soul of the Church, and dying as he lives, in a state of grace, will secure his crown. He will be saved not because of his Presbyterianism, but because of his unobscured Catholicism. Now was President Garfield saved? The Catholic Church does not say. Was he lost? The Church does not say. It does not know the state of his soul in his last moments. It does not know and does not claim to know the eternal lot of Catholics, even who apparently die a good death. It leaves the dead with God. He is the judge. It tells the living the truth which if they accept they will be saved but which if they reject they will be lost.

Catholic Columbian.

A careless Catholic is careless of God's warnings. These warnings are frequently the whisperings of grace. "Behold I stand at the door and knock," says our Lord. How many open the door of the heart to permit grace to enter, without which life is a failure.

Every day brings to light the consequences of drunkenness. The drunkard kills his body and soul and is the cause of untold misery to his family. The moderate drinker has his passions aroused, and he, it is, that invariably commits murder and all manner of crime. He is able to harm others and protect himself.

We must not judge, we cannot judge, but does it not look sorrowful to see how many people attend Mass or think they attend it? Everywhere the same coldness towards the Holy Sacrifice is manifested. A few minutes is irksome, but what love is not manifested by the Divine Victim that permits Himself to be called from Heaven into the hands of the priests? Ah! did we Catholics meditate more, we would love more, and loving more, we would appreciate the mysteries of our faith.

The Reformed church of Mexico is not, as it is generally supposed to be, under the control of the Church

of England and Episcopal Church of America, but it is in its origin and growth native and original. It is independent in its way as the English and American church. It is in communion with both and receives aid from them—it is a branch of the Church Catholic.—Churchman. A branch is a part of the tree. It is alive if connected with the tree and deriving its sustenance from it. It is a dead branch if broken off. The Reformed Church of Mexico is either dead or alive, if said to be a branch. It cannot be alive, because it has no communion with the trunk of the tree. It must, therefore, be a dead branch; one that has been lopped off. Perhaps the Churchman better not call it a branch at all.

What a pity to hear so much cursing and swearing as is now everywhere prevalent. In the streets, in places of amusement, in hotels and restaurants, on the cars, on steamboats, everywhere you go, even in the school yard, nay, even in the family circle and at the very church door. Cursing has certainly of late increased to a fearful extent. And such cursing, such oaths, such imprecations, such blasphemy and obscene word painting, such deep down low, vulgar, wretched language. Should not Catholic parents and guardians take every precaution to procure a surety that this vile, dangerous, perilous habit of cursing and swearing may never take root in their children or proteges. Should they not accustom them early to pronounce the sweet names of Jesus, Mary and Joseph, and to offer up some little aspiration, by way both of a reparation and safeguard, every time a curse or an oath falls upon their ear, or an obscene word picture is represented to their mental vision. I would like to see a society formed for the express purpose of suppressing and preventing cursing and swearing. I would like to see every Catholic boy belong to such a membership, distinguished by a badge, self-bound, not only to observe immunity from all objectionable immunities, but to cultivate Christian politeness in word as well as in deed. It could not fail, in conjunction with the spiritual duties imposed and benefits bestowed by connection with the church, to work wonderful effects.

Last Sunday the Church finished the cycle of ecclesiastical Sundays. Since Whit-Sunday, when the Holy Ghost infused His seven-fold spirit in the hearts of her faithful, she has been the Pentecostal Church. She has taught Christ triumphant and sitting at the right hand of God the Father. She has been a missionary in her offices, prayers and fasts in a more particular manner during that period. But next Sunday she begins again the Holy Year and exhorts her children to enter into the gloom, and become imbued with the spirit of the holy men and women that they watched so long and anxiously, and prayed so earnestly for the coming of the Messiah, through four thousand years. The season of Advent, composed of four weeks immediately preceding Christmas, typifies those years, and through the purple veil of penance we gaze expectantly into the heavens for the coming of the Star that shall lead us to the humble crib of Bethlehem. The voice of Holy John, the Precursor, issues forth from the wilderness, calling upon all to "prepare the way of the Lord, make straight His paths." There is the reason of Advent. We are to prepare our hearts for the coming of the Lord, that He might find therein a peace almost infinitely greater than that in which the nations of the earth rested when He first came upon earth. To remind us the more of the great necessity to do penance during Advent the Church reads for us on the opening Sunday the account of our Lord's last and most terrible coming, when He is to judge the living and the dead. The day of wrath for the sinner as well as joy for the repentant is pictured vividly before us to urge a preparation. Let us heed the solemn warning and in contrite hearts enter into the spirit of the period that commemorates the joyful coming of our Lord, so that when Christmas morning shall break upon us we may approach the Infant in the manger, singing the glad hymn in company with angelic hosts: "Glory be to God in the highest and on earth Peace to Men of Good Will."

A dispatch from London, November 16th, says: "The remains of Archbishop MacHale were interred yesterday in Tuam Cathedral. Two hundred priests and Messrs. E. Dwyer Gray and T. D. Sullivan, members of Parliament, were present at the funeral."

The Empress of Germany has presented a beautiful crucifix to Sister Melanie, directress of the Catholic female schools of Strasburg. This devoted religious has filled her responsible position for upwards of thirty-five years.

THE MOST PURE HEART OF MARY.

This is the title of a special festival yearly consecrated by the Church to Mary, in the same month wherein her triumphant assumption into heaven is commemorated. In this month wherein we contemplate our Mother and our Queen, surrounded with the happiness and glory of paradise, the time seems peculiarly appropriate to study that virtue amongst all her other virtues which secured to her, from all eternity, the choice of God the Father, to be Mother of His Divine Son.

In the sublime canticle of the "Magnificat" Mary certainly appears to us incomprehensible by her humility, which that canticle expresses in all its grandeur and power; and yet it is chiefly through her spotless purity that she is raised above all saints, whose Queen she is proclaimed: *Regina sanctiorum omnium*. And in these latter days, wherein we have beheld the glorious consecration of the purity of Mary in her Immaculate Conception, the Church has added to the Litany of the Blessed Virgin the invocation: "Queen conceived without original stain, pray for us." This invocation is the equivalent, or rather, it is a commentary upon the words by which the angel saluted Mary: "Hail, full of grace!" This prerogative, to which no one is comparable, is the purity of Mary, comprised as well in the declaration of the grand dogma of the Immaculate Conception as in the Assumption. What creature besides Mary was ever proclaimed most pure, and, in consequence of this exceptional privilege, was worthy to be carried up to heaven body and soul?

One of the best ways in which we can honor our Mother, and recall at the same time her most glorious privilege and most splendid triumph, is by the daily recital of the beads, which, in five decades, so often recalls the beautiful eulogy that pronounces Mary full of grace, and therefore most pure. Apart from the language of mysticism, simply taking the ordinary mode of expression, what is most frequently spoken of, what is often praised however little it may be meditated, are things even of the natural order, how often do we hear the exclamation: "How pure this water is, how clear the sky!" And figuratively: "What a spotless character!" Purity is something which, in the physical as well as the moral order, charms everywhere. It is sought for in everything. And when we come to reflect on it, we find that purity, in the language of an ancient author, is the splendor of the true. Purity, therefore, may be defined as the radiance of God in a soul; it is like the passage of the sun's ray through a crystal. For this reason, Mary is called the "Mirror of Justice," because she is the most exact reproduction of the Divinity.

Amongst the Catholics of Spain, one of the most usual greetings on the meeting of friends is, *Ave Maria purissima*. When we would say, "In a moment," the Spaniard would say, *En un ave Maria*. Amongst such people the prayer book is hardly ever used at Mass. During the entire Holy Sacrifice old and young, nobles and plebeians, may be seen telling their Rosary, thus offering to Mary one hundred and fifty times that sweet salutation, "Hail, full of grace!" The Rosary, indeed, is so dear to Spanish Catholics that they dislike to see any other form of prayer used at Mass. A former French ambassador in Spain, a devout Catholic, was once reading his prayer-book during the Holy Sacrifice, when a matronly old lady, seated near him, whispered in his ear: "Put away your book and take your Rosary like a Catholic!" There was a time when many Catholics seemed to have the idea that the Rosary was the breviary of good old women, but, hardly suited to those able to read. But, thanks to the greater piety, and also the better instruction of the people, this idea is fast passing away; of all ages and conditions, we make frequent, and some who make daily use of this form of devotion.

The Cure of Ars was one of the most devoted servants of Mary. We recall one of his forcible as well as simple expressions regarding the Rosary: "I have so often drawn from this source that it would have run dry long since, were it not inexhaustible. The heart of Mary is so tender that those of all mothers, if united in one, would be only as a mass of ice in comparison."

The most blessed heart of Mary was on earth the model of hearts, the most perfect image of the heart of Jesus, the most faithful mirror of the sentiments of our Divine Master. But what the heart of Mary was, it still is, only in a higher degree. Let us contemplate the heart of Mary in heaven, with what flames it is consumed for the love of God; with what tenderness it regards us, exiles in this world of affliction; with what compassion it is filled for us; with what mission of mercy it exercises in our regard; what claims it has to the glorious appellations of "Fountain of Divine Grace," "Refuge of sinners," "Comfort of the afflicted," "Aid to all who suffer and struggle in this vale of tears."

Let the purity of Mary, therefore, be to us here below as a forestate of those who are that spring up "into life everlasting," as our Divine Lord said to the sinful Samaritan woman at the well, whose faith, which cured her soul, God grant that we may imitate, and which will render us just, and thus worthy of a place in the Most Pure Heart.—Ave Maria.

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Reconciliation.

If thou wert lying, cold and still and white, In death's embraces, mine enemy I think that if I came and looked on thee, I should forgive; that something in the sight of thy still face would conquer me by right of death's sad impotence, and I should see How pitiful a thing it is to be At feud with aught that's mortal.

So, to-night, My soul, unfolding her white folds of peace, Forfeeling that dread hour when we may meet, The dead face and the living—fain would cry, Across the years, "Oh, let our warfare cease! Let us be reconciled, and let us be reconciled."

FATHER STAFFORD'S EUROPEAN TRIP.

Educational and Social Matters in France and Italy.

Last Sunday Rev. Father Stafford continued, as he stated, a somewhat discursive way his account to his congregation of his recent tour in Europe. He first alluded to a number of parish matters in the course of which he stated that he desired to see the Lindsay portion of the diocesan debt paid at once.

Father Stafford remarked that when in England he visited one of three Catholic training schools established in that country. Two of them were under religious. One is in Liverpool and is called Mount Pleasant Training School. These training schools are similar to our normal schools for teachers, and receive a contribution from the government for their support, the same as the other training schools. He found that the Liverpool institution occupied a front place in the work of training teachers; and that their pupils were amongst the best teachers in England. It would be gratifying to him if we had one such school in this country, particularly for girls. In Ireland the Loretto sisters still held the leading place as teachers and were maintained mainly by the upper or better classes. Neither in England nor on the continent had he seen the schools so well supplied with maps, globes and other school furniture as in the province of Ontario. He had in his travels continually noticed things in relation to similar things at home (in Ontario) in order to make comparisons with them.

He noticed, for instance, that the people of Ontario had better houses, farm buildings and farms than most of the farmers in the old country, and were far better supplied with agricultural implements. In France they had not made any progress at all since the age of Augustus Caesar, and did to-day their ploughing in the same way as Virgil had described. He would not, if he were a farmer, leave Ontario for the higher classed and professional line. He might aid in connection with a remark he had made the previous Sunday that many people in the old country believed that over education was producing a distaste for manual labor. It was objected that a great many became unfitted for manual labor by the education they had received, and he had heard the same objection stated in this country. It was maintained that it was not the duty of the state to provide superior education; that the state should simply provide the common or ordinary education, and leave to the family or the individual the responsibility of obtaining or providing the higher classed and professional education. There was not in Italy a government grant for superior education; and public opinion was moving in favor of this general policy. He was himself disposed to think that it was wrong to employ the public funds to give a special education; and that persons who were qualified for the professions ought to do so at the expense of the family and not of the state. Of course there was a certain argument in favor of giving a superior education to boys of talent at the public expense; but that argument would apply to editors of newspapers as well. It was undeniable that a good editor of a newspaper was in many ways a great benefit to a community, but still there was no special education provided for him by the state. A great deal could be said in the same way in favor of educating clergymen at the public expense, for they undoubtedly exercise a beneficial influence, and had as good a right to a special education as lawyers and doctors, but they did not get it. In France when he was there they had passed a law, (now awaiting the concurrence of the senate) to compel priests to serve in the army, so that every ecclesiastical student after he became a soldier a certain age would have to become a soldier and spend five years of barrack life. The man who had been working to bring that about was Gambetta, the man of whom they had read as being opposed to the connection of church and state. The measure simply meant the destruction of the Catholic religion altogether, for the life of a soldier and the life of a priest was incompatible and impossible. In Austria and Switzerland the people obliged those who wished to become priests to pay a certain amount which went to the benefit of an army fund. If the bishops and priests of France did their duty they would not submit to Gambetta's policy. They should go to prison rather than allow themselves to be tyrannized over in that way in this vital matter. It was an act of down-right tyranny that would not be attempted outside of the land of "liberty, equal ty and fraternity." The fact was that the sooner the hierarchy of France separated itself from state connection the better. The union between church and state, though in itself right and proper, when the state is Catholic, becomes practically when the state is infidel, like the union of a live soul and a dead carcass. In France it is like the union of the tiger with its prey. The first revolution stripped the church of all its property in France, and the state now does not allow an allowance of about \$200 a year to priests, and about \$1000 to bishops. The priests in Canada frequently receive a larger revenue than the bishops in France. It would be far better for the priests to fling the money back into the face of the government, and rely upon the faith of the women and the liberality of the men of France for support. They must come to the voluntary principle like us. They talk about liberty in France, but they do not want the remotest idea of what liberty was, such as we have in Canada. The government wished to carry on its work of persecution in order to get at the remaining property of the church, and at Rome they expected further spoliation at the instigation of Gam-

beta. Father Stafford then alluded to the arbitrary and tyrannical expulsion of the Jesuits by a mere stroke of the pen, without giving them a form of trial, or hearing evidence for or against them. There was no argument against them in a court of justice to show that they deserved banishment; there was nothing said against them that could not be said against any person going into the Assembly opposed to the republican form of government. The Jesuits were simply banished by a tyrannical exercise of power; and in the net there was no "liberty" and not much "fraternity" either. As far as he could see the priests in France were not respected as in other countries, and until they took a proper stand and ignored the state altogether, except as good citizens, it would always be that way. When in Rome he had a short conversation with the Cardinal Prefect of the Propaganda, Cardinal Simoni, who remarked that no where were the rights of Catholics better recognized than in Canada, and especially in Ontario, and that England was doing well everywhere for education. The Cardinal said that the Catholics of the province of Ontario had an excellent reputation as practical Catholics in sustaining their church. These remarks gave him (Father Stafford) very great satisfaction. The moral conduct of the people of Canada compared very well with any he had seen. In speaking of Paris last Sunday he had made a remark that required some explanation or modification. Paris is not France. It is not like any other city. It is the most cosmopolitan city in the world. The proportion of foreigners is exceedingly large; it is the resort of all classes; and even criminals flock to it in large numbers for there they feel safer than in their own cities. The French must not, therefore, be held responsible for all that is done in Paris. He noticed in Paris and in other parts of France, as well as in Italy—more in Italy than anywhere else—that the women were doing hard degrading work like which they are never allowed to do in this country. Just in proportion as people lose the principles of Christianity they lost respect for women; and the women of France and Italy had an individual and personal interest in maintaining the principles of Christ. He had seen in Italy, women walking barefooted on the streets and roads, while the very horses in this country would not travel, and bearing on their heads heavy burthenes, while the men were walking alongside, well-dressed, with boots on, and with hands in their pockets, not doing anything. He had seen young girls, who ought to be at school, doing work that only slaves would be called upon to do. He had seen a Sunday in Naples, where the churches, and noticed that they were well attended. In one large church the majority of the people were men and most of them went to communion. He observed that in the big cities the good were better than in the smaller cities and towns, while in the bad in the big cities were worse than in the smaller ones. There was this difference between Paris and London, that what was done in Paris was done openly. He was in Paris on the 14th of July, the national fete day of the city, when the whole population turned out and took possession of the streets and boulevards and enjoyed themselves to the fullest extent. He was out on the street from early morning until midnight observing the scene, and he had in that vast concourse of three millions of people seen but one person excited from drink. They all had their wine and coffee, and were gay and happy; but there was not one drunkard. How would that compare with Lindsay? He would like them to make the comparison. He had been told that they had had a concourse of people in Lindsay not long ago, and he thought from what he had heard that there was more than one who did not know what he was doing. In all the time he was on the continent he had seen only that one man under the influence of liquor. It might be said that there was an argument against total abstinence, and he would admit that if total abstinence were advocated in France and Italy the people would not understand it. There was no argument against wine drinking in those countries. It was only the criminals who got drunk and crime was not committed as a rule through drunkenness. He had met old residents in France and Italy who had told him that they had not seen five men drunk in their lives. Some might say that you could drink lager beer in Canada, but he did not think that could be safely done. He had seen nothing to change his opinion with regard to the use of drink, but much to confirm it. He had seen nothing in London or Liverpool or Dublin to cause him to modify his views with regard to drink. The great cause of England and of Ireland—more than the landlords—was the whiskey, both from a moral and religious as well as from a material point of view. The sovereign pontiff in sending his blessing to the total abstinence society of our church here in Lindsay had sent one word as a message. That word was "Persevere." Father Stafford then alluded to the little children sent out by Rev. Father Nugent and dwelt at some length on the importance of that work which he was sure would commend itself to their judgment and support. The question had been raised as to the classification of emigrants on the ocean steamers. He had given some attention to that important matter and he believed that the system adopted by the Allen line in classifying third class passengers was the best. He also believed that the White Star line was doing their best in this direction. He mentioned this matter for the benefit of those in this country sending word to friends and relatives in the old country. Father Stafford related as illustrating the attention paid in Rome to all church matters, the fact that the Cardinal Prefect of the Propaganda said to him: "You gave your bishop a royal reception," to which he replied: "And he will always find us loyal." The cardinal said of Dr. Cleary, "He is pious, learned, zealous and eloquent." He also alluded to his grace of Toronto as a great prelate. Father Stafford concluded by publicly expressing his thanks to the owners of the White Star and Allen lines for their kindness to himself personally.—Lindsay Post.

A CONFIRMATION AT COBLENZ.

An English Parson's Description of a Ceremony that is Becoming Rare in Germany.

From the London Guardian.

Owing to the difficulties between Church and State in Germany arising from the Falk Laws, no new appointments to vacant bishoprics had taken place for about eight years. Now a better understanding has been come to; and, as your readers are accustomed to call it, Treves, has just been filled up by the consecration of Dr. Felix Korum. His first public Episcopal act, after his appointment, was to hold a confirmation at Coblenz, which is the largest and most important town in his diocese. As it was six years since confirmation had been held in Coblenz for the Roman Catholic part of the population, the advent of the new Bishop was looked forward to with an unusual degree of interest; and preparations were made for receiving him last Friday with a public welcome. Triumphant arches, gaily decked with wreaths and flags and mottoes, were erected close to the railway station; and by the Lohr Thor, through which he was to enter the ancient city of Coblenz; while in the streets a perfect forest of banners and flags were waving, the Papal colors of yellow and white being the favorite ones. A long procession, which heralded in the Bishop, consisted first of an innumerable host of children, attached to the different churches in Coblenz, bands of music, the various guilds of the town, with flags and banners of every hue and shape, many of silk and needlework, of rich and elegant beauty of design. The Bishop walked under a silk canopy borne by four priests, and as he went along blessed the multitude on either side, many of whom knelt to receive his blessing. The Bishop went on Friday to stay at the "priests' house," attached to the "Liefbrau Kirche," the church in which he held his confirmation. On Sunday he went to the "priests' house" attached to the "Castor Kirche." On Sunday evening, in honor of the Bishop,

A TORCHLIGHT PROCESSION TOOK PLACE THROUGH THE TOWN.

and a display of fireworks in the Castor Hof, or square, in which the church and the "priests' house" stand. From the high balcony in which I was standing the whole scene was a very striking one. At about half-past seven o'clock the first pair of light bearers, carrying Chinese paper lanterns suspended on poles, came into the square from the narrow Castor gasse, and then these glow-worm-looking lights kept coming on and on to the number of nearly a hundred, a torch and a lantern in each time being lighted, casting their varied hues over the groups, as they took up their places, in row after row, in the large square, gradually spreading over it until the greater part was covered by a mass of luminous orbs, reminding one of the fireworks of some Christmas pantomime. The discharge of cannon was then assembled, a choir of 250 men, supported by the music of the bands which accompanied the procession, sang the 23rd Psalm, and then after some interval the "Hallelujah Chorus," in front of the house where the Bishop was staying. There followed a truly really grand display of fireworks, the discharge of cannon, the music of the Rhine, and the lights of bonfires on the banks of the Moselle. The fine old Norman Church of St. Castor stood out grandly as its grey towers were illuminated by Bengal lights of various hues and the discharge of numerous rockets, while at last

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THE BISHOP ASCENDED THE PULPIT

and made a very earnest and simple address to the candidates. He then returned to the altar, resumed his cope and mitre, said a short service from a large book before him on a cushion by one of the priests, and gave the blessing. The num-

ber of candidates was very great, about 700 or 800. The Bishop in his four day's stay here has confirmed 3,200. The behaviour of those whom I saw confirmed was most serious and devout. As the Bishop laid his hand on each, some one or other of the ladies who had taken an interest in preparing the candidates laid her hand on their shoulder. I was made candidates only were presented at this confirmation, and on their shoulders one of the priests laid his hand. It may interest ladies to hear that none of the female candidates wore veils; they were dressed in ordinary colored dresses. Their hair was tied with light blue ribbons, a color specially devoted to the Blessed Virgin—why I know not. Only those—some thirty—who had received their first communion this year were dressed in white. The service was very long, beginning at half-past eight and lasting till half-past ten. But its length was lightened by a very good choir in the organ gallery singing from time to time hymns, in some of which

ALL THE CONGREGATION JOINED.

As German congregations only can join. And more than one Litany was said by priests from the pulpit, in which the congregation again joined heartily and intelligently.

SAVONAROLA.

A Modern Priest's View of the Great Medieval Friar.

Florence, Sunday, Oct. 16.—While in Rome the concourse of pilgrims from all parts of Italy were paying their homage in St. Peter's to Leo XIII., the advanced patriots of Florence were making a public demonstration in honor of Savonarola, and laying a crown at the foot of the statue just erected to him in the great hall of the Palazzo Vecchio. The still "more advanced" patriots of Rome had intended to make a still more significant demonstration in honor of Savonarola, and had planned to do so in some of the public places. But the notice was given by the Ministerial agitation consequent upon the disorders of the night of July 13, and the evident anxiety of the Depretis Ministry not to displease Spain and to conciliate Austria, afforded the Roman municipal authorities sufficient ground for refusing to sanction the intended ovation to Savonarola. 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TO CORRESPONDENTS. All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY, Publisher and Proprietor. Subscribers who change their residence will please send us, by Postal-card, their old as well as New Address, and thus insure the prompt delivery of the paper.

LETTER FROM HIS LORDSHIP BISHOP WALSH. London, Ont., May 23, 1879. DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its name or principles; that it will remain, what it has always been, a purely Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests.

THE STATE OF AFFAIRS IN IRELAND. The following from the Illustrated London News, of the 5th November, we would be inclined to style brave and fearless to a degree, did we not happen to remember that the "resolute and consistent action" therein referred to, is backed by some thirteen thousand more British bayonets than were present at the battle of Waterloo, and that against an unarmed, law-abiding people, who are seeking to obtain that which of right belongs to them, and which, please Heaven, they shall obtain.

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but now we have the result of two weeks later than the date at which he wrote, and we find the cable-man saying:

"London Nov. 21.—A Dublin correspondent says the most sanguine prospect of peace and order must be sadly disappointed at the present state of things and prospects for the winter. Outrages are breaking out again which it is feared are only the beginning of a series of crimes."

Just so! The principal members of the League are "locked up" in Kilmaham, the "local organizing agents" are being "locked up" by the half dozen in the county jails, and the result long ago predicted is coming to pass: "Outrages are breaking out"—and the British Army, the brave British Army, are helpless to prevent them.

But, if the "leaders" and the "organizers" are being locked up in Ireland, not so it is in England, where "the result of the election in Stafford for member of Parliament caused great astonishment. The Conservative victory is attributed mainly to the Irish vote."

The military, however, if they cannot do more, seem determined to show their bravery, as witness the following "brilliant" action: "A crime painfully suggestive of brutality in the British Army is reported from the camp on the Curragh, or great plain of Kildare. A party of soldiers were returning to camp in an omnibus, which broke down. A number demanded back their fares, and were about committing violence on the driver, when a bystander interposed and pointed out the unreasonableness of their conduct. Seven of them turned on him, and throwing him on the ground, kicked him to death, and then ran away."

The "Leaders" and the "organizers" being all, or nearly all, safely "locked up," the youngsters have taken the matter in hand and accordingly, we read that: "A Boys' Land League was recently formed in Ballina, county Mayo. About two hundred boys assembled about two miles from the town, for the purpose of forming a branch of the Land League. After being addressed for a considerable time by one of the boys, who mounted a rudely constructed platform, they dispersed quietly. There were four flags with the usual mottoes, such as "Pay no Rent," and "Stick to the Manifesto." There were loud cheers given for the Land League; Parnell, Dillon, and other Kilmaham prisoners."

The "boys" seem to have anticipated "April fool's day," and to have given the "peelers" a useless trot, as "Recently a large force of police left Ballina for Clontarke, about two miles distant, to prevent a Land meeting, which it was supposed would be held there, called by a notice extensively posted through the town during the week. The notice was in manuscript. When the police arrived, there was no indication whatever of a meeting, and although they remained there in cold and frost during the entire day, no indication of a gathering was seen, save only a few straggling holiday-keepers waiting to assemble near the police. It is believed the placard was canard."

ARCHBISHOP WHALE'S DEATH. The agent of the associated press in Dublin was so busily employed hunting up instances of Irish crime for a purpose which his masters at the Castle have in view, that he could afford time to send us only one line in regard to the demise of the great and good Archbishop of the West. The following telegram from Faam to a Dublin paper, contains all that is known at this side of the ocean, of that sad event. "The death of the Archbishop was not unexpected. He had been ailing seriously for some weeks past, and upon one occasion a few days ago got a severe fit of prostration, but soon rallied and regained his usual good spirits. For some hours, however, upon Sunday evening he was visibly failing. The attention and skill of his physician, Dr. Bodkin, and the watchful assiduity of his devoted sister, Mrs. Higgins, added to the unceasing care of his nephew, the Very Rev. Thomas MacHale, D. D., V. G., rendered his Grace every assistance; but it soon became evident that the days of this truly eventful life were numbered. His death took place at about eight o'clock in the evening. Calmly and peacefully he yielded up his spirit into the hands of his Maker, whom he served so well, amid all the strengthening consolations of holy religion. His Grace was in his ninety-first year. Today the remains were laid out in the room of his residence wherein his Grace died. The face represented an appearance of peace, and a holy calm shone in it beyond the powers of description. The funeral is expected generally to be as large and imposing a demonstration of religion and patriotism as ever was

seen in Ireland. It is believed all the Catholic episcopacy will attend upon this sorrowful occasion, and there will also be a large gathering of the members of parliament and other leading Irishmen. The obsequies will take place on Tuesday, the 15th inst. The Office for the Dead will be celebrated at 11 o'clock, and the solemn Requiem Mass at 12. It is certain that the remains will be interred in the cathedral which his Grace consecrated, and which stands a monument to the zeal and piety of his predecessor, and his own great love for the service of God, and the suitable adornment of the 'house wherein His glory dwelt.'"

EDITORIAL NOTES. The Provincial Elections are being held in the neighboring province of Quebec. Within a couple of weeks the Liberals seem to be stirring themselves; hitherto it looked as if the government candidates were going to have a walk over in nearly all the constituencies. Mr. Senecal's management of the government railway, the developments made at the recent Senecal-Laurier libel suit and, latterly, the arrest of the proprietor of the Quebec Chronicle, at the instance of Mr. Senecal, seems to have had an electrifying effect.

A short time since the pastor of a small Methodist Church near St. Thomas caused the arrest of a couple of members of his congregation, on a charge of snoring during service on Sabbath. They were dismissed. The reverend gentleman should follow the example of our Wellington street church pastor, by delivering a series of sermons on "Popery." This is a subject that invariably keeps people awake in the conventicles. The Wellington street reverend has a keen eye to business.

DURING the week before last, the Quebec Chronicle, which has all along supported Mr. Chapeau's government, came out on two different days with articles animadverting on Mr. Senecal, the Superintendent of the government railway, and on the result of the recent Senecal-Laurier libel suit at Montreal, and warning Mr. Chapeau that Mr. Senecal was endangering his government in the coming elections. The consequence was, that the proprietor, Mr. J. J. Foote, formerly of this city, was arrested on a charge of criminal libel. He was allowed out on bail till 5th December. His bailsmen were Mr. James G. Ross, Quebec's millionaire, and Mr. P. McNaughton, merchant.

A significant sign of the times is "the Land League match." The box used for the article is itself a curiosity. On one side it presents a portrait of Mr. Parnell, and on the other a scene in a rent office, in which the landlord is represented as leaning across the table, shaking his fist at a tenant, and saying, "I want my rent!" while the tenant, calmly putting his hand to his pocket, says, "And I want to pay my rent at Griffith's valuation." "The Land League match" purports to be manufactured by the Dublin Match Company. It is sure to be largely patronized. From present indications it would seem as though the people of Ireland had determined to Boycott everything in the way of English manufactures. O'Connell, we think it was, who advised the burning of everything that came from England except coal, it appears that matches will now be placed in the same class as the article named.

"OLD" CATHOLICS IN ENGLAND. The English Bishops and the general rank and file of the Low Church party are endeavoring to promote the foundation in England of the so called "Old Catholic" doctrines which have proved such a miserable failure in Germany and Switzerland. There was a meeting in Cambridge on Saturday to express sympathy with the "difficulties" of the Reformation, and there were three English Bishops present, besides the two Germans, Reinkens and Hezog. The sympathy consisted of three hours orating, and there is a little chance of the success of the new tenets in England as on the Continent.

THE EMPRESS EUGENIE. A pathetic incident marked the recent visit of the Empress Eugenie to Fontainebleau. On Wednesday, the day after her arrival at the Chateau de St. Yvray, where she was the guest of the Vicomte Agouar, whose wife was formerly her dame d'honneur, accompanied by M. Rambaux, her chamberlain. She went over the chateau like a sightseer, but when she reached the room formerly occupied by the late Prince Louis Napoleon, her emotion betrayed her, and she was recognized by one of the attendants, who was about to kneel. The Empress, however, made a sign, signifying that she did not wish to be chattered like a sightseer, and she was recognized, and continued on her way. While in Paris as the guest of the Duchess de Mouchy, the Empress Eugenie visited the Invalides and St. Cloud.

THE JUBILEE IN LONDON. Sermon by His Lordship Bishop Walsh. On Sunday last, after the gospel of the mass, His Lordship the Bishop preached in St. Paul's Cathedral. We regret very much that we were unable to take it as delivered, as it was without any doubt one of the most instructive and most beautiful in its simplicity that we have ever had the happiness to hear, but though the synopsis which we give must be necessarily imperfect, still we have tried to give substantially what was said. His Lordship commenced by referring to the reasons which induced the Holy Father to promulgate the Jubilee, and which he said should stimulate the faithful to avail themselves with holy alacrity of the great spiritual treasures thus placed within their reach, and should urge them to pray with fervor that the favors which the Holy Father bestowed at the throne of divine mercy for the oppressed church might be accorded to the Catholic Church, referred to the state of the times, speaking of their menacing character and the false and wicked principles which are ruling the conduct of men—an anti-Christian philosophy is spreading the deadly poison of false things, men are turning their backs on the Christian doctrine, and broken rays of truth red etched through the shattered mirror of Protestant Christianity, and are venturing out on the sea of life without chart, or compass, or guiding star, to be tossed and carried about by every wind of doctrine, and to be finally wrecked as they are on the rocks of hope and happiness. Never, perhaps, since the first promulgation of the gospel, was the spirit of the world more dominant amongst mankind than it is at present. Society is wounded to the core. Great moral plague-spots disfigure and putrefy it, and eat and rot their way to its very heart. The insatiable thirst for gold, the idolatry of wealth, the practical ignoring of an eternal world, the worldly wisdom that now, as in the days of St. Paul, seizes at the folly of the cross and the virtues which it symbolizes—these are the characteristics of our time, and they are of the earth earthly and directly antagonistic to the spirit of Christ and the teachings of the gospel. Looking upon these things the supreme pontiff turned his eyes towards the Father, and supplicated the divine mercy on the flock committed to his care, and that a holy vigilance might be done to heaven, he has directed the members of the universal church to cleanse and purify themselves in the sacrament of penance during this Jubilee, that their prayers may reach to the throne of God, and that they may be able to fight and conquer. To this Jubilee, on the fulfillment of the prescribed conditions, is attached a Plenary Indulgence. His Lordship then went on to explain what was meant by Indulgence, and spoke substantially as follows: An Indulgence is not, as has been so frequently asserted by the adversaries of the church, the forgiveness of sin. Two things are to be distinguished in sin, namely, the guilt and the debt or penalty. The guilt of sin is the injury done to God, the debt of punishment is the effect of this injury. The guilt of sin and the eternal punishment are forgiven ordinarily in the Sacrament of Penance. The sinner, unable longer to bear the weight of sin which is crushing him, comes to the Master of God, his soul bound in the shackles of sin, or rather, in the shackles of the demon. His soul, like that of Lazarus, is dead, its life has departed and it is buried away in the tomb of iniquity. The voice of God's mercy, which is the voice of the Father, speaks through the priest, and cries into the tomb of sin, "come forth." The sinner wails to the voice of Christ, the bonds fall from him, and he comes forth in the full freedom of the children of God. When the sinner, when this guilt and debt are forgiven, the temporal punishment due to sin, which must be expiated either here or hereafter, or be remitted by the power of the church. We may well exclaim, with David, "who can understand what we are understanding, how terrible it is in its malice, or how far-reaching in its consequences, since that, even when God forgives the guilt and eternal punishment, His justice inflicts upon it most grievous temporal punishment. Our first parents disobeyed the command which God gave them—they sinned. He pardoned their sin, but Oh! how terrible were the effects to that sin! By it came into the world pestilence, famine, plagues, wars, sickness and death. Moses and Aaron, at the water of contradiction, for having sinned by want of confidence, were never permitted to enter the promised land, and though Moses feasted his eyes upon its beauties, yet, as a temporal punishment of his sin, he was never allowed to set his foot upon its soil. David, when he had committed his sin, was forgiven, but he was never allowed to enter the city of Jerusalem, which he had offended God. The prophet of the Lord was sent to him. He confessed his sin, exclaiming, "I have sinned against the Lord." The prophet said to him, "The Lord also hath taken away thy sin; thou shalt not die, nevertheless, because thou shalt have occasion to this thing, the child that is born to thee shall surely die." There remains, therefore, a temporal punishment due even to forgiven sin. Now, a plenary indulgence is the remission granted by the church, of this temporal punishment due to sin, and this indulgence is to be considered of two kinds, which underlie and explain the doctrine of Indulgences. The first is that the merits of the sufferings and death of Christ were superabundant, and far more than were required for the redemption of mankind, and the second is that the church is, by divine appointment, the depository, custodian and dispenser of this inestimable treasure of Christ's superabundant merits, as well as the abounding merits of the saints. That the merits of the suffering and death of Christ were infinitely greater than were required for the salvation of the world, is a truth which can admit of no question among Christians. Christ was true God and true man, His acts were the acts of a God, and were, therefore, of infinite value. One sin is forgiven for an escaping from His Sacred Heart—one act of contrition made by Him—one tear of those he shed over the doomed city of Jerusalem, or over the grave of Lazarus, would have been amply sufficient to atone to the justice of God for the sins of all mankind. One drop of His precious blood would

have been sufficient to redeem ten thousand guilty worlds. Yet, the Son of God spent His whole life in expiation of the sins of men. His existence on earth was one grand penitential act in atonement for man's sins. He not only shed one drop of his blood, but poured out the full tide of his life-blood, even to the last drop, for the redemption of the world. It follows, therefore, that He did infinitely more than was required to carry out the scheme of man's redemption, and that there remained a whole ocean of his superabundant merits and satisfactions for sin to be expended for the sanctification of his people. Of this inestimable treasure the church is the depository, custodian and dispenser. The church is the Kingdom of God on earth; she is the bride of Christ, whom he loves with an eternal and abiding love. "Christ loved His Church," says St. Paul, "and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life. That He might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." As a good and faithful husband leaves at death to the wife whom he loves, the treasures he had stored up for her comfort and the enrichment of his children, so Christ has left to his bride, the church, the inexhaustible and inestimable treasure of His superabundant merits, to be dispensed by her as a rich dowry to his children. Our blessed Lord gave the church the power of dispensing with sin, and what is said to her, in the persons of the apostles, "Whatever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." As a mighty spring, springing from an inexhaustible fountain, flows on for ages through many a winding valley and many a broad plain, enriching and beautifying the countries through which it flows, so graces and blessings innumerable, taking their rise from the inexhaustible source of the superabundant merits of Christ's suffering and death, have flowed down through all Christian ages through the channel of the church, enriching the generations of mankind and making, in the language of prophecy, "The land that was desolate and impassable be glad, and the wilderness to rejoice and flourish as a lily, causing it to bud forth and blossom and to rejoice with joy and praise, and imparting to it the glory of Libanus, and the beauty of Carmel and Sharon."

The church, being the depository of the treasure of Christ's suffering and death, the supreme pastor, has the right to dispense them. It is the doctrine of St. Thomas that the president of any community has the right to distribute its gifts and goods, for example, the President of the United States has in his gift the higher offices of the Republic, and the Pope is the head and chief pastor of the church, and therefore has a right to dispense its treasures. Christ has endowed him with this right and power, for he said to Peter, and through him, to all his successors, "To whomsoever thou shalt bind on earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." The Pope has, then, the power of binding and loosing, he holds the keys of the Kingdom of Heaven—for, some, misunderstanding, thought that kingdom and dispensing with sin, he can give and take away from earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." The Pope has, then, the power of binding and loosing, he holds the keys of the Kingdom of Heaven—for, some, misunderstanding, thought that kingdom and dispensing with sin, he can give and take away from earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

We could not attempt to give even a synopsis of the peroration of His Lordship's sermon, which was deeply touching—the earnest appeal of a father to his children, exhorting them to come and cleanse and purify their souls in the saving sacraments of the church, that, being thus purified, their prayers might be more powerful before the throne of divine mercy. He reminded them of the corruption of the church in the corruption of the times. When Christ's vicar is virtually a prisoner in the eternal city, and when the dead body of one of the most illustrious pontiffs that ever sat on the chair of Peter, when he died, and he was buried in the streets of the city, and he had done so much, to whom will the Holy Father turn if it be not to his faithful people, that shepherd and flock may with one voice and one heart petition God's mercy that He may give His Church "strength to light and power to triumph."

The earnest attention paid to his Lordship's words showed how deeply impressed were his hearers, and the effects of his appeal might be still more forcibly seen in the large number that attended on Monday morning at the opening exercise of the "Forty Hours." St. John High Mass was sung by the Rev. James Walsh, Rev. Father Tierman assisting as Deacon, and Rev. Father Cornyn as Subdeacon, Right Rev. Mgr. Bruyere and Father O'Mahony assisting his Lordship at the throne. The blessed sacrament was carried in procession by his Lordship, and then exposed for the adoration of the people. During the day numbers of the faithful flocked to visit the blessed sacrament, whilst the priests were ever ready in the confessionals to receive those who wished to confess. On the whole the Jubilee exercises proved to be most successful, and without doubt will bring peace and tranquility to many a soul.

The "No-Rent" Manifesto. But, as we are always ready to give a hearing to all sides, we will state, as far as we can understand it, and as fairly and completely as we can, the views of those who defend the "no-rent" manifesto. They contend that the whole rent of the country *en masse* is a matter in dispute between two parties, the landlords and the tenants, and that it is impossible to say what proportion of it belongs to one party and what to the other, until a legal decision has been obtained from the Land Court. Next, that, through the incarceration of those who had undertaken to manage the tenants' cases, a satisfactory decision on this question, that the tenants have a perfect right to withhold the payment of rent till their advocates are released, and their claims can be prosecuted to their satisfaction.—Tablet.

THE IMMACULATE CONCEPTION, DEC. 8.

The great mystery was the mystery of the Immaculate Conception of the Mother of God, and the fact, on which we ourselves were witnesses, was the definition of the doctrine some twenty or more years ago by the Sovereign Pontiff Pius IX., of blessed memory. Some have said, of the Immaculate Conception be a truth, why was it not defined before? If, said they, it is defined now, where is the meaning of the definition? What is necessary now must have been necessary of old. Some scrupled thus at the definition, for they knew that the Spirit of God alone knows the times and the seasons, and the Spirit of Truth has in all ages, progressively and step by step, unfolded and defined all the mysteries of our Faith—not all at once, but in succession and as needed by the Faith. The articles of the Apostles' Creed have been assailed and defined one by one: first God the Father and the creation, then God the Son and the Incarnation, then God the Holy Ghost, have all met with denial—some upon the Holy Sacraments, some upon the doctrines of sin. All these, in their times special, progressive; and as errors have unfolded themselves, so the definitions of the Church in time and in season have likewise unfolded the whole truth of God. As every error has arisen there has been needed a definition to condemn it; and because in these later times special errors affecting the doctrine of grace spread over the face of the nominally Christian world, it was in season that this great mystery of the singular sanctification of the Blessed Mother of God should be defined, not only as a definition of the truth, but to put the key-stone in many other doctrines of the whole structure of the revelation of God. There have been three periods in every doctrine in the Church. In the first period, with a living, spiritual consciousness of the divine illumination, the Church has believed the whole revelation that was committed to it; secondly comes the period when the intellectual perversity of controversies and conflicts of human minds compels the Church to analyze and to search into every doctrine, and to sift out from it the elements of misconception and error; thirdly comes the time when the analogy and examination is complete, and the Church defines it by a definition. We have this exactly in the dogma of the Immaculate Conception. There never was a time, either in the East or in the West, that the disciples of Jesus Christ did not believe that Mary, the Mother of God, was without sin, and that she was to be sanctified by a sanctification of holiness greater than any one else, and coming from God alone. This was the first period. Then came controversies about original sin, and about the time when it became necessary for the Church to analyze this faith. There never was for a moment a doubt that the Mother of God was without sin; the only question was whether she was before her existence without sin; whether she was born without sin; that was the only question the Church entertained. Lastly, when that analysis was complete, Pius IX., surrounded by some four hundred Bishops, the declaration of all the Bishops under Heaven—for, some, misunderstanding, thought that twelve pastors of the Church, who hesitated whether the doctrine should be then defined, doubted whether the doctrine was true, which no one ever doubted,—sustained by the whole Pontificate under Heaven, Pius IX. declared that Mary the Mother of God, from that moment of her existence, was by the special grace of the Holy Ghost, and through the merits of her divine Son, exempt from original sin. Pius IX. had another bright jewel in his tiara. He not only closed this long question and invited the blessed Mother of God to the first privilege, and placed on her head the diadem which declared her Immaculate Conception, but in that very act he put in exercise his own infallibility. In that very act the head of the Church on earth taught the whole Church on earth with an infallible voice; and some years after it was reserved for him, in the council of the Vatican, to define as a doctrine of faith that prerogative of the head of the Church which he exercised when he defined the Immaculate Conception of the Mother of God. The world, which looks at the Church from without, and can not enter into its spiritual illumination, and can not know that inward consciousness that comes from the Holy Ghost, scruples at these two great definitions of the Church, and in the best answer that can be given to the question, "What man knoweth the thoughts of the Spirit but the spiritual man that is in him?" The least grace that he could conceive as proportionate to the dignity of the Mother of Jesus Christ, the Son of God, is that she herself should be without sin; and the man who would not concede proportionate to the office and responsibility of the head of the Church on earth and vicar of Jesus Christ, who stands in the stead of his divine Master, was that he who was the guide of others and the teacher of the Faith should himself be exempt by divine guidance from error. Therefore the Immaculate Conception seemed to him to be the primary grace required by the dignity of the Mother of God, and exemption from error by the spirit of truth perpetually guiding him seemed to him to be the least prerogative proportionate to the office and responsibility of watching over the faith in all ages throughout the world, and condemning error wherever it arises and contradicting the truth.—Cardinal Manning.

OBITUARY. The numerous friends of Mr. Patrick O'Keefe, of Stratford, will hear with deep sorrow of the affliction that has befallen himself and his family in the loss of his eldest daughter, Mary Ellen, who died on the 28th instant, aged 15 years. Her death was not unexpected, as she lingered for some months, bearing her sickness with heroic courage and true Christian fortitude. For the past two years her Christian fortitude, been pursuing her course of studies in the Academy of the Sacred Heart, London, with brilliant success, and the numerous tokens of affection and messages of love she received from the Ladies of the Sacred Heart and her little companions during her illness, and how greatly she was held in esteem and had endeared herself to all. We offer our heartfelt condolence to her inconsolable family.

HAMILTON LETTER.

Ecclesiastical—Debt much Reduced. Concert in aid of St. Joseph's—Practical Knowledge versus Grammar—News from Paris and Galt—New Statuary—Local Items—Miscellaneous.

At St. Patrick's Church, on Sunday last, previous to delivering the sermon, His Lordship Bishop Croun made a few statistical announcements which are of public interest. The cost of the ground on which St. Patrick's stands was \$10,000, that of the building complete, \$45,000, that of the furniture, \$12,000, and the total, \$67,000. Of this, some \$12,000 was paid about the time of completion, and the remainder has been reduced to a comparatively small amount, by funds derived from various sources, such as the sale of an outlying property, bazaar proceeds, economical management of ordinary revenue by the pastor, &c. In referring to the results of the late bazaar, his lordship complimented the congregation on the unanimity and generosity.

It may be interesting to state by way of addenda to the foregoing that the cost of the new cemetery—including buying and necessary expense of fitting up the same—has been liquidated, and the value of the property so far increased that if the lordship saw fit to sell, there could be realized from the sale of one-half, almost the entire original cost. The Catholics of Hamilton will at once see that the financial condition of the ecclesiastical corporation is at present most satisfactory and secure.

CONCERT FOR ST. JOSEPH'S. On Friday evening, the 5th instant, grand concert of vocal and instrumental music will be held in the Academy (McGowan's) Hall in aid of St. Joseph's Church. The arrangements are being made under the direction of the Rev. Fr. Bergman, the worthy pastor, assisted by Mr. J. Zingsheim, secretary of the committee, who are assiduously laboring to make the church a more comfortable and attractive one of the best, it is hoped that it will be liberally patronized. Father Bergman is an earnest and faithful spiritual laborer among our citizens, and we would like to see his concert greeted with a full house if it were only as a mark of appreciation for his efforts. Besides there is no doubt that it will be a musical treat, so looking at it from all essential aspects it is well worthy of support. Tickets are placed at the low figure of twenty-cents each.

PRACTICAL KNOWLEDGE. The Times thinks that there is enough of industrial education conveyed to the youth of Hamilton. Whether or not the necessity for such training in a manufacturing city like Hamilton is quite apparent. Here we require young persons who are well adapted for the home and street shop and other business positions, rather than the ornamental but unpractical knowledge which is cut and seasoned apparently no other purpose than to amuse. The sole and absorbing study of the young students, which fills them with constant anxiety, their prospects of "getting through" successfully when the dread examination day comes around. It is quite possible to give too much attention to the high subjects, to the great injury of the student, which is the case in our schools, which fills them with constant anxiety, their prospects of "getting through" successfully when the dread examination day comes around. It is quite possible to give too much attention to the high subjects, to the great injury of the student, which is the case in our schools, which fills them with constant anxiety, their prospects of "getting through" successfully when the dread examination day comes around.

PARIS NEWS. On Sunday last the ceremony of unveiling and blessing statues of the four evangelists took place in the church of "Sacred Heart," Paris. Very Rev. Dowling, V. G. pastor, performed the ceremony, assisted by the Rev. Fr. Supple of Boston, who celebrated High Mass. The sacred edifice was crowded on both occasions, and the services were most impressive. The statues were large and very beautiful and are the work of skillful European artists.

On the same day, forty-five young women were received into the Sodality of the Children of Mary. Vicar-General Dowling officiated at the reception ceremonies and delivered an eloquent sermon on "Devotion to the Blessed Virgin." Some of this important occasion were very interesting. The names of the officers of the Sodality—five Maries by way—are Miss Mary Skell, Pres. Miss Mary Murray, 1st. asst., Miss M. O'Brien, 2nd do.; Miss Mary McGinnis, 3rd do.; Miss Mary McGinnis, 4th do.; Miss Mary McGinnis, 5th do. The Maries, having carried off the Medal and the Medal given by his Lordship the Bishop of London, at the Academy of the Sacred Heart in that city.

These works are continued proofs of religious enterprise of the worthy General Dowling, and give evidence of time instead of weakening gives activity to his zeal and energy. It is not well to be inappropriate to state that Fr. Supple is an old esteemed friend of Fr. Dowling, and has won the esteem and love of the Paris congregation by many and generous benefactions to church and school, and the lively interest he takes in their affairs generally.

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The Times thinks that there is not enough of industrial education conveyed to the youth of Hamilton. Whether this be so or not the necessity for such a training in a manufacturing city like Hamilton is quite apparent. Here we require young persons with knowledge adapted for the counting room, the workshop and other business positions, rather than the ornamental but unpractical knowledge which is cut and seasoned for apparently no other purpose than to pass examinations. The sole and absorbing thought among students here is one which fills them with constant anxiety, and their prospects of "getting through" successfully when the dread examination day comes around. It is quite possible to give too much attention to the higher subjects, to the great injury of the solid branches which are the bone and sinew of a vigorous industrial life. In support of its argument the Times quotes the undeniable fact that Hamilton has imported more skilled mechanical talent than she has produced.

PARIS NEWS.

On Sunday last the ceremony of unveiling and blessing statues of the four evangelists took place in the church of the "Sacred Heart," Paris. Very Rev. T. J. Dowling, V. G., pastor, performed the ceremony, assisted by the Rev. Fr. Supple of Boston, who celebrated High Mass and Vespers. The sacred edifice was quite filled on both occasions, and the offices were most impressive. The statues are large and very beautiful and are the work of skillful European artists.

On the same day forty-five young women were received into the Sodality of the Children of Mary. Vicar-General Dowling officiated at the reception ceremonies and delivered an eloquent sermon on "Devotion to the Blessed Virgin." The scene on this important occasion was very pretty and touching. The names of the officers of the Sodality—five Marys by the way—are Miss Mary Skellern, Prefect; Miss Mary Murray, 1st. ass't, Miss Mary O'Brian, 2nd do.; Miss Mary McGroarty, secretary; and Miss Mary Marx, Treasurer. The prefect is carried off her literary attainments, having carried off the Lorne Medal and the Medal given by his Lordship the Bishop of London at the Academy of the Sacred Heart in that city.

These works are continued proofs of the religious enterprise of the worthy Vicar-General Dowling, and give evidence that time instead of weakening gives renewed activity to his zeal and energy. It might not be inappropriate to state that Rev. Fr. Supple is an old esteemed friend of Fr. Dowling, and has won the esteem and love of the Paris congregation by his many and generous benefactions to the church and school, and the lively interest he takes in their affairs generally.

The public exercises of the Jubilee commenced in this town on Monday. Rev. Father Maguire, parish priest, is assisted by Vicar-General Dowling and other priests of the neighboring towns. Similar exercises will be commenced in Paris. Both will no doubt be very successful, if the missions conducted there by the Redeemerist Fathers in June last be taken as criterions.

LOCAL ITEMS.

Hamilton civil servants think they have as good a right to a bonus as the Ottawa officials. They held a meeting on Monday evening to consider the matter.

Mr. J. A. Macintosh, for many years resident in this city, and who is about to depart for the Western States, was presented recently by a few friends with a farewell address, accompanied with a gold chain and locket, as a testimonial of respect for his many good qualities.

Apples are scarce and dear in the Hamilton markets. The cause is attributed not so much to failure of the crops in the district as to the heavy exportations to Europe and the States.

Some people do not take kindly to the proposition of making the county roads free of toll. They think that the majority

of the inhabitants will pay less as it is than they would by regular taxation.

Another large factory is almost completed on King Street in this city. It is the property of the firm of Menkings Brothers, brick makers, whose extending business required an additional establishment.

The Hamilton and Toronto papers have been pummeling each other to some extent over the question of the respective moral standing of each place. According to recent developments made in the latter city, Hamilton is somewhat superior in that respect.

The public have been much amused lately over the efforts made by each paper to prove itself a better mathematician than its contemporary. It reminds one of the public discussion between two new-boys as to which of the two expressions—"six and seven are thirteen" or "six and seven are thirteen or 'tis thirteen" was the more grammatical, until a boot black showed that both were wrong.

As you like it: The Times calls the recent demonstration in Toronto "stuff" and "mythology," the Spectator calls it "immense and enthusiastic." It all depends on the color of your glass.

The Tapley Town literary society has decided, after due discussion, "that independence would be beneficial to Canada." Shades of the U. E. Loyalists, what do you think of your descendants!

The practise of offering capitalists "sufficient inducement" to establish certain industries is beginning to excite opposition. To the minds of some it is not quite clear why the man with from \$600 to \$1000 worth of property should be rated and taxed while the capitalist with his \$100,000 cash is bonused, exempted from taxation and in some instances presented with a free lance.

"Never too late to mend" is a motto put down for a "Saturday night thought" by a local paper. Why Saturday rather than any other night or any time whatever? Wisdom tells us, if we cannot keep ourselves whole, to mend whenever the rent is made, and the sooner the better. Saturday night may be too late.

CLANCAHILL.

STRATFORD LETTER.

During the past three years Rev. Father Ronan has been curate to the Rev. Dr. Kilroy, in this, the second largest mission of the diocese. Three weeks ago he received the appointment of parish priest to Bothwell and the surrounding missions of Alvinton, Warwickville and Thamesville. While Father Ronan was here he proved himself a most devoted priest, a hard worker in the responsible position in which he was placed, and his exceedingly kindly disposition made him friends with everybody whom he met; there is not a parishioner who does not speak in the warmest terms of affection of him.

To testify their gratitude to him, the people, after hearing of his removal, took steps to present him with suitable mementoes in remembrance of his connection with the parish. The manner in which the response was made by all who were asked to contribute, and the offering was of the most spontaneous kind, and the expressions of deep regret at losing him from our midst, spoke strongly of how deep seated was the affection which he had won from the people during the short three years of his curacy.

On Thursday, Nov. 24th instant a number of the parishioners gathered together in the beautiful hall of the C. L. & B. Society. Mr. Edward O'Flaherty, the President of the Society, acted as chairman. In a few words he alluded to the object of the meeting, speaking of the services of Father Ronan, and how he had endeared himself to the whole congregation. The rev. gentleman being present, Mr. J. James Kehoe, Barrister, read the following address:

To the REVEREND JOHN RONAN. Reverend and Dear Father.—It was with feelings of deep regret that we, the members of St. Joseph's Congregation, learned that the tie which bound you to us during the last three years was broken—that you were no longer to minister among us. We had learned to respect, to admire, and to love you. The faithful and zealous discharge of your holy office, the arduous labors which you have always devotedly performed, the lessons of faith and piety which you have left us, the good done by you among young men of the Catholic Literary and Benevolent Society—these and the many other noble works which you have always been eager in doing, made for you a deep place in our hearts. We all looked to you with an affection, which even though that of a people for their priest, was, as mine, more than ordinary. Now that you have left us, it will ever remain warm in our hearts, and our regret at your departure is one which will long endure. We know, too, that our worthy and beloved Pastor, the Reverend Dr. Kilroy, feels deeply the loss he has sustained in your removal, and our regret is one which, with him, we share together.

Yet, in leaving us, we are pleased to know that you go to a mission where your holy labors will be in a greater sphere. Wherever in the future you may be, our hearts will be with you and we will cherish you in our memories.

As a memento of the feelings which we have expressed, we ask you to accept the accompanying watch, chain and purse. We know that you need no token to stimulate your remembrance of us, but we wish to show in some way our good will and affection. With these tokens we also wish for you and for those over whom you will be placed as a spiritual guide in the future, every blessing that the Almighty can bestow.

On behalf of the Congregation—Edward O'Flaherty, J. James Kehoe, W. Blair, W. S. Bolger, Arthur McCaffery, James Clynne, C. Quinlan, M. C. Carey, M. J. Hanavan, Ed. Mullins, Thos. J. Dougliss.

Stratford, November 24, 1881.

The presentation, which consisted of a gold watch and chain valued at \$220, and a purse of \$60, was made by Mr. William Blair, Postmaster, on behalf of the congregation.

Rev. Father Ronan replied, saying that the parishioners acquitted all that he had done. It was like when looking through colored glasses, one sees the objects which are viewed in the light which is shed upon them; so they had viewed his acts in a spirit of charity and overvalued them. The time he had spent in Stratford he would always look back to with pleasure, for he found good will and harmony in

his relations with the people. He could never forget the kindness which had always been shown him, and with regard to the precious articles which had given, they would always serve to recall their kindness and make him think of them. He never could forget the affection which they had on all occasions shown.

There was another presentation made earlier in the evening at the house of the Rev. Dr. Kilroy. This was on the part of the married ladies, who had collected a purse of \$85, and out of the proceeds made a surplusage and stole and presented the balance in a purse.

The young ladies of the parish also made a presentation, consisting of a silver cruet cake basket, spoons, napkin ring and other articles.

The boys of the Catechism class testified their young feelings as well as the older members of the congregation. They made a presentation of some suitable articles.

Besides the testimonials made publicly, several friends of Father Ronan gave him souvenirs of their own. All these tokens from the people are lived amongst for only three years must be gratifying to him; they speak louder than any words the universal affection of the congregation and his devotion to their interests. He has ever been found ready at the call of duty, active in doing good, wherever he thought good could be done; his labors in such a large parish as he was entrusted with, most arduous nature, but he always performed them ably and faithfully. In the pulpit, his sermons are marked for careful thought, every word useful, and couched in graceful and pointed language, breathing a fervent spirit of devotion. His delivery is quiet and unpretentious, and there is no doubt but that with years (Father Ronan being perhaps the youngest priest in the diocese) he will be a preacher of great power.

The people of his new parish will find him an admirable priest.

Yours truly,
ONE OF THE CONGREGATION.

ROME AS THE CAPITAL OF ITALY.

It has been said that it was from a political point of view that Rome was selected as the capital of Italy, and that for political reasons Rome ought to be that capital, and no other. "Only before Rome would other cities consent to bow," they wrote; and again the *Liberté* speaks (worthily) following: "Only Rome, that dream of the Papists, can give Italy a power of resistance which otherwise she could not obtain." As to other cities consenting to bow down only to Rome, that is simply a fallacy; for at first they had hailed Florence as their capital, and afterwards Rome, but only as a result of a new one, as in old times Spain had done, with great good sense, or else of removing the capital to Naples. Rome represents nothing politically to modern Italy. Her memories arouse only Papal ideas, and a secular, political Monarchy would always find itself at a disadvantage. This is confirmed by the scanty success which Ferrari, but also by Monarchists with Manian, who agree in asserting that Rome could only belong to the Popes or the Tribunes. Nor was it long before these facts were proved. As long as the capital was at Florence the moderate Monarchical Conservatives were contentedly powerful, and seemed to be the only party capable of governing the country. But no sooner was the capital removed to Rome than the Moderates found themselves in an impossible position; they were obliged to be removed, or to resign their offices; and in their place arose the men of so-called "progress," who were monarchs of the occasion, and Republicans in politics. These very soon were found to be impossible also, and then the Red Republican Party was formed—a party far less weak than people imagine and whose object is to rise to supreme power in the State; the way to which is open to them through the governing body, and through the universal suffrage, which, if it be not yet so powerful an element of evil as they wish, is still able to inflict heavy blows on Conservative principles. Now all the most sensible men had foreseen that this lessening of the monarchical authority was a necessary consequence of Rome being the capital, and so foresee that Socialism will always go on spreading for the same reason; since Rome, as capital, remembers the terrible words of Proudhon put into the mouth of Socialism when addressing the July Monarchy in France—"To that Monarchy, which with its hand on the gospel after having raised it to strike the church, still demands obedience, Socialism asks: 'Who are you that I should obey you?' Nor should Monarchy forget what Proudhon wrote in his Confessions of a Revolutionist—"The dignity of Sovereignty when raised against the Pope begins from that moment to hasten towards its fall. The church being humbled, the principle of authority is struck down in its very roots, and power becomes a shadow."

What then will become of a Monarchy forced by its very existence into a continual humiliation of the church in the Rome of the church for its own? Next the Monarchy nor New Italy can say in excuse that it is the heir of the great Roman name and that as such it must politically have Rome as its capital. The legitimate heir, both historically and politically, of the great Roman name is not "New Italy,"—that negation of all the dearest Italian traditions, the offering yesterday after fifteen centuries of decadence in the Roman nobility; but the Pope, whose great anxiety was always to raise the tone and position of its nobles; who saved them whenever it was possible; who preserved the traditions, the glories, the wisdom, the prestige, of free Rome, making her powerful and respected by those very barbarians who had despised imperial Rome. Neither are judicial proofs wanting of the Popes being direct heirs of the Empire; in whom, after the fall of the Empire and the Senate, all Roman authority was concentrated. Even common policy counsels. The Liberals to be silent as to hereditary rights, which are not theirs, which they invoke only to make themselves ridiculous, and which they profane by their invocation. They never saved Rome from the ravages of the Barbarians, but oppressed her in civil times, and their fathers, (if they have any political fathers) the Ghibellines, whom a

modern journal declares were the only real Italians, sold Rome and Italy to strangers whenever they had the opportunity; while the Popes saved and defended her at the cost of endless sufferings and toil, showing themselves to be in truth the real heirs of the great name of Rome.

Besides this, far-seeing policy points to the selection of any other capital in Italy than Rome, where the dangers of grave complications are continual; while, by the very necessity of things, insuperable difficulties are daily arising; where dissensions and treason are always being hatched against the unhappy Monarchy seated on the throne of the disinherited Pope. As a reason and a pretext, the uncrowned Pope will always be an object for any one willing to go to war, and that without the Pope's asking for any one's assistance or preaching a crusade. For if the Pope could forget his own rights, the Catholic world could not ignore its own, nor be wanting in its duties; and any State which might wish to make war on Italy would never set aside the manifest advantages which they most earnestly desire, for coming forward as champions of the Papacy.

Rome as the capital of Italy is a perpetual offence to the Catholic world, and, therefore, a continual provocation of which statesmen may pretend not to take notice as yet; but with the opportune moment comes, they will be it mind and the consequences, both as regards foreign and internal relations, will be of the gravest nature. It is useless to dissimulate; in Italy there are a very large number of Catholics whose consciences and convictions are deeply wounded at seeing Rome in other hands; and those of the Pope. And the offence is the more bitterly felt since from the Holy City, where they had been used to listen only to the voice of the Common Father of Christendom, there came forth, day by day, laws and ordinances which are a continual insult to their faith and to the church which they love as a mother and mistress, and of which they know that the Head is only free with that precarious liberty allowed him by the new lords and masters of Rome. Now all these Catholics; among whom are men of sound sense, of deep knowledge, of great administrative capacity and of unimpeachable honesty, neither can nor will take part in the public life of a State which acts in a manner directly contrary to their consciences. And thus it happens that the country is deprived of the services of her best and ablest sons, and the utmost license is given to her worst. Nor is it to be believed that his fact can give greater strength to the poor handful of Conservatives, who neither understand the church nor the revolution which they pretend to wish to conciliate. No; as long as Rome is the capital of Italy, the best portion of her citizens, and those who in public affairs would show the greatest honesty, loyalty, and conscientiousness, will not take part in political life; and this is a fact of grave moment. The very Liberals themselves recognize it, and endeavor by every means, every device—even by illusory promises—to persuade Catholics to take their share in public life, confessing the great need of strength to the poor handful of Conservatives, who indirectly, proving the great political error committed by those who wish Rome to remain the capital of Italy.

Thus we have proved that there is no political necessity, but the reverse, for the selection of Rome as the capital of Italy; and, on the contrary, as Petruchelli owns, it is become a political necessity to choose some other capital. Nor, indeed, would it be easy to say what political considerations could be adduced for choosing as a capital a city of traditions of which all are utterly hostile to the known system of government, and a city likewise which serves as an eternal protest to every enemy, and is a perpetual cause of division in the State itself.

"But Italy," cries the *Liberté*, "would be undone without Rome!" But, then, this Italy is a totally artificial creation, which is kept alive, not by virtue of her citizens, nor by the wish of the people, but by the prestige of a name, and to destroy her, we have only to take Rome away. But how is it that they do not see that in such a case they openly confess that this new conglomeration of States which they call a nation is utterly defective, weak, without any connection or stability, and incapable of resisting the slightest shock?

TWO STORIES.

Amusing Anecdotes of John of Tuam, The Lion of the Fold.

The learned author of "The Aryan Origin of the Gaelic Race of Language," the Very Rev. Ulick J. Bourke, narrates the following interesting anecdote of the illustrious Archbishop MacHale, of Tuam, in that interesting work:

When travelling to Rome on one occasion, in the year '84, he presented himself at Calais before the French official, whose duty it was to see the passports of the various passengers from England. The Frenchman looked at the Archbishop and said quietly, "Vous etes Anglais?" His Grace, unwilling to pass for what he was not and to represent a nationality with which he disclaimed all connection, at least of race or kindred, replied, "Non." "Well, then," said the official in French, "you are a German?" "Non," was the reply. "An Austrian?" "Non." "A Dane?" "Non." "A Spaniard?" "Non." "You must be an Italian, then, or a Greek?" His Grace answered "Je ne le sais pas." (I am not). "Perhaps," said the polite Frenchman, "you are a native of Poland or of Hungary?" "I am not a native of either," was the reply of his Grace. The official then said, "You hold out no longer, and in a fit of puzzled indignation he cried out, 'Qu'est ce que le diable que vous etes?' The Archbishop, quite amused at the bewilderment of the fiery Frenchman, and satisfied at having maintained that he did not belong to any of these nationalities calmly said, "Je suis Irlandais." (I am an Irishman). "Oh," said our Gaelic cousin, with a half polite smile, wishing to insinuate that there was no such distinct nation as Ireland, "C'est la meme chose." (It is the same thing). In the mind and the view of his Grace the Archbishop, it was not the same thing. But the anecdote illustrates

the opinion entertained by foreigners respecting Irishmen from home.

On another occasion, his Grace the Archbishop of Tuam, in company with the Most Rev. Dr. Every, Lord Bishop of Clonfert, and the Very Rev. Thomas MacHale, D. D., Professor in the Irish College, Paris, travelled together through France, Germany and Italy. They had agreed, for their own social satisfaction, in order to be, while in a foreign clime, as much at home as possible, to speak in no other tongue than in the language dear to the hearts of the three—the language of the learned and saintly ecclesiastics of Ireland in the past. It happened that a certain English gentleman, a man of learning and position staying at Paris for a day or two, selected the same hotel that the three ecclesiastical dignitaries had made choice of for the evening. He heard them converse at dinner; he listened, looked at them wistfully, and seemed anxious to know what kind of language these strange gentlemen were speaking. It was not French nor German, for he understood both; neither was it Latin nor Greek, for he could, from his university training at Cambridge, distinguish a few words, even though the pronunciation were new to him. There were Russians at the hotel, and Polish exiles, too; he understood from them that the language spoken by the unknown three was not Russian, nor Polish, nor any of the Slavonic dialects. Neither was it Hebrew or Syrian, for the style of features of these strangers was manifestly of European type. At length, the good man resolved to remain no longer in doubt about the matter which he thought could be easily set at rest, and which, insignificant as it seemed, gave himself no slight uneasiness. Accordingly, he addressed himself, in the English tongue, to the youngest of the three strangers, wishing to know the nationality they represented and what language was that in which he heard them converse. The younger (Dr. MacHale) courteously replied, but still in a tongue which the English gentleman could not understand. They seemed like two of the leading architects at the tower of Babel—the one wishing to give all the information in his power to the other, but in utterances which to the latter were quite unintelligible. During the evening the Archbishop and his nephew, with the Bishop of Louth, felt amused at the episode and seemed quite pleased with the robe of complete *incognito* which their mother tongue had thrown around them, and at the advantage gained on that occasion from its possession.

Next day all four traveled by the same train and in the same railway carriage. The three strangers continued, as often as required, to converse in their native tongue. The English gentleman did not forget to look and to listen. Still he felt anxious to know to what country they belonged and what language they were speaking. His Grace the Archbishop, without advertence, soon gave him the wished-for opportunity of prosecuting his desire to gain some satisfactory information on the point. His Grace took up Murray's or Bradshaw's "Continental Guide to Tourists." He read the book for some time. This was done in the presence of the Archbishop, without advertence, soon gave him the wished-for opportunity of prosecuting his desire to gain some satisfactory information on the point. His Grace took up Murray's or Bradshaw's "Continental Guide to Tourists." He read the book for some time. 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IMPROVEMENTS—NEW STYLES—NEW CATALOGUE. THE MASON & HAMLIN ORGAN CO.

Whose cabinet or parlor organs have won higher honors at every one of the great world's industrial exhibitions for fourteen years...

D. REGAN

MEN'S STRONG BOOTS AT \$150 PER PAIR.

THE BEST VALUE EVER OFFERED IN LONDON.

Headquarters for Portable Saw Mills and Grist Mills—WATSONS ENGINE WORKS CO., Bradford, Ont.

GO TO HANRATTY'S

THE LEADING HOUSE FOR

Millinery, Mantles, Dress Goods, Carpets, and Gents' Furnishings,

128 1/2 DUNDAS STREET, NORTH SIDE.

GO TO HANRATTY'S

FOR CORNWALL BLANKETS.

Will be sold this week at about cost of Production.

128 1/2 DUNDAS STREET, NORTH SIDE.

BOYD, WATSON & CO.,

102 Dundas St., LONDON. 101 Carling St.,

WHOLESALE IMPORTERS

GENTS' FURNISHINGS, FANCY DRY GOODS, SMALL WARES, FANCY GOODS, STATIONERY, & NOVELTIES.

Our FALL STOCK is now complete. Our assortment is simply immense and should be seen by every merchant visiting London.

BOYD, WATSON & CO.,

(WHOLESALE ONLY)

J. B. HICKS, TAILOR AND DRAPER, REMOVED TO 208 DUNDAS STREET

A Choice Stock of New Spring Tweeds, Cloths, &c. For FIT, WORKMANSHIP and QUALITY OF TRIMMINGS, no one excels me, while my price is much lower...

EDUCATIONAL.

YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

Locality unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions.

French is taught, free of charge, not only in class, but practically by conversation.

The Library contains choice and standard works. Literary reunions are held monthly.

For further particulars apply to the Superior, or any Priest of the Diocese.

S. MARY'S ACADEMY, WINDSOR, ONTARIO.

This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language...

URSULINE ACADEMY, CHATHAM, ONT.

Under the care of the Ursuline Ladies. This institution is pleasantly situated on the Great Western Railway...

ASSUMPTION COLLEGE, SANDWICH, ONT.

The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses) Canadian money, \$120 per annum.

GROCERIES.

REVIVING, REFRESHING, INVIGORATING. ZOEDONE

(Iced, is Delicious.)

FITZGERALD SCANDRETT & CO.

169 DUNDAS STREET, DIRECT IMPORTERS. 1841y

\$60 a week in your own town. Terms and conditions on application. Address H. HALLETT & Co., Portland, Me. Jan 1881y

1881. FALL TRADE!

J. J. GIBBON'S

Is now showing a choice stock of Ulster Cloths, Meltons and Mantle Beavers.

Dress Materials, Suitings—all Wool Cloth Suitings, Cashmeres, Blankets, Flannels and Shawls, Fancy Wool Goods, Etc., Etc.

ALL WILL BE SOLD CHEAP!

EATON'S

Exhibition of DRY GOODS as attractive as ever. We combine with show big sales, Carpets, Clothing, Millinery, Mantles, Silk, Satins, Hosiery, Wooden Goods, and Gloves.

Our FALL STOCK is now complete. Our assortment is simply immense and should be seen by every merchant visiting London.

HOPE FOR DEAF

Dr. Peck's Artificial Ear Drums PERFECTLY RESTORE THE HEARING and perform the work of the Natural Ears.

Our FALL STOCK is now complete. Our assortment is simply immense and should be seen by every merchant visiting London.

STAMMERING

THE LONDON STAMMERING INSTITUTE

LONDON, - - - ONT.

TESTIMONIAL. DEAR SIR,—I have been troubled with very bad impediment in speech, and was induced to go to the London Institute for treatment...

W. M. TOBIN.

Stratford, Ont.

FINANCIAL.

THE ONTARIO LOAN & DEBENTURE CO.

WORKING CAPITAL, \$3,000,000.

This Company has the advantage of having a LARGE WORKING CAPITAL, and are prepared to make Loans on good mortgage security at low rates of interest.

Apply personally at the office in London if possible.

SAVINGS BANK DEPOSITS RECEIVED AT THIS OFFICE.

WM. F. BULLEN, MANAGER. London, Sept. 1881.

THE ENGLISH LOAN CO'Y.

(LIMITED.) Head Office, — London, Canada. Subscribed Capital, — \$2,044,100.

HON. ALEX. VIDAL, Senator, President. GEO. WALKER, Esq., J. P., Vice-President.

JAMES FISHER, Esq., J. P. J. F. HELLMUTH, Esq., Barrister. JOHN BROWN, Esq., Treasurer City of London.

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Money lent on the security of Real Estate at low rates of interest. Mortgages, Municipal and School Debentures purchased on liberal terms.

Parties having mortgages on their farms will find it to their advantage to apply at the Head Office of this Company.

HON. ALEX. VIDAL, J. A. ELLIOTT, President. Secretary.

THE EQUITABLE SAVINGS & LOAN CO.

is now prepared to loan money on mortgage at reasonable rates, and to receive deposits.

Temporary offices at the office of Meredith & Scott, Dundas street, London, Ontario.

Permanent offices will be opened on the northwest corner of Dundas and Talbot street, at present occupied by Mr. Thos. Thompson, hardware merchant, about the 1st Sept. next.

D. MACFIE, F. H. BUTLER, President. Acting Manager.

DOMINION SAVINGS AND INVESTMENT SOCIETY

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To Farmers, Mechanics and others wishing to borrow money upon the security of Real Estate.

Having a large amount of money on hand we have decided, "for a short period," to make loans at 5 or 6 per cent, according to the security offered, and payable at the end of 6 months, with privilege to borrower to pay back a portion of the principal, with interest, if he so desires.

Persons wishing to borrow money will consult their own interests by applying personally or by letter to

F. B. LEYS, MANAGER. OFFICE—Opposite City Hall, Richmond St., London, Ont.

THE HOME SAVINGS AND LOAN COMPANY.

(LIMITED.) Authorized Capital, \$2,000,000.

HON. FRANK SMITH, Senator, President. EUGENE O'KEEFE, Esq., Vice-Pres. PATRICK O'NEILL, Esq., Secretary. W. T. KIELY, Esq., JOHN FOY, Esq., JAMES MASON, Manager.

Money loaned on Mortgages at lowest rates of interest, and on most favorable terms of repayment. Liberal advances on stocks of Banks and Loan Companies at lowest rates of interest, for long or short periods without commission or expense.

Money to Loan as low as 5 per cent on Bank and Loan Company Stocks, and on Bonds and Debentures, without Commission or expense.

Applications for Loans to be made to EDW. E. HARGREAVES, YORK ST., LONDON.

AGRICULTURAL SAVINGS & LOAN CO.

AGRICULTURAL BUILDINGS, COR. DUNDAS & TALBOT STS.

CAPITAL—\$1,000,000. SUBSCRIBED—\$1,000,000. PAID UP—\$300,000. RESERVE FUND—\$38,000. RESERVE FUND—\$38,000.

Money loaned on Real Estate at lowest rates of interest. Mortgages and Municipal Debentures purchased.

Apply personally at Company's Offices for Loans and save time and expense.

SAVINGS BANK BRANCH. Money received on deposit and interest allowed at highest current rates.

JOHN A. ROE, Manager.

THE GREAT CONVENIENCE

of the NEW YORK CATHOLIC AGENCY is that by the writing of one letter, making one remittance, keeping one account, paying one freight or express charge, one can get any kind of goods wanted, and never pay more (generally less) than when ordering direct from the dealer.

It also has facilities for transacting any private or public business matters needing personal and prompt attention. The advantages it offers in acting as your agent are more valuable than ever.

Address THOMAS D. EGAN, New York Catholic Agency, 33 Barclay Street, and 38 Park Place.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bileousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the Heart, Nervousness and General Debility; all these and many other similar complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

Sample Bottles 10c; Regular size \$1. For sale by all dealers.

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NOW YOU CAN GET WINTER COAL

AT SUMMER PRICES

FROM A. DENHOLM, Jr., WILLIAM STREET.

Orders left at Clark's Bookstore, 307 Richmond Street, or N. T. Wilson's Bookstore, Dundas Street, will be promptly attended to.

I am off for My Holidays, as Soon as I go to SCARROW'S

A TRUNK & VALISE!

He is Selling them Retail at Wholesale Prices. Twenty five per cent. cheaper than anybody else. Call and get your Trunks and Valises at SCARROW'S, 235 Dundas Street. July 15-1y

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, AND every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWEL OR BLOOD.

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STEVENS, TURNER & BURNS,

BRASS FOUNDRERS & FINISHERS, MACHINISTS, ETC.

Contractors for Water and Gas Works, Engines, Pumps and Gas Filters' Supplies. Agents for Steam Pumps, Etc.

NEW RICH BLOOD!

Persons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take it will on a night from 1 to 12 weeks be restored to sound health, if such a thing is possible. Sent by mail for 3 letter stamps.

J. S. JOHNSON & Co., Boston, Mass formerly Bangor, Me.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANUZEN & TET, Cincinnati, O.

NOTICE OF REMOVAL.

Please observe that we will remove on or about September 1st, to the grand premises, 214 Dundas street, where we are now fitting up the finest and most complete in this country. With greatly increased facilities in every department, we will be enabled to serve our patrons with thorough efficiency.

EDY BROTHERS

MONEY AT 6 PER CENT.

ON FARM AND CITY PROPERTY. J. BURNETT & CO. Taylor's Bank, Richmond St., London.

BENNETT SCHOOL FURNITURE CO.

Manufacturers of School and Office FURNITURE LONDON, ONT.

Designs and estimates furnished for Altars, pulpits, pews, etc. We are also prepared to give low estimates for church furniture where architects plans are supplied.

References: Rev. Dr. Tolpny, Stratroy Rev. Jos. Bayard, Sarnia.

HOW TO PRINT.

Send to J. W. Dugdale & Co., 100 Front Street East, Toronto, Ontario, a recent stamp and get by return mail a beautiful copy of a page of the book called HOW TO PRINT, which gives with illustrations all the details of the printing process of the printing press.

CLOSING BUSINESS.

E. A. TAYLOR & CO.

having decided to close their business, offer their large stock in quantities to suit customers at great bargains. Anyone wanting should make an early call.

E. A. TAYLOR & CO.

LONDON CARRIAGE FACTORY J. CAMPBELL, PROP.

All kinds of Coaches, Carriages, Buggies, Sleighs and Cutters manufactured, wholesale and retail.

ALL WORK WARRANTED. CARRIAGES SHIPPED TO ALL PARTS OF THE WORLD.

Has been in business over 25 years, and has been awarded by the Provincial and Local Fairs 175 FIRST PRIZES, besides Second, Third and Diplomas also been awarded Medal and Diploma at the International Exhibition in Sydney, New South Wales, Australia.

FACTORY: KING ST., W. of Mark's MEDICAL HALL 115 DUNDAS ST.

Two doors west of Horner & Sommerville's Grocers Store.

ELASTIC STOCKINGS, SHOULDER BRACES, Every appliance for the sick room. Special attention paid to fitting trusses.

DR. MITCHELL. Office—Medical Hall, 115 Dundas St. Residence—North-East Corner of Talbot and Maple Sts.

W. L. CARRIE'S,

47 RICHMOND STREET, Will be found the latest Vocal and Instrumental music. All the approved Musical Instruction Books, "THE ORGANIST'S FRIEND," "A collection of Organ Voluntaries, in twelve numbers," "HERBERT & STARK'S PIANO METHOD," "NEW MUSIC" ordered tri-weekly.

PENSIONERS

Children, Thousands of children, mothers of children, are suffering from the effects of the late war. Pensioners are invited to apply for PENSIONS, provided for by the Government. Applications should be made to the Pension Office, 100 Front Street East, Toronto, Ontario.

CARRIAGES W. J. THOMPSON,

King Street, Opposite Revere House, Has now on sale one of the most magnificent CARRIAGES & BUGGIES IN THE DOMINION.

BEST IN USE! THE COOK'S FRIEND BAKING POWDER

Is the most popular Baking Powder in the Dominion, because: It is always of uniform quality, is just the right strength, is not injured by keeping, it contains no deleterious ingredients; it is economical, and may always be relied on to do what it claims to do.

The constantly increasing demand for the COOK'S FRIEND during the course of the year has been before the public at the exhibition in which it is held by consumers. Manufactured only by W. D. McLAREN, 65 College Street, Montreal. Retailers everywhere. 731y

CANADIAN PACIFIC RAILWAY.

EMERY'S BAR TO PORT MOODY NOTICE TO CONTRACTORS.

Tenders for Work in British Columbia. SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a building for the construction of that portion of the road between Port Moody and the West-end of Contract 60, near Emery's Bar, a distance of about 85 miles.

Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the absence and before the winter sets in.

Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless on one of the printed forms, addressed to F. BRANT, Esq., Sec. Dept. of Railways and Canals, and marked "Tenders for P. C. R. Y. Dept. of Railways and Canals," Secretary, Ottawa, Oct. 21st, 1881.

W. M. MOORE & CO.

REAL ESTATE AGENTS, &c. Have a large list of Farms, Wild Lands and City Property of every description for sale. Also about 35,000 acres of Land in Manitoba and North West Territory.

Parties wanting to sell or purchase should call on us. W. M. MOORE & CO., Federal Bank Building, London. 141y



VOL. 4.

CLERICAL. WE have received a large stock of goods suitable for clerical garments.

FURS H. BEATON RICHMOND ST. LONDON. H. BEATON RICHMOND ST. LONDON. PIANOFORTES.

GOOD READING! IRISH FAITH IN AMERICA. CHRIST IN HIS CHURCH.

REID'S HARDWARE BARB WIRE. Buy only the TWO BARB. It is the best at JAS. REID & CO.

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Ladle's and Children's Hosiery.

At the present time W. Green's stock of ladies' and children's hosiery is very complete, containing, as it does, all the leading style and novelties for the coming season.

FURS H. BEATON RICHMOND ST. LONDON. H. BEATON RICHMOND ST. LONDON. PIANOFORTES.

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A WIDOW'S MITE.

The celebrated Abbe Bauer relates the following touching incident: Some years ago, when I was about to make my first pilgrimage to Rome, a poor country-woman from one of the eastern provinces of France handed me a sum of money which she requested me to take along and deliver myself to the Holy Father.

COMMERCIAL. London Markets. London, Ont., Nov. 28. Wheat, Spring, 1881-82, 1 1/2 to 2 1/2.

London Oil Market. London, Ont., Nov. 28. Refined Oil, carload lots, 19 to 19 1/2.

London Stock Market. London, Ont., Nov. 28. \$9 Agricultural, 123 1/2.

WILSON & MUNRO. One of the oldest as well as one of the most extensive and popular grocery houses in London changed hands a few days ago.

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Rev. Dr. Kilroy, of Stratford was recently presented by the ladies of his congregation with a handsomely bound volume on the anniversary of his twenty-seventh year in the priesthood.

The Duke of Norfolk, we gather from the Weekly Register, has left town on a fortnight's visit to Lourdes, accompanied by his wife and family.

A Charity Sermon in aid of the St. Vincent de Paul Society will be given in St. Peter's Cathedral, on Sunday evening next, by the Rev. W. O'Mahony. Admission, 25c.

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NEWS BY TELEGRAPH.

Ireland. Paris, Nov. 22.—Mr. Patrick Egan has addressed a letter to the Treasurer of the Home Rule League at Dublin, in reply to its recent circular.

London, Nov. 24.—During the hunt of the Kildare hounds, three hounds were poisoned at Salins. The Master of the hounds stopped the hunt and cancelled the fixtures for the future.

London, Nov. 23.—The Times says it is only too plain, that after the brief interval of hesitation, considerable sections of the people of Ireland have decided to adhere to the policy of the "no rent" manifesto.

London, Nov. 21.—The Bishop of Manchester, at Oldham yesterday, referring to the visit of Moody and Sankey, added he feared the effect of startling excitement, passing away as rapidly as it was produced.

London, Nov. 22.—It is announced that the Marquis of Lorne, accompanied by H. R. H. the Princess Louise, will sail for Canada by the Atlantic, leaving Liverpool on the 12th of January.

London, Nov. 22.—Much damage was done by the gale in Glasgow. Chimneys and roofs were wrecked in all directions.

London, Nov. 24.—Owing to numerous claims in the case of the County of Galway, a system of military patrol has been organized, and the different routes will be patrolled nightly.

London, Nov. 25.—Five arrests were made under the Coercion Act to-day. Phillips, Accountant of the Land League has been arrested.

London, Nov. 25.—The coroner's jury returned a verdict of wilful murder against sub-inspectors O'Brien and Boucher, who commanded the police on the occasion of the killing of Mansfield.

THE IRISH CONVENTION.

The Land League of Windsor met on Monday evening, the 21st, to elect a delegate to represent them at the great Irish American Convention to be held in Chicago on the 30th Nov., 1st and 2nd December, 1881.

London, Nov. 22.—Yesterday a flying column of 500 military and police assisted the civic powers in evicting on the estate of Tottenham, M. P., county of Leirrim.

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