

The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, DEC. 3, 1887

NO. 476

NICHOLAS WILSON & CO

SEE OUR
GLOVES, UNDERCLOTHING,
AND SOCKS.
THE BEST GOODS IN THE TRADE.

112 DUNDAS STREET
NEAR TALBOT.

JOHN DILLON ON BALFOUR.
Which is the stronger man?

NO TOUCH WITH THE LANDLORDS TILL
THE PRISONERS ARE FREE.

United Ireland, Nov. 12

A special meeting was held despite the bad weather, at Castlereagh on Sunday last, Mr. J. H. Dillon M. P., who attended, in the course of his speech said:—It is now nearly a year ago since I spoke in this market square in Castlereagh, and since I had the tenantry of the surrounding districts to adopt a policy which some thought an unwise policy, but which experience has now proved to be a safe, wise, and good policy for the people of Ireland (cheers). Proud I am to stand before the men of Roscommon and Mayo—men whom I may almost call my brethren, because my family, as you know, is a Roscommon and a Mayo family—and to be able to say that the banner which we planted in Woodford in last October, is still flying in the face of many a hard and bitter foe. True it is that it bears upon it the mark of many a hard-fought battle—true it is that those who have borne it and have planted it have suffered since—that we have been attacked by the police, that we have been arrested, that we have been prosecuted, and I have stood two or three trials since last I saw you, but I am still here to day and I challenge any man standing in the face of this great meeting to say whether I or Mr. Balfour is the stronger man in Ireland to day (loud cheers). I say, and I challenge any man to deny it, that in spite of the Castle and the spies (groans), in spite of all the engines of a detestable and cruel Government, backed up by untold millions spent in corrupting the people of Ireland, I, the persecuted, the felled, the arrested, and prosecuted, am a stronger man in Ireland to-day.

THAN MR. BALFOUR.
He sneaks through the streets of Dublin surrounded by his informers and armed police, while I and the men who stand by me, backed up by no armed men, asking no weapons of corruption, are stronger, because our strength is based on the confidence of a people who love us—based on a sentiment of Irish nationality and Irish liberty (cheers). Having made that assertion, I will ask you, the De Fyne tenants, listening to me to-day,

WHERE IS WHITTY LYNCH?—WHERE IS CAPTAIN M'DOUGAL?

(Groans) I say it is the proudest and always will be the proudest recollection of my life that I was not long Member for East Mayo before I drove M'Dougal and Whitty Lynch out of the county (cheers). Now, I want to say one word with reference to the Dillon tenantry. You all know, probably, that the Dillon tenantry yesterday resolved to struggle for seven shillings in the pound reduction—a most reasonable demand. I do not propose to say anything to-day against Mr. Hussey, the agent of the estate. I will only ask him to remember, if he is a wise man, that the two agents who fought the Plan of Campaign last year are gone now (cheers)—they are dismissed from all their agencies, and the very men for whom they fought have kicked them out of doors (cheers)—and put it to Mr. Hussey would it not be a great deal more prudent for him, judging by experience, to make peace with the people, remembering that because he made peace last year with the Dillon tenants he is still Lord Dillon's agent. We hear a good deal of talk now that the landlords are ready to meet in consultation at a round table, or square table, or any kind of table (laughter), the representatives of the Irish people and of the Irish tenants. It is about time that they thought of it. I tell them, and I know that I speak the feelings of the Irish race,

SO LONG AS WILLIAM O'BRIEN IS IN PRISON WE WILL MEET IN NO CONFERENCE

the representatives of the class who sent him there (cheers). If they want to have peace with the people of Ireland—and if they are wise they will look for peace—they must open the prison doors (cheers). William O'Brien, and every man down to the poorest laboring man, who in our sight is equal to William O'Brien, everyone who is suffering for the cause of Ireland, walks forth a free man before we will consent to enter into any treaties of peace with the landlords (cheers). Why do they talk of peace? Because they are beaten—(cheers)—because they know at last that the Plan of Campaign is too strong for them. The organization of a great people cannot be broken by a wretched clique like theirs. It is a very curious thing that during the last eighty years we never heard of peace from Irish landlords or of rights for the people of Ireland. For eighty years after the Union the landlords of Ireland held all the power—they were the representatives of the people of Ireland in Parliament, and every bit of power and Government was in their hands; and I ask you here to-day, what record have they to show of good done for the people of Ireland or of rights for the people of Ireland during those eighty years? I say that during that time, when the landlords of Ireland held unchecked and unlimited sway, it was one long unbroken record of suffering and poverty for the people of Ireland. When the time comes that their power has passed

away, as it has very nearly passed away, we shall have in Ireland, as we are entitled to expect, the very opposite of what we see in the past—we shall have prosperity, we shall have abundance of crime, we shall have a contented people, because they are free—we shall have reverence for the law, because the law will be made by the people and not against them (cheers). Let me say a word on

THE QUESTION OF RENT

In this county, I wish, first of all, to direct your attention to the Blue Book, which I think it would be very well for the farmers to read. In the list of reductions of rent given by the landlords in the county Roscommon in July last there were 244 cases heard out of this county alone. These cases came from a great variety of estates, and we may, therefore, reasonably take them as a fair sample of the reduction which ought to be made in the opinion of the Commissioners. I don't think the Commissioners gave you full justice. Surely it should be a very strange thing if the Plan of Campaign gave you less than the Commissioners; and I don't intend that it will, if I can help it. The result has been that in the whole county of Roscommon the rents were reduced on an average 6s. in the pound under the valuation, and I take a sample Lord Crofton, though I never heard him spoken of as an exceptionally high reuter, but in some instances his rents were reduced by 45 per cent. And now as to Lord De Fyne. He had four tenants in the county in the month of July last, and what was the result? The first man got 35 per cent. off in the pound, the next man got 6s. in the pound, and the next man got 6s. in the pound, and the next man got 6s. in the pound, so that the average reduction given by the Commissioners was 8s. 6d. in the pound, or 7s. 6d. under the valuation. I collect, all that the tenants asked last year, as far as my memory carries me, was 6s. in the pound, and it is a very strange thing when they call us robbers that the Land Commissioners should give the tenants

MORE THAN WE ASKED FOR UNDER THE PLAN OF CAMPAIGN

(cheers) B-lore we break up this meeting I wish to say a word to you on a subject that is nearest and dearest to our hearts. To day there lies in prison, like any pickpocket, one of the noblest and the bravest of the Irish race. I say that if the population of Ireland were so base and so cowardly as to sit down under such an infamous outrage, I for one should be ashamed to live in this country or to call myself an Irishman; and I hope and believe I can answer for the men of Roscommon and Mayo, in whose honour I take a personal interest, I think at least you will swear here to day with me that so long as life and liberty remain you will do everything in your power to save William O'Brien (loud cheers) and make to suffer the hateful class, who have a long record of wrongs inflicted on the Irish people, and now do this last and cruellest wrong by consigning to a felon's den this beloved and gifted Irishman; and my appeal to you is that you will see that the landlords of this district are no better off on account of the wrong they have done William O'Brien, but so far as it lies with you you will make them repent the day on which the prison doors closed on him (cheers). They can lock up the body of William O'Brien in prison, the spirit which animates him is with us here to-day (cheers); and you will follow his teaching and abide by his policy and make a bad determination that, because of the suffering he is to day enduring in the cause of Ireland, you will teach them that they have gained nothing by locking him in prison (cheers). The Tory Press and the landlords of Ireland have been rejoicing and exulting in the fact that they have got O'Brien in prison. They think the back of our movement is broken. They think they have struck a fatal blow at the spirit of the Irish people. I should be the last man to deny that they struck a heavy blow at our cause when they removed William O'Brien from our midst, for where ever the battle seemed wavering and where the fight was heaviest there was sure to appear the form of William O'Brien and there was sure to be heard his voice (cheers). If the spirit of the people were low, one word from O'Brien was sufficient to rally their ranks and to carry dismay into the hearts of their enemies (cheers). It is perfectly true they struck us a cruel blow when they got him into prison. But I tell them that every man who has the name and blood of an Irishman and every man who does not desire to hand down a record of disgrace to his children and his children's children will make a solemn vow that we will strike back at them as hard, and harder, than they have struck at us, and there will not be a landlord in Ireland who will not suffer in his tenderest part—namely, in his pocket (cheers). Believe me that before long the sorest and the sorriest man in Ireland at the imprisonment of William O'Brien will be more glad when they see him out of jail than any of us. Strike them back (cheers). Strike for the liberty of your own homes; strike for the nationality of Ireland; strike for the honor and the reputation of your race; stand to your guns like brave men. Strike above all to avenge William O'Brien (cheers), and let every man remember during the coming winter that every blow he strikes in this fight which is before us, and which I see almost coming upon us—and if I had nearly said—let us remember that every blow is a blow against the cowardly men who, instead of trusting their own people and uniting with the people of Ireland for the common good of their country, consign to a felon's cell the purest, bravest heart that has beaten in an Irish breast for many a day (loud cheers).

MANDEVILLE'S CLOTHES.

New York, Nov. 24.—T. P. Gill, M. P., writes as follows to the Tribune:—When Mr. O'Brien's clothes were stolen in the gray of the early morning one would have thought that Mr. Balfour's infamy had at last touched bottom, but there was a lower depth, and last night this was reached. Mr. Mandeville, in order to prevent the removal of the clothes snatching tactics had a box of his removal to Tullamore slept in his clothes. When darkness had come, and it comes early in the noxious cells of Tullamore, John Mandeville lay down on his plank bed. At last sleep came to him, and he was for a little while forgetful of the tortures of Tullamore. He did not know that outside the cell there were wardens on the watch with their ears close to the grating in the iron door, listening for the first change in his breathing in order that the governor, like the modern Macbeth, might have the news that his victim slept.

How cautiously and how stealthily do they step along the corridors, six of the wardens headed by the aged governor of the prison, Captain F. Herberton! The door of the cell is opened and with a rush they enter. Before the prisoner can turn he is seized by the six wardens. He demands what they want. The governor matters hardly that he will let him have to take off his clothes and dress himself in the prison suit or the clothes will be torn off his back. Against the six wardens he struggles, the governor standing by. It is of no avail. The man's clothes are dragged off him with violence. He calls out, "For the sake of decency, leave me a shirt;" but this is unanswered, the shirt is torn off and Mr. Balfour's prisoner

STANDS NAKED IN HIS CELL.

covering himself as best he can with the miserable strip of quilting that he is allowed to hold the plank bed. He turns on the seven gaolers, and tells them that they have acted in defiance of the law and outstepped their limits as duty. He asks that his clothes be given back to him, and says that he cannot surely exist in a state of nudity until Christmas, when the terms of his imprisonment will expire. "No matter, I will stand by what I have done," says the governor, and he leaves the cell, pointing to the blue rags in the corner and says:—"There are clothes; put them on." "I will die first," was the answer. The door is locked and the naked man is left in darkness. It was a noble exploit. At half past eight this morning Dr. Moorhead, assistant as ever, to the gaol door. He is led to Mr. O'Brien's cell. He finds him still in his new clothes, but he is looking pale and ill. Mr. Mandeville finds walking up and down in his flagged cell with the quilt and sheet wrapped around him. He at once informs his visitor of

THE MIDNIGHT OUTRAGE,

giving him the facts I have already detailed. Dr. Moorhead asks what authority has the governor used to strip the prisoner. The old man replies, "No matter, I will stand by what I have done." "I am a magistrate and have a right to know, as such, why you have acted in this way." The governor declines to offer any further explanation than by again muttering that he is prepared to stand by what he has done. "Remember," said Dr. Moorhead, "that you are bound by the same Acts of Parliament as those which empowered me to enter here, and that you must abide by them." Mr. Mandeville complains bitterly of the cold. He is a man used to every comfort. Yet the prison doctor allows him to be subjected to this treatment. If, hereafter, an inquest should be held on the terrible drama into a tragedy it will scarcely satisfy the coroner's jury to plead that the prisoner's death was caused by the officials' anxiety to please Dublin Castle.

Special to the CATHOLIC RECORD.
LETTER FROM CHAPLEAU, P. Q.

This place is a small village, situated on the banks of the Riviere, and is a divisional point of that Company. It is about six hundred and eighteen miles distant from Montreal, and has already a population of five hundred. There are three churches erected here, Catholic and Protestant, and the congregations of each are about fairly divided. Catholic services therefore have been held only occasionally, the principal reason being the want of a suitable place to hold them. A couple of months ago the leading Catholic ladies of this place organized a bazaar for the purpose of raising funds, where-with to complete a Catholic Church, (which had already been commenced,) before the winter would set in. The bazaar was held on the 2nd, 3rd and 4th inst., and it proved to be a grand success, for notwithstanding the intrinsic value of the donations given, the proceeds netted a total of \$470.00, which is a considerable amount, when the population of the place, and the even distribution of the religious communities, are considered. The success is entirely due to the earnest zeal of the ladies who undertook the management of the bazaar, and also to the liberal way in which the people here contributed to their support, and the Catholic population here wish to tender their thanks for the interest they have taken in the matter, and the happy result of the project. Yours truly,
J. P. B.

Benziger's Catholic Home Almanac for 1888.

By the time this issue of the Record reaches our readers our first shipment of Almanacs will have arrived. They will be mailed to those who send for them in the order in which remittances are received. Send 25c in stamps or scrip. Address, Thomas Coffey, Catholic Record Office, London Ont.

SPECIAL TO THE CATHOLIC RECORD. MONTREAL CORRESPONDENCE.

His Grace the Archbishop has issued a pastoral letter concerning the recent jubilee of His Holiness Pope Leo XIII. As the actual date, Dec. 31st, is considered as the end of the year, the Archbishop has announced that he will officiate at all the offices at the Cathedral, and will sing the Te Deum at the Benediction in the evening. In all the city churches services in commemoration of the event will be held on Christmas Day. The Archbishop has announced that he will officiate at all the offices at the Cathedral, and will sing the Te Deum at the Benediction in the evening. In all the city churches services in commemoration of the event will be held on Christmas Day. The Archbishop has announced that he will officiate at all the offices at the Cathedral, and will sing the Te Deum at the Benediction in the evening. In all the city churches services in commemoration of the event will be held on Christmas Day.

The four Montreal branches of the C. M. S. A. celebrated the anniversary of the foundation of the first branch here, by a grand social and supper in the Queen's Hall on the evening of the 22d. The arrangements were in charge of a social committee composed of Mr. T. J. Finn, W. President, Grand Council, Mr. Thos. W. Nicholson, Mr. J. Coffey, Mr. T. P. Tansy, Mr. C. F. Finnigan, Mr. James Meek and Mr. P. F. Carmody, Secretary of Committee. Everything in connection with the affair was admirably carried out and the committee are deserving of every credit for the very great success which attended their efforts. The event proved most enjoyable. Excellent music was provided and a most recherche supper was served during the evening, to which ample justice was done. During the course of the supper songs and speeches were in order. Several of those present contributed greatly to the pleasures of the evening by their excellent singing. Amongst those I might mention Mr. J. J. Curran, the popular member for Montreal Centre, vice president branch 26, who made a brilliant speech in his usual eloquent and happy manner. Later on he responded to the unanimous request of the large gathering, sang a couple of songs in excellent style. Mr. Brady, of St. Mary's church choir, Mr. M. Quinn, Mr. O'Brien and others favored the assembly with vocal selections which were much enjoyed. Mr. Finn and others made short addresses.

Bishop Grandin, of St. Albert, accompanied by Rev. Father Gendreau, O. M. I., arrived here on the 23d. The funeral of the late Bishop Laroche took place at St. Hyacinthe on the 23d. His Eminence Cardinal Taschereau officiated. His Grace Archbishop Faure, Bishop Grandin, and a large number of other reverend gentlemen were present. A solemn requiem mass for the repose of the soul of the late bishop was celebrated in the chapel of the Bon Pasteurs Convent in this city on the 24th and also at the cathedral on the 25th. His Grace the Archbishop being the celebrant, with Rev. Canon Leblanc, assistant, Rev. Fathers Eward and Bueched deacons of honor, Rev. Fathers Villiant and Lepellet deacons of office. The choir was under the direction of Rev. Father Bordeau. The cathedral was heavily draped in mourning.

Dr. Aubury of England, will lecture here under the auspices of the Irish National League on the 29th. His subject will be Gladstone and his Irish policy. The second annual dinner of the students and graduates of Laval University was held on the 19th, and proved a most successful affair. The toasts were His Holiness Pope Leo XIII, the Queen, the sister University, Laval University, Our Professors, the graduates, the Breviers, and the ladies. Speeches were made by Rev. Canon Leblanc, Mr. Lafontaine, Rev. Father Burrows, Mr. Leberg and others. Mr. John M. Munt presided, and a most enjoyable evening was brought to a close shortly before midnight.

On the 14th a solemn Requiem Mass was celebrated in the chapel of the Catholic Commercial Academy for the repose of the souls of the deceased friends and pupils of that institution. In the evening the annual retreat for the Rev. Father S. M. M., chaplain of the academy. The sermons were preached by the Rev. Father Gibaud. The retreat closed on the 15th. His Grace the Archbishop was present, and officiated at the Mass. Over four hundred students with their professors received the Holy Communion from his hands. The students took advantage of His Grace's presence and presented him with an address.

The clergy of St. Henry, a municipality just outside the city limits, recently made a census of their parishioners. There are 1955 families in the parish, making a total of 9245 persons. Of this number 6297 are communicants, and 2951 are children who have not yet made their First Communion. Last year the census gave 8500, in all showing an increase for this year of 745. The second lecture of the winter course, under the auspices of the St. Ann's Young Men's Society, was held on the 23d, and was delivered by Mr. J. J. Curran, Q. C., M. P. The attendance was large. Mr.

McLughan, President of the Society, presided. On the platform were the Rev. Father Strubbe, C. S. S. R., Rev. Brother Arnold and other clergymen. The subject was wit and humor. Mr. Curran's discourse lasted for an hour and a half. He dealt on the necessity of wit and humor to render life tolerable and showed the advantages of cultivation of those gifts and their proper use. He showed the different forms of wit and humor amongst different nations and peoples. His illustrations and anecdotes were received by the audience by hearty applause and uproarious laughter. The lecture on the whole was instructive and enjoyable, and in keeping with the lecturer's well-known reputation as an orator. At the conclusion of the lecture Mr. Curran was, on motion of Alderman P. Kennedy, seconded by Alderman Dennis Tansy, accorded an enthusiastic vote of thanks.

There was a very fashionable wedding at St. James' church on the 23d. The contracting parties were Mr. E. Langevin, Clerk of the Senate, and Miss Albina Giroux, of this city. The ceremony was performed by Bishop Langevin, assisted by Grand Vicar Langevin of Rimouski; Sir Hector Langevin acted as father to the groom; Mr. L. S. Oliver gave away the bride. The happy couple left in the afternoon for Boston.

The funeral of Mr. Charles Moffat, whose death was noted in last week's issue, took place on the 17th. The members of the St. Patrick's T. A. and B. Society attended in force. The funeral service was held at St. Patrick's Church. Rev. Fathers Dawd and Toupin officiated. The funeral of the late Thomas F. Prior, the famous golf keeper of the Shamrock Croquet Club, took place on the 19th, and was very large. The various athletic and sporting associations of the city were all largely represented. The floral tributes were numerous and of various and beautiful designs. The funeral service was held at St. Anthony's Church. Rev. Father Donnelly officiated.

OUR DEAR DEPARTED.

THE JOY OF DISCOVERING THE UNKNOWN, AND FINDING THE AUTHOR OF ALL.

It is admitted that no pleasure, no satisfaction, is comparable to that experienced by the discovery of some truth hitherto unknown. Scientists will remember the rapture which took possession of Archimedes when an accident revealed to him the means of ascertaining the specific gravity of metals. Rushing out of the bath, where he found that his own body lost in the water a weight proportionate to the liquid volume it displaced, he exclaimed: "I have found it! I have found it!" This intellectual rapture, this delight of the rational soul, is shared, in a greater or less degree, by the discoverers, the inventors, the geniuses, of every age, whose labors enlarge the domain of knowledge. Think of the feelings of a man who, after years of laborious research, succeeds in analyzing a body of every solvent, full of the attempts of the most skillful chemists to fix the relative proportions of its component elements. Science reserves its highest honors, its most liberal emoluments, for men who achieve what their fellows never achieved before them—penetrate deeper into the mysteries of nature, annihilated space by the employment of steam locomotion or laid a metallic cable beneath the ocean to enable continents to converse with continent.

What, then, must be the happiness of the man who is enabled to see clearly the divine Author of nature itself, to gaze down into the depths of that abyssal Being, in whom is all unlimited perfection and loveliness—infinite intelligence, infinite wisdom, infinite goodness, justice, mercy, liberality; who is the life of our life, the source and end of our existence; our Sovereign Lord, Lawgiver and Judge.

The great number of one's true and powerful friends of earth is a chief source of happiness. The lowliest and least among the human inhabitants of the celestial Kingdom count as many friends as there are saints and angels together; for God Himself, being there our Friend, inspires all His subjects with the same sentiments of esteem and affection.

ESTIMATES OF THEIR NUMBER.
Let us begin with an estimate of their numbers. The Scriptures give us a few data; the teaching of the Christian schools and the writings of the Holy Fathers and Doctors of the Church will furnish a further supply of knowledge on this point. St. Paul, in his Epistle to the Hebrews, speaks of many thousands of angels, as forming a part of that "cloud of witnesses" surrounding Christ in the heavenly city. Daniel says that "hundreds of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him." But the mighty hosts behold in these passing prophetic visions as ministering immediately to the divine Majesty are only a fraction of the angelic armies, the remainder, and probably by far the greater part, being employed in governing the countless worlds throughout the realms of space. Such is the sentiment of some of the holiest and best learned Christian men of all times. * * * And if all our measure prove too short and utterly fail us—even if the "scientific imagination" itself is overwhelmed in estimating mere material spaces, magnitudes, distances, as well as duration, which approaches nearer to mind, enlightened by Christian truth, to spread its wings, and soar beyond the utmost limits of the starry world, and enter into that other world where time is not, where all is eternal, and where

infinite God imparts to man and angel as much as they can bear of His infinity, as much of His divine attributes as is compatible with a created nature!

THE PATRON OF MOTHERS.

From a non-Catholic Exchange.

In the year 385, Augustine was thirty years old. Monica had for some time been kept anxious by the despondent tone of Augustine's letters and at last she resolved at all hazards to rejoin him at Rome. In those days the journey was a difficult one, especially for a woman. She was at this time residing at her native place, Tagasta. To meet the expenses of the journey, she had to sell her valuables. But she made her way to Carthage, from which her son had sailed two years before while she was waiting on the shore, and embarked.

A terrible storm arose, and the hearts of all on board sank with apprehension, even the captain and sailors gave up all hope. But the faith which had enabled St. Paul to tranquillum a ship's company, when he too was traveling homeward, inspired poor Monica with hope. She cheered the sailors and restored their courage. She told them that, though the waves of the sea were mighty and ragged terribly, the Lord who raised them was mighty and could still their raging. And so it was. They reached Civita Vecchia, and Monica hastened on to Rome, only to find that her son had left for Milan.

The latter city is two hundred leagues from Rome, and to reach it one must cross the Apennines. This did not scare her. The mountain passes had no more terrors for her than the stormy sea. So, after one day's rest, she set out for Milan, where the long desire of her soul was to be accomplished, and her son, after all his wanderings in the far country of sin and unbelief, was to be converted by the preaching of St. Ambrose, "whom," said Monica, "I shall ever think of as an angel of God," and, receiving baptism in the spirit of a little child, was to learn the eternal strain, "Thou art the King of Glory, O Christ!"

Except St. Paul, Christianity has never gained a greater convert than St. Augustine, so far as intellect was concerned. Augustine stayed the skeptic progress that was fast destroying the life of the Western Church. His marvelous gifts were transferred at once from the school of heathenism to the school of Christ; from the vain babbling of false philosophy to the service of absolute truth. Henceforth, until her death, a spring of wisdom was added to the natural education subsisting between the now happy mother and her transformed son. Many were the conversations about high and heavenly things which they enjoyed together. A great painter, Aug. Scheller, has depicted one of these occasions when Monica and Augustine stood together at a window, and gazing at the Tiber, the window opened upon a garden of the house at Ostia, where they stayed.

Monica may well stand as a model of Christian mothers, as well as of the Christian wife. By meekness, charity, silence, and obedience in things lawful, she "gained her husband." Patrons, and was an example of St. Paul's saying, "The believing wife sanctifieth the unbelieving husband." By prayer and patience she won her great son Augustine, and from unbelief and sensuality to that faith and self consecration which made him a burning and a shining light to all ages of the Church and of the world. His influence upon Christian civilization has hardly been over estimated, and even to the present time he still bears a splendid reputation as the interpreter of Scripture.

MARRIAGE.

In Ottawa, on Monday, November 1st, Mr. P. J. Coffey, Registrar of the County of Carleton, and youngest son of Thomas Coffey, Esq., of Ottawa, was united in marriage to Miss Tierney, daughter of James Tierney, Esq., of Nepean. The ceremony was performed at the Basilica, by Rev. Father Sloan. The happy couple left on the same day for a trip in the west. We extend our cordial greetings to the bride and bridegroom, and hope their lives will be long and happy.

DISTINGUISHED SULLIVANS.

Lord Mayor Sullivan of Dublin is held in high esteem in England; John L. Sullivan is held in high esteem in England and Mrs. Jerry Sullivan is held in high esteem in Indiana, because she sent \$100 to the Bostwell Bazaar and drew a handsome cash prize. Mrs. Jarvo of Cornwall, Ont., also drew a cash prize. Who will be the next one? The cash prizes will be paid out in the order in which the \$100 "bazaar letters" come to the post office. The grand drawing will take place on Dec. 26th. There will be no postponement. The name of the person drawing the 20th letter will be published in next week's Catholic Record—the letter will reach Bostwell about Saturday, Dec. 3rd. Who ever sends that \$100 will receive \$10.

CHURCH BELLS.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co. of Cincinnati, Ohio, containing descriptions and prices of Church Bells and Fire Alarm Bells, and over 1800 testimonials from purchasers in the United States and Canada. The testimonials are from every State and Territory, and a large proportion of them from Ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even the poorest Churches needing bells. And some should be without—will do well to write for the Catalogue, which is offered free to suit any mail apply.

BISHOP MACDONELL.

By the Chevalier Macdonell, Toronto. Reprinted, by consent, from the Weekly Catholic Review.

VII.

In 1836, Bishop Macdonell foresaw the coming storm and considered it the duty of every citizen to exert the utmost efforts to prevent the interests of justice and order from falling into unworthy hands. He issued an address to the freeholders of Stormont and Glengarry, enjoining them, in plain and forcible language, to elect representatives of sound and loyal principles, who would have the real good of their country at heart, and not allow themselves to be misled by the political schemers who were endeavoring to drive the Province into rebellion against the legally constituted authority. It must not, however, be supposed that because the Bishop was such a strenuous advocate of law and order he acted with slavish party attachment, or that he was unaware of the many abuses which then weighed upon the country, impoverished its resources and checked its progress. On the contrary he acknowledged these evils, but at the same time, he maintained with reason that they were foreign to, and not inherent in, the constitution; that they could be safely and permanently removed by constitutional means alone; and that rebellion, so far from redressing these grievances, would only confirm, and perhaps aggravate them a hundredfold. It may be mentioned, incidentally, that the Earl of Durham, author of the celebrated "Report" on Canadian affairs, in his progress through the country in 1838, spent a short time in Kingston. Walking down the wharf, on his way to the steamboat, he noticed the Bishop, who was standing with his back to a warehouse and his hands behind him. Lord Durham was considered a proud man, of frigid and repellent mien, and with a scolding knock of keeping people at a distance. To everybody's surprise, he bowed to, and shook hands with the Bishop, who very naturally felt highly flattered at such a mark of respect coming from such a source, and given, one may say, in the face of the whole community.

As personal reminiscences not connected with the history of the Bishop, the writer may be permitted to refer to some events which occurred about this period. It has been stated that the principal means of communication then known was the ordinary mail service by land and water. Telegraphs were introduced about the year 1847, and the writer has always understood that the first message sent from Montreal to Kingston, was addressed to him by the then well known firm of Stephens, Young and Co. The message was partly in business and partly as a test of the working of the system. It was in the writer's possession for many years, and would now be quite a curiosity; but the old warehouse, with all its contents, was destroyed by fire, and not a wrack left. It had a narrow escape from a similar fate in 1839, when John Couster's warehouse was set on fire by sparks from the American steamer *Telegraph* noted as having been fired into by some ultra loyalists, while lying at the wharf at Brockville, during the so called rebellion. To her last day the steamer carried the mark of the bullet, which passed through her ladies' cabin. A south-west gale was blowing at the time of the fire, and a powder explosion took place, which scattered the flames far and wide. The steamer *Cataract*, belonging to the "Ottawa and Lakeside Forwarding Co.," took fire at her dock bridge along the front, spreading terror and devastation in her course. She finally brought up at the Barris field end of Cataract bridge, and burned there to the water's edge. The steamer *Albion*, belonging to H. and S. Jones, lying in front of the writer's wharf, next the Tete de Pont Barracks, hurriedly got up steam, a few mavericks were put on board, and she put out for Point Frederick. She could scarcely make headway against the fierce gale, but found a safe quarter at the wharf, on the west side of the burning steamer. The sight of the conflagration obtained during this memorable trip, will never be forgotten. The whole water front seemed irrevocably doomed, when, suddenly, in less time than has been required to describe the event, the wind changed from the south-west to "off shore," and the town was saved.

Bishop Macdonell had experienced great difficulty in obtaining properly educated men for the priesthood, which want seriously retarded the moral and religious improvement of the Catholic population. He was fully aware that the evil could be remedied only by the building and endowment of a seminary for the education of his clergy. He obtained an act of incorporation from the Legislature, and appropriated a piece of land for the erection of a suitable building. At a meeting convened by the Bishop at his residence on the 10th of October, 1837, it was resolved that the Bishop, accompanied by his nephew, the very Rev. Angus Macdonell, and Dr. Thomas Rolph, of Ancaster, should proceed to England for the purpose of collecting funds for the erection of a Catholic college in Upper Canada. The cornerstone of the college was laid on the 11th of June, 1838, by the Bishop, assisted by Mr. Gaunt, his co-adjutor, very Rev. A. Macdonell, V. G., and other clergymen. At the request of the Bishop, Dr. Rolph delivered an address, in which, after referring to the munificence and piety of past generations, he went on to show the absolute necessity which existed for an establishment such as was contemplated, which might be the nursery of well-educated, zealous and godly clergymen, it being a matter of no trifling moment, or minor consequence to a community, that the ministers of religion should be chosen, both from the time and among them; it being also the best security for attachment to the country and its institutions, so eminently desirable to be felt and cherished by a parochial clergy. "For, if any thing under heaven can approach the human character to the Divine, it is the laborious and unremitting dedication of life and talents to the diffusion of truth and virtue among men." The doctor stated also that it was the most anxious desire of the Bishop that a Priesthood should be raised in the Province, fearing God, attached to the institutions of the country and using their assiduous efforts to maintain its

integrity; that until such an establishment was founded, the Bishop could not be as responsible for his clergy as he would wish to be. The doctor concluded his address by expressing a hope that the edifice then commenced would remain a lasting monument of the Bishop's affectionate solicitude for the Catholics of Upper Canada and that it would prove of immeasurable benefit to the whole community.

Such was the commencement of Regiopolis College. Sad to say, the prosperous career so fondly anticipated by the learned orator has not yet dawned on it. Its present condition we all know; its future, time alone can show.

Prior to the Bishop's departure for England, a farewell dinner was given him by the Celtic Society of Upper Canada, at Carmino's Hotel, Kingston. There was a large attendance of the Bishop's friends, including nearly all the prominent residents of the city, and the officers of the various societies. The chair was taken by the Sheriff of the district, supported on either side by the Bishop and his coadjutor. The toasts and speeches usual on such occasions were given and made, and the affair passed off to the satisfaction of all present. A few weeks afterwards the Bishop commenced his journey, and was accompanied to the steamboat "Dolphin," sometimes known by his American name, "Blackhawk," lying at the foot of Princess Street, by a large number of his personal friends; the old bell of St. Joseph's Church pealing forth a parting salute. This bell was one of the institutions of Kingston; for a long time the only thing of the kind, and always the best thing of the kind that the town could boast—like the bells of most Catholic Churches, it was on the ground almost continually from morning till night, and its fine, clear tones were well known to every Kingstonian. It was cast by the widely known firm of Meers, London, which has existed since 1738, and is the same establishment which many years subsequently furnished the chimes for the church of Notre Dame, Montreal. The bell in which it was suspended being of rather slight construction, shook from base to apex whenever the bell was rung. On one occasion Mr. W. P. Macdonell, the Vicar-General, happening to notice this agitation, exclaimed, "Dear me, how that spire shakes; I am afraid the spire will fall." Old Mr. Walter McCulliffe, a well-known wag of those days, who stood by, was ready with a rejoinder, "Many a cow shakes her tail, but it does not fall off for all that."

When the big bell, now in St. Mary's Cathedral, was procured, the services of the faithful old monitor were dispensed with. It was sent into exile, being, as some say, given or disposed of to the mission at Smith's Falls; of this the writer knows nothing. But he may be allowed to state that from early youth he was a curious investigator of the mysteries of steeples, bells and clocks; there was scarcely a steeple, bell, or clock, in the city of Boston—where most of his school days were spent—that he had not fully explored, and with the history of which he was not perfectly familiar. Some fifty years ago the revolutionary government of Spain, pressed for money, and animated with the true spirit of reform, confiscated a great number of church bells, and sent them to New York to be disposed of to the best advantage. The bells were arranged in rows on the sidewalks of Broadway; some few were restored to their legitimate use, but the greater number were scattered abroad among schools, factories, railways, and steamboats; employed, in fact, every way in which a bell can be employed, excepting always the purpose for which it was originally intended. It was reported that one of these bells had strayed as far as Kingston and was actually hanging in the belfry of St. Andrew's Church, Princess Street. Wishing to ascertain the true state of the case, the writer, who happened, in company with a young friend, to be passing the church one Sunday afternoon, thought he would look in and see for himself whether or no the thing was as affirmed. The door leading to the belfry was locked, and upon applying for admission to the proper functionary, that worthy answered: "Na! na! mon, ye canna gain there the day." Venturing to ask a reason for this unexpected rebuff, the writer was reminded that it was the Sabbath day, on which no person was allowed to see the bell; that act being considered by the worthy sexton a serious infraction of the moral law. The writer then enquired if the bell was rung on Sunday, as in his estimation that operation required hard labour, and as such might be considered a greater breach of the Sabbath than the mere looking at an inanimate piece of metal. The zealous official could not, however, be induced to take that view of the case, and to this day the writer knows no more of St. Andrew's bell, than he does of the invisible river, which some people assert flows at an unknown depth beneath the city of Toronto.

It is time to return to Bishop Macdonell, whom we left standing on the deck of the old steamer "Dolphin," taking leave of his friends. Easily moved on such occasions, the writer could not conceal his emotions. The Bishop held out his hand: "Wait till I return, William."

These were his parting words, he never again saw his episcopal city.

During the writer's residence at Brockville he received one letter from the Bishop; it has been kept as a relic. The signature of the Bishop given with his portrait some numbers back, was taken from this letter; which reads as follows:— Kingston, 5th March, 1839. MY DEAR WILLIAM.—This will be handed to you by the Rev. Philip O'Reilly, who is appointed your parish priest until you shall have made up your mind to become priest yourself; by that time if Mr. O'Reilly does not give full and ample satisfaction you may have a chance, and in the meantime I hope that you will give every assistance to Mr. O'Reilly, as he is very lately ordained, and has little or no experience, nor any acquaintance whatever with his parishioners. Your knowledge of the characters he has to deal with, may be of great use to him as well as your assistance in arranging the necessities about the church and altar. If you time permit your accompanying him to Kitley, permit your accompanying him to Kitley, I care say James Macdonell and his wife would come from Bastard to meet you at Kitley, if they were made acquainted when you are there. Compliments to both your sisters and their husbands, and believe me,

my dear William, to be yours affectionately, (Signed) ALEX. MACDONELL. Mr. James Macdonell, mentioned above, was the father of Rev. Mother Ignatius, the present Superior of St. Joseph's Convent, Toronto; his wife, Amelia, by the writer's cousin, daughter of Captain Miles Macdonell, and widow of Mr. William Jones, of Brockville.

The bishop and his party landed at Liverpool on the 1st of August, 1839. Soon after his arrival the bishop went to London where he communicated personally with the Colonial Office regarding his plan of emigration and other matters. In October of the same year he passed over to Ireland, intending to be present at a great dinner given to the Catholic prelates in the city of Cork; but a dense fog in the Clyde and adverse winds prevented him from arriving in time for the festival. Nevertheless he visited the bishops, and being unable to obtain, in the west of Ireland, as any other conveyance than a jaunting car, he was obliged to keep his bed for nearly a fortnight. From Dublin he went to Armagh and remained a short time with the Catholic Primate. He then accepted the invitation of the Earl of Gosford, at his mansion, Gosford Castle, near Market Hill, Armagh, where under the roof of that kind hearted nobleman, he appeared to have recovered entirely. The Earl of Gosford, it may be mentioned incidentally, was Governor General of Canada from 1835 to 1838, and immediately preceded the Earl of Durham. Lord Gosford's return from Canada was signalled by a curious episode, which some of our readers may remember: The Pique frigate, in which he had embarked, lost its rudder in the Gulf of St. Lawrence, and was steered across the Atlantic by a gun carriage, rigged for that purpose. The following narrative of the bishop's last illness, as communicated by the Rev. Dr. Davidson, of Ottawa, then an inmate of the Mission House at Dumfries, Scotland: "According to my recollection, the Bishop came to Dumfries, convalescent, from Lord Gosford's, in Ireland, where he had been most kindly treated; I may say nursed, by the family of the good ex-Governor of Canada. What made the journey difficult and painful was the circumstance that he had been obliged to come by the way from Port Patrick to Dumfries, outside the stage, the inner places having been previously engaged. It was a Saturday afternoon when he reached Dumfries, a cold Scotch rain having fallen upon him at the time of his slow journey of from seventy to eighty miles. This did not improve his health. He complained of fatigue and would not leave the hotel where he was set down till next morning, when he came to the mission house, and was able to call on Mr. Reid, assisted by the venerable Mr. Reid. Unwilling to leave him alone at the hotel, we, that is, Mr. Reid and I, resolved ourselves into a committee of the whole and decided that I should go to spend the evening with him at the hotel. He was cheerful and conversed a great deal, not forgetting to hold out every inducement for me to go with him to Canada. I could not then consent, but if he had lived a few weeks longer, it is possible that my destinies might have been changed. Next day Colonel Sir Wm. Gordon, a devoted friend of the Bishop, invited me to walk with him. The conversation chiefly turned on Canada, and he urged on me the propriety of complying with the Bishop's request, that I should devote myself to that interesting country. It was not, however, till after long services in my native land, that I decided on coming to this new world. The Bishop continued to improve well, although we knew that he was not, as he could not go out without using a respirator. On the Monday evening Mr. Reid remained in his room, conversing with him, until about eleven o'clock. About four next morning he called his name, but he not hearing, the housekeeper approached his room, and dreading all was not right, entered. He asked for an additional blanket and that the fire should be stirred up. The blanket was speedily supplied and the housekeeper hastened to inform Mr. Reid of the state of matters. He lost no time in coming to the Bishop, and fortunately he was in time to administer the last sacrament. I was next alarmed, and I found Mr. Reid sitting in his canonicals, by the bishop's bedside. The latter was passing away so quietly, in perfect peace, that we could not tell whether the vital spark had flown; nor was it until the next day that we were informed of his decease. I then hastened to the hotel where his friend, Sir William Gordon, was staying. The latter came promptly, and arriving in the bishop's room threw himself into a chair and wept. There was no funeral at Dumfries; the remains were conveyed at once to Edinburgh. Bishop Gillis, with the full consent of the senior bishop, had every thing arranged in the grandest style. Since the days of Scotland's royalty, so magnificent a funeral had not been seen at Edinburgh. All that was mortal of the renowned bishop was deposited in the crypt of St. Margaret's Convent chapel. I may mention that on the Tuesday forenoon, Captain Lyon of Kirkmichael, the husband of Miss Dickson, who was a ward of the bishop's, called at the Mission House in order to see that all were ready to attend the dinner he was to give next day, at his beautiful seat, in honor of the late bishop. We were all to rejoice, along with the neighboring County gentlemen, on the occasion of Bishop Macdonell's return to Scotland, but he was bidden to another banquet. You may conceive Capt. Lyon's surprise and disappointment."

On the arrival at Kingston of the melancholy intelligence, a solemn requiem mass was sung by Bishop Gaunt, who took formal possession of the See on Pascha Sunday, 1840. The funeral oration on the deceased pontiff was pronounced from the text, "Beati mortui," etc., by the bishop's old friend and Vicar-General, Mr. W. P. Macdonell. The requiem was attended by all the clergy of the diocese, which comprised the entire Province of Canada West. Several priests from abroad also assisted, among whom was the Rev.

D. W. Bacon, parish priest of Ogdensburg, fellow student with the writer at Montreal College in 1830 and in 1855 first Bishop of Portland in the State of Maine. The bishop's knell was tolled on the historic bell of St. Joseph's, by the veteran, Thomas Cuddihy, who had been bill-fitter and grave-digger from time immemorial, and whose frame, bent by constant and honorable toil, had assumed very nearly the shape of a hoop. The successors of Bishop Macdonell, in the see of Kingston, always cherished the intention of bringing the remains to Canada, for interment with suitable honors in the Cathedral of his diocese, where, by right, the remains of a Bishop should always be deposited. Bishop Phelan, who built the present Cathedral, pointed out to the writer the spot where the interment should be made, but he was not spared to carry out his intentions. It was not till 1861, during the Episcopate of Bishop Nolan, that the remains took place. Bishop Hran in the State of Maine, was cordially received by the Vicar Apostolic of the Eastern District of Scotland, the Right Rev. James Gillis, who gave him every facility for the accomplishment of his mission. Of Scottish extraction, Bishop Gillis was a native of Montreal, and was at one time spoken of as coadjutor to Bishop Macdonell. The funeral cortege arrived at Kingston on the 25th September. On the following day a solemn requiem mass having been celebrated by Bishop Hran, and a panegyric pronounced by the Rev. Mr. Bentley, of Montreal, the earthly remains of the much loved and venerated prelate were consigned to their last resting place, in the land of his adoption, among the people whom he so loved and cared for, and among whom he had spent the greater part of his active, laborious and self-sacrificing life.

From one of the secular papers of the day (the *British Whig*) we extract the following notice:—"Of the individuals who have passed away in our country during the last twenty-five years, and who have taken an interest in the advancement and prosperity of Canada West, no one probably has won for himself in so great a degree the esteem of all classes of his fellow citizens as the late Bishop Macdonell. Arriving in Canada at an early period of the present century, at a time when toil, privations, and difficulties inseparable from life in a new country, awaited the zealous missionary as well as the hardy emigrant, he devoted himself in a noble spirit of self-sacrifice, and with untiring energy, to the duties of his sacred calling, to the amelioration of the condition of those entrusted to his spiritual care. In him they found a friend and counselor; to them he endeared himself through his unbounded benevolence, and greatness of soul. Moving among all classes and creeds, with a mind unbiassed by religious prejudices, taking an interest in all that tended to develop the resources or aided the general prosperity of the country, he acquired a popularity still memorable, and obtained over the minds of his fellow-countrymen an influence only equalled by their esteem and respect for him. The ripe scholar, the polished gentleman, the learned divine, his many estimable qualities recommended him to the notice of the Court of Rome; and he was elevated to the dignity of a Bishop of the Catholic Church. The position made no change in the man; he remained still the zealous missionary, the indefatigable pastor. His loyalty to the British Crown was never surpassed; when the interests of the Empire were either assailed or jeopardized on this continent, he stood forth their bold advocate; by word and deed he proved how sincere was his attachment to British institutions; and infused into the hearts of his fellow-countrymen and others an equal enthusiasm for their preservation and maintenance. Indeed, his noble conduct on several occasions tended so much to the preservation of loyalty that it drew from the highest authorities repeated expressions of thanks and gratitude. As a member of the Legislative Council of Upper Canada, his active mind, strengthened by experience acquired by constant associations with all classes, enabled him to suggest many things most beneficial to the best interests of the country and the peace and harmony of its inhabitants."

If we have refrained from noticing some of the most trying difficulties of the Bishop's Episcopal career, it has been simply because we did not wish to revive at this remote day, the recollection of unpleasant events better buried in oblivion—the actors therein having long since gone to their account, before that tribunal from which there is no appeal. Like St. Paul, the Bishop encountered "perils in journeyings, perils on rivers, perils from the sea, perils from the wilderness, perils in the sea," and, ranked by the great apostle as the climax and most trying of all, "perils from false brethren." We may be permitted to conclude these desultory reminiscences of a well spent life, with the words of the Wise Man, applied by the Church to a Confessor Pontiff:—"Blessed a great priest who in his days possessed God, therefore did the Lord make him great among His people."

THE END.

Where it Ends.

Nine-tenths of the disease denominated Catarrh is the result of protracted or interrupted cold in the head. Neural Gains will give immediate relief and permanently cure.

A Claim, Verified.

B. B. B. claims to cure all curable diseases of the stomach, bowels, liver, kidneys and blood. That it actually performs all it claims, is proven by testimonials from parties which none can dispute. Send for testimonials of remarkable cures.

PREPARATIONS OF APPROACHING DANGER, in the shape of digestive weakness, lassitude, inactivity of the kidneys, pain in the region of the liver and shoulder blades, mental depression coupled with headache, furrowed tongue, vertigo, should none be dispirited. Discovering and using Lyman's Vegetable Discovery and Dyspeptic Cure, and avert the peril to health. It removes all impurities and gives tone to the whole system.

A Postmaster's Opinion.

"I have great pleasure in certifying to the usefulness of Haggard's Yellow Oil," writes Dr. Kavanagh, postmaster, of Unfraville, Ont., "having used it for soreness of the throat, burns, colds, etc., I find nothing equal to it."

ST. ANTONY'S ANSWER.

OR A MISSIONARY'S THOUGHTS ON A HUNTING EXPEDITION. AVE, MARIA.

The following incident was related to me by a Jesuit missionary, one of the few survivors of a band of thirty-two who, seven years ago, penetrated to the interior Africa.

Late one afternoon a priest and a zealous brother were seated together under an awning on the roof of their little home in the valley of the Zambesi River. They were enjoying the delicious odors stealing up from the moist earth, which had been refreshed by the first rain. Suddenly the Brother remembered their destination.

"Father, what shall we have for supper?"

"What have you, Brother?" said the priest.

"Nothing," was the answer.

"Well, then," replied the other, with a smile, "we shall have nothing, I suppose."

"But, Father, that will not do," objected his companion; "to-morrow will be a fast-day and if we eat nothing to-night we shall be faint to-morrow."

"True, but what do you propose to do?"

The brother pondered a moment, then said: "Father, will you give me a candle?"

"What! you are not going to fry a candle for your supper?"

"No, no; I will light it before the shrine of St. Antony of Padua and ask him to provide for us; then perhaps if you go out with your gun and the dogs, you may find something that you can shoot for our supper."

The good Father accordingly started on his hunting expedition, and walked for half an hour or more, the dogs exploring every possible covert, but in vain. Up hill and down dale they went, until at length the priest said mentally, "Ah! St. Antony, I fear you have nothing for us to-night."

Just then the dogs stopped at a clump of trees some distance ahead, and with tails outstretched and heads lowered, indicated by quick, sharp barking that they had scented something. The priest raised his gun and fired—once, twice. The expected prize failed to take alarm. Nothing even stirred among the trees. Approaching the spot, and peering through the bushes, he saw extended on the ground a human foot without toes, and looking farther, a human hand without fingers. He knew then that the man before him was a leper.

The unhappy creature lay stretched on the ground, sheltered only by a piece of canvas-awning overhead. Words are powerless to describe his loathsome condition. In answer to the priest's question, he replied that he was a native of that region, and known by the Dutch colonists as Scapers, the lion-hunter. Two years before he had come with a hunting party to this place, where his companions, discovering the nature of his disease, had deserted him, leaving him a small supply of provisions; when these were exhausted starvation stared him in the face. Through the kindness of a woman who discovered his hiding place, he had been supplied with food, and then with a small quantity of coarse food. This, with a draught of water from a stream near by, had been his only sustenance.

"How long does it take you to go to the stream for your drink of water?" asked the priest.

"I start in the morning and it takes me until mid-day; but I rest frequently by the way," he replied.

"Do you know who I am?"

"You are from the mission over the hill, where I see the smoke curl upward every morning."

"How do you know this?"

"I know that no one but the white missionary would come near and speak to me as you have done."

The priest soon learned that the poor sufferer knew nothing of the Christian religion; he told him that there was a God, a prospect of happiness for him; he spoke of the joys of heaven, so easy to be won by the afflicted who bear their sorrows patiently, and prepared his heart for the hope and consolations of our holy faith. Before leaving he said: "Will you not try to come to us at the mission? It may take you several days, but when you are once there we will take good care of you." The man's face lighted up, and he promised to do his best to accomplish the journey.

As he hastened back to his home—for it was late—the missionary's thoughts wandered far from the object of his hunting expedition. Suddenly he was struck by his reverie by the barking of his dogs. Following the sound, he described in the soft twilight a magnificent antelope some distance ahead. He fired at once, and the animal fell. "Ah! St. Antony, we are saved! you have let me thank you!" ejaculated the priest. He stripped the animal of its hide, and separating one of the quarters from the body, he carried it back to Scapers, whose gratitude was touching.

A few days later the leper arrived at the mission, and was presently installed in a small stone house which the Fathers had built for him. At the door-way were placed two large, smooth stones—one to serve as a seat for Scapers himself, the other for the priest who would instruct him in the truths of our holy religion. In the course of time an improvement was made on Scapers's premises. A high stone wall was built, and just beyond it on many a bright afternoon may be seen assembled a class of little African children, who come to learn the Catechism. Their instructor, who stands on the other side of the wall, is no other than Scapers himself. He devotes now a noble work of teaching the children of the natives, thus affording a striking illustration of the truth of those beautiful words:

"Even the discord in one soul May make a river music roll From out the great, harmonious whole."

\$500 Reward

is offered, by the Manufacturers of Dr. Sage's Catarrh Remedy for a case of catarrh which they cannot cure. This remedy cures by its mild, soothing, cleansing, and healing properties. Only 50 cents, by druggists.

DEATH OF MR. MARTIN DOWSLEY, OF PEMBROKE.

Pembroke Observer, Nov. 18.

It is our painful duty in this issue to record the death of one of our oldest and best known citizens, Mr. Martin Dowsley, esq., which event occurred at his residence, Main street, at three o'clock, p. m., Tuesday, Nov. 15th. Mr. Dowsley was a native of the town of New Ross, County Wexford, Ireland. Leaving Ireland in 1851, he, along with his family, sailed for Quebec, and on arriving at that port went thence to New York, where his son Samuel, now present town of Summers, then a young man of sixteen, was apprenticed in the ornamental plastering shops of the then far-famed P. N. Foley. After two months sojourn in New York the late Mr. Dowsley, string of that city, returned again to Ireland with his wife and three daughters, but again returned to New York in the month of May of the next year, 1852, residing there for a short time he came to Canada, arriving in Ottawa in September of the above year. Shortly after arriving he contracted with the late Mr. John Supple for the plastering of the latter's new stone residence. On the completion of this work he was engaged by Mr. Wm. Moffat for the plastering of his new brick dwelling house. It was chiefly through Mr. Moffat's well-known kindness and persuasion to him that made him settle for his future home in Pembroke, where the kindness of Mr. and Mrs. Moffat to him and family always drew from him his most profound gratitude.

The deceased worked in the building line, and was the pioneer contractor of the town, and also filled the municipal offices of Collector, Assessor and Treasurer. He was always in favor of the improvement of the town, and never grumbled about his taxes, no matter how high they were. Two of his latest wishes were that he might live to see the completion of the new bridge and post office.

He was also an ardent lover of Ireland, viewing with intense interest the least item of news from the old country, and many times expressed a hope to soon see Ireland again herself. He was one of the founders of the St. Patrick's Society of this town, and as a member ranked among the highest officers of it. As a mark of respect to their late member the society attended the funeral in a body with draped blades, headed by the H. & L. Band, playing the Dead March in Saul. The requiem mass and service were sung in the cathedral by the Rev. B. J. Kiernan. Messrs. Wm. Moffat, A. Irving, M. O'Driscoll, M. Gorman, A. Foster and M. Howe acted as pall bearers. The funeral was followed to the R. G. cemetery by one of the largest concourses of people ever seen in this vicinity. Mr. Dowsley was aged 80 years.

At a meeting of the St. Patrick's Literary Association of this town the following resolution was unanimously passed:—"We, the St. Patrick's Literary Association of the town of Pembroke in council assembled, having heard with regret of the demise of Mr. Martin Dowsley, esq., one of our members, and while bowing in obedience to the will of Divine Providence, be it resolved: 1. That we feel deeply the loss of Mr. Dowsley, one of our founders and oldest members. 2. That we extend to our late member's family our condolence and heartfelt sympathy in this their hour of grief. 3. That these resolutions be endorsed by the president and secretary and forwarded to the late Mr. Dowsley's family, and that the same be inserted in the Pembroke Observer, CATHOLIC RECORD and other Catholic newspapers."

JOHN RYAN, JR., JAS. P. SARGFIELD, Secy. Secretary, President, Tuesday, Nov. 15th, 1887.

Dr. Brownson and Daniel Webster.

I once heard Dr. Brownson say that he and Daniel Webster, with whom he was well acquainted, happened to meet in a Boston book-store. Brownson picked up a book and began looking through it. Webster glanced at it and saw that it was a defence of the Catholic religion. "Take care," said the statesman to the philosopher, "how you examine the Catholic Church, unless you are willing to become a Catholic, for their doctrines are logical." How little appreciation of the philosophic mind did that remark reveal! Webster was an honest man and I have always believed that he was upright and faithful to conscience in his public life. But Brownson's position was just what he was warned against: to find doctrines that were logical; in comparison with that all was worthless. "I did not," he says in the *Convent*, "value reputation for its own sake—I have never done so. * * * It cost me not a pang to throw all away on becoming a Catholic, and to be regarded as henceforth of no account by my non-Catholic countrymen, as I did not doubt, I should be. It was something else than reputation worth living for." And a few lines below he states what it was that made his life worth living, what was the residuum of consolation after every one of his great mental struggles: "I had one principle, and only one, to which since throwing up Universalism I had been faithful, a principle for which I had made some sacrifices—that of following my own honest convictions, whatever they should lead me." This sentence should be put on his monument.—From Dr. Brownson's *Road to the Church*, by Very Rev. I. T. Hecker, in the *Catholic World* for October.

A Person

Unable to sleep in bed, unable to work, unable to take ordinary exercise from the effects of Asthma until using Southern Asthma Cure, a simple package received, three packages permanently cured.

A Matter of Economy.

As a matter of economy B. B. B. is the cheapest medicine in use for it takes less to cure chronic diseases of the stomach, liver, kidneys and blood than of any other known remedy. B. B. B. is only One Dollar a bottle.

P. M. Markell, West Jeddore, N. S., writes: I wish to inform you of the wonderful qualities of Dr. Thomas' Eclectic Oil. I had a horse so lame that he could scarcely walk; the trouble was in the knee, and two or three applications completely cured him."

Worms often destroy children, but Freeman's Worm Powders destroy Worms, and expel them from the system.

THE CATHOLIC RECORD

Published Weekly at 481 and 483 Richmond street, London, Ontario.

Catholic Record.

London, Sat., Dec. 3rd, 1887.

ULSTER.

It is frequently asserted, and many believe that the Province of Ulster is thoroughly Orange and decidedly opposed to Home Rule.

CATHOLIC COUNTIES.

Table with 3 columns: Counties, Protestants, Catholics. Rows include Cavan, Monaghan, Fermanagh, Donegal.

PROTESTANT COUNTIES.

Table with 3 columns: Counties, Protestants, Catholics. Rows include Armagh, Down, Tyrone, Londonderry, Antrim.

In the other provinces there are 300,263 Protestants and 3,118,005 Catholics.

From all this it follows that if Ulster Orangemen were to take up arms against Home Rule, as they have threatened to do in case it should become the law of the land, they would not have to go beyond the boundaries of their own province to find opponents equal to keep them occupied.

As Mr. Chamberlain's opposition to Home Rule is professedly founded upon its non-acceptance by a fraction of the population, to carry out his principles consistently, Ulster should be at once divided into sections, some of which would share the lot of the rest of the Nation, and be governed by a Parliament at Dublin, and others be ruled by the Parliament at Westminster.

But it does not appear that the Protestants of Ulster generally would be satisfied with any such arrangement.

Those who are best acquainted with the feelings of the population of the Province assert that they would not consent to separate treatment from the rest of Ireland, and that if a popular vote were taken, it would be given decidedly in favor of Home Rule for Ireland.

This view is confirmed by the fact that seven out of the thirty three members of Parliament now sitting in the House, that is to say an actual majority, are thoroughgoing Nationalists.

This number is likely to be increased rather than diminished at the next elections, for there can be little doubt that when the wishes and aims of the Nationalists become properly understood, they will commend themselves to the good sense of Ulster Protestants equally with the Catholics.

Even now many Protestants are disgusted with rule by coercion, and if there is a spark of patriotism in the Province this feeling must spread.

The party of Coercion flout one bug before the eyes of the Ulster Protestants. They endeavor to make it appear that in the event of Home Rule being given to the country, they will be completely at the mercy of the Catholic majority.

Why should they not rest content with such an argument works both ways. If it has any force at all in regard to the 888,000 Protestants of Ulster, in all justice, its force must be much greater as regards the Catholics of Ireland who number nearly four millions, and who are and have been actually oppressed by the hostile majority which overwhelms them in the Imperial Parliament.

This is Coercionist argument is therefore the strongest possible condemnation of their own course.

Again, while the reasoning of the Coercionists has a real force in favor of Home Rule, it is really of no weight as favoring a separate treatment for Ulster.

In the first place, it is not on account of the religion of Ireland that Home Rule is demanded. It is demanded for the political and temporal welfare of the people, that legislation may be such that the people of the country may become prosperous and civilized, instead of being subjected to evils which have kept them in abject poverty.

Secondly: there is no desire in the Catholics of Ireland to oppress the Protestants; and if there were, their union with Great

Britain would effectually prevent such a design from being put into execution.

Thirdly: the leading Home Rulers have frequently declared their readiness to grant to Ulster Protestants all the guarantees which can possibly be required to guard them from such oppression.

Even they have within the last few weeks declared that they are willing to arrange the scheme of representation, that at least twenty-five per cent. of the members of the Irish Parliament shall be Protestants, a larger proportion than their mere numbers would entitle them to.

This would, in the inevitable event of the National Parliament being divided into parties, give the balance of power into the hands of the Protestant representatives of the Protestant population, and secure them against any possibility of being in the power of the Catholic majority for purposes of oppression.

The Catholics of Ontario would be well off if they had this much security against the fanaticism of those who are to day endeavoring to destroy the efficiency of the Catholic schools.

We have no doubt that whatever may be the views at present of the Ulster Protestants, they will, before long, discover that it will be to their real interest to join with their Catholic fellow countrymen in the patriotic demand for good government of the people, by the people themselves.

Even now, many of them are of one mind with the bulk of the nation. It is the nature of things that the number of these will increase, and that all creeds will unite to demand, with a voice which cannot be resisted, that Ireland be governed by the Irish.

THE MIDWIFE AND THE SECRETARY FOR IRELAND.

The case of Margaret Dillon, the Galway midwife vs. the Right Hon. Arthur James Balfour, Chief Secretary for Ireland, was brought up before the Lord Chief Baron and Justice Andrews on 9th November. The Attorney-General moved to set proceedings on the ground that the action is frivolous, and that no member of the House of Commons is responsible in a court of law for anything said in the House of Commons.

Mrs. Dillon's counsel maintained that the action is not frivolous. "It is brought with the object and intention of vindicating her character from a false and most shameful charge made against her by defendant, and obtaining such compensation in the form of damages as a jury may fairly award."

In answer to the second plea of defendant, it is maintained by Mrs. Dillon that the accusations of the Secretary were given by him to the press for publication, and that Hansard for March contained the libel, the proofs having been corrected by Mr. Balfour, and that he had given copies of his speech to the Times, Standard, and other papers for publication, and that her business was greatly injured thereby.

Mrs. Dillon further asserts that Mr. Balfour's statements are absolutely false. Their seriousness is shown by the fact that Mr. Balfour stated that such a thing "necessitated the immediate application of stringent and perpetual coercion to the country in which such an occurrence was possible."

The argument was adjourned to 10th November.

Mrs. Peggy Dillon's damages are placed at £1,000. The prosecution is conducted by Messrs. Nolan and Bodkin, assisted by Mr. George G. Bowler.

EDITORIAL NOTES.

MR. JOHN MORLEY, in a speech at Edinburgh, predicted the speedy triumph of the Liberal cause. A year ago efforts were made to reconcile the Unionists; but now the Unionists are hopelessly committed to the Tory policy. He was confident they would win no more seats.

MR. KEYSER, the new Lord Mayor of London, attended the Protestant church on the occasion of his installation. He explained that he did so in his official capacity. He also declares that he looks upon Freemasonry as a merely charitable institution, and that as such he is a member of the society. It appears that the amount of his Catholicity is exceedingly small.

MISS MARY GWENDOLEK CALDWELL, of New York, has given \$300,000 towards the erection of the new Catholic University, at Washington, which will cost \$1,000,000. Bishop Keene, of Richmond, is to be its rector. The divinity

building will be the first portion built. This will be of brick or stone and will cost \$175,000. Miss Caldwell and her sister are worth \$5,000,000. Their grandfather was a Protestant, but their parents were converts to the Catholic Church.

HIS LORDSHIP the Right Rev. Bishop Cleary was the recipient of a loyal and affectionate address from his clergy on the 7th anniversary of his consecration. He announced his intention to depart soon for Rome. The offering conveyed by him in 1888 to the Holy Father was \$12,000. On this occasion he will take with him \$8,145.

On Saturday last, 26th Nov., a disgraceful row occurred in Quebec. A number of roughs determined to lead a mob to attack the Salvationists if they marched. An immense crowd assembled, composed in great measure of curious sightseers, as the row was expected beforehand. The Salvationists did not march, and the police succeeded in dispersing the mob.

Nor alone the people of the Archdiocese of Toronto, but the faithful throughout the Dominion, will be rejoiced to know that Bishop O'Mahony, who has been suffering from a severe illness for some weeks, is now very much improved in health, and it is confidently expected that ere many days he will once again be enabled to move about amongst his faithful congregation of St. Paul's, Toronto, all of whom hold him in the highest esteem and reverence.

THE Catholic Columbian of Columbus, Ohio, makes the following kindly reference to the Catholic Record:—"We had, inadvertently, forgotten to note the retirement of Rev. John F. Coffey from the editorial management of the London, Ontario, CATHOLIC RECORD. He resigned over a week ago, and is succeeded by Father Northgraves, who brings a great reputation into the position, as being the author of 'The Mistakes of Modern Infidels,' a work that has attained great popularity. Father Coffey made the Record one of the ablest and best of our exchanges, and we extend to him our good wishes in the labors of the ministry to which he now devotes himself."

AT LAST, and with a very bad grace, the autocrat Balfour has issued the ukase that Mr. William O'Brien, "having sheltered himself under the medical opinion that his lungs are delicate, and his heart's action weak," is not to be compelled to wear the prison dress, "if he refuses." He adds: "There is no reason why he should not fulfil his term in prison, but he cannot be safely subjected to the usual discipline." The fact is that though the Secretary has in Parliament by killing them by degrees, he has not the hardihood to face the public indignation which has been aroused by his brutality.

"MISTAKES OF MODERN INFIDELS."

We clip from a late number of the Baptist Gleamer, of Fulton, Kentucky, the following notice of Father Northgraves' "Mistakes of Modern Infidels":—"This book comprises a concise, pointed review of Col. Ingersoll, the American fool who says in his heart and by his lips, 'there is no God.' Mr. Northgraves shows himself a workman that needeth not be ashamed. He understands his subject. He is conversant with every subtlety and hiding place of modern skepticism, and deals unspareingly with that high-banded presumption that would destroy the tower of our Christian hopes, and leave the world as blank and cheerless as their own soulless philosophy. We read the book with an increasing pleasure, and a pleasurable profit. It is a book for the people. Its language is terse, simple, full. The arguments are masterly, yet of easy grasp. To read the book is to be come stronger in the faith of the word of God. Our author is a Roman Catholic, but this does not mar the pages of his book."

Catholics in England.

London Universe, September 17.

The Protestant Times, for the purpose of appearing to encourage the sects and in support of its favorite assertion that Catholicity is dying out in this country, has published the following items. Coming from such a source we should be sorry to vouch for its accuracy, still as it is probable that it has obtained the list from some Catholic compiler, and may not have tampered with it very much, we do not hesitate to publish it. A *Deo gratias* will rise to the lips of every Catholic after its perusal:

Table with 4 columns: Year, Catholics, Protestants, Total. Rows for 1829, 1849, 1851, 1870, 1887.

Two hundred and sixty-five young men belonging to French families embarked at Calais on the 4th of October for England, to continue their studies at Canterbury under the Jesuit fathers expelled by the government of the French republic.

The Hungarian Catholic Assembly has voted to present to the Pope an address signed by 1,500,000 men and 86,000 women, favoring the restoration of the temporal power.

Cardinal Pellegrini, the last cardinal created by Pope Pius IX. is dead.

DIOCESE OF KINGSTON.

Bishop Cleary blesses the new Catholic Hospital.—He refers to the Napanee address.

Brookville Recorder, Nov. 21.

It was announced in the Recorder on Saturday that Bishop Cleary would inaugurate the new Roman Catholic hospital on Sunday afternoon, and at mass yesterday morning Rev. Father Kelly, the bishop's secretary, announced that owing to the inclemency of the weather, his lordship would not ask the people to attend at the grounds, but would bless the hospital privately.

Mr. John Murray, Mr. J. H. Ryan, Mr. J. D. Kennedy and Dr. McGowan, who form the hospital board, advanced to the altar and presented his lordship with the following address:—

To His Lordship, the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston:

My Lord.—The directors of the St. Vincent de Paul hospital of Brookville deem the occasion of your present visit a fitting opportunity to convey to your lordship the assurance of their deep homage and loyalty to you, their beloved bishop and chief pastor of their souls.

Your illustrious Episcopate affords, in a pre-eminent degree, evidence, as well of our high scholarly attainments, as of your indefatigable zeal for the spiritual welfare of those whom God has committed to your Episcopal guardianship, and we venture to say that no parish in your lordship's vast diocese has been blessed with more abundant evidence of this than the congregation of St. Francis Xavier of Brookville, in whose name we now have the honor and happiness of addressing your lordship.

Permit us, then, my lord, to express to you our deep gratitude for so much loving care in the past, and to fervently hope that God may enable us to merit and to rightly appreciate the continuance of your paternal guardianship, throughout your Episcopate in the diocese of Kingston.

You are here, to day, my lord, in the plenitude of your Episcopal authority, and filled with zeal for the honor of your Divine Master, to inaugurate, under the title and protection of St. Vincent de Paul, a hospital where the sick poor are lovingly cared for by the hand of a priest.

What you do, my lord, is always wisely and effectually done, and, as a new proof of this, you bring with you to day, the heroic daughters of St. Vincent de Paul, to take charge of the sick and surround them with tender care.

It is not, my lord, necessary to inform you of the spirit of self-sacrifice with which these noble-hearted ladies are endowed by the Spirit of God, on entering upon their work of charity. The devoted daughters of St. Vincent de Paul see in the poor and afflicted the sacred image of Him, who has said, that a cup of cold water given in His name should receive its reward.

The interest your lordship takes in our spiritual, as well as in our material welfare, coupled with your princely contribution to the fund of the hospital, calls for a fresh motive for our sincere gratitude and fidelity to you; and we now earnestly hope that God may be pleased to spare your lordship many long years to the Episcopate of Kingston.

We humbly ask your lordship to bestow upon us your special benediction.

Signed on behalf of the congregation of St. Francis Xavier.

O. H. GAUBIER, Dean, THEODORE HOLMES, U. C. JOHN RYAN, JOHN MURRAY, Directors. J. D. KENNEDY, Hospital Board.

Bishop Cleary, in replying, expressed his pleasure at receiving the address and said he rejoiced exceedingly in the event taking place that day in this town. They had planted the seed that would grow into a great tree, affording shelter to many a poor person. It would grow into all things of this nature planted in the Catholic Church always grew.

It was our duty to recognize in the poor sick man an image of Him, who said, "So long as you did it to the least of these my little ones, you did it unto me." Whatever you have given in mercy in such a cause as this is a cheque drawn upon Jesus Christ that will never be dishonored. God will never be outdone in generosity. It is a law of the Church to look after the sick and to see Jesus in every one of them. Charity springing from faith, let that be the motive. It should not be forgotten that in helping one of these you do a benefit to them and to yourself. His Lordship hoped this hospital would grow into a large institution. He wished it to be distinctly understood that this hospital embraced the sick of every kind and of all persuasions. The Sisters of Charity would care for patients afflicted with cholera, or small pox or fever, just as freely as those with ordinary diseases. Charity was not confined to any class or denomination, Christ would not accept our fellow men. It was true one commandment says: "Thou shalt love the Lord thy God with all thy heart," but it is also commanded "Thou shalt love thy neighbor as thyself."

A few short months ago they did not expect to be able to accomplish more for the present than to rent a house for an hospital, but now they had a good building and premises of their own, and there could be no doubt of its success. Even last night the pastor had received a cheque for twenty five dollars from a Protestant gentleman of the town. Whatever this gentleman's motive was he had no doubt it was a good one. Whether it was through charity or love of God or kindly feelings to his Catholic friends—a feeling he observed existing very largely in this town—he did not know.

There was very little opportunity for almsgiving in this country. By almsgiving was meant not only giving for charity asks, but also visiting the sick and caring for the aged and infirm, and he doubted not but that many who were able to give of their substance would on their death-bed atone for their lack of alms giving by bequeathing something to the hospital. It was not wise to leave this duty of charity unfulfilled until the time of making their will, but to give it at any time to the hospital board.

His lordship also said he hoped that at no distant day they would be able to add a wing to the hospital to be set apart for the care of aged and infirm poor people. It was expected that the Bishop would make some allusion to the reports in the newspapers of last week of his address in Napanee, and the congregation was not disappointed.

He approached the subject with evident reluctance, and said he was obliged to allude to a circumstance which had distressed him to a degree never experienced before.

In Kingston there had been some children of Catholic parents attending the public school. The public school board had pursued a course of cruelty to the little Catholic children, accused it seemed by spite and hate of the Bishop of Kingston. The board had passed a resolution to expel the Catholic children from the school.

Some of the members of the board had objected to the word Napanee, but it was passed. The other members of the board had said they used the word as a challenge to the Bishop. He took it up and issued a pastoral address.

Referring to the Napanee question the bishop said he was pained to the heart by the action of so large a number of journals in publishing that anonymous libel. He said he had grave cause of complaint against those who unwarrantably accepted such odious imputations against him and wrote fierce editorial articles denouncing him without any warrant except a nameless communication written in a manifestly hostile spirit. His action in defence of the little Catholic children, whom the public school board of Kingston had sought to antagonize before the world by branding them as "X-pelled" pupils, although uncondemned of any crime and unaccused, was nothing more than the fulfilment of his obvious duty as the children's pastor.

The subsequent withdrawal of all the children of Catholic parents and of some Protestant fathers, likewise, from the public schools of Kingston, was the result of the board's cruel proceeding. It is to avenge this upon the bishop that the anonymous libel was concocted two days after he (the bishop) had announced this result in a pastoral letter to his congregation last Sunday. The address was delivered by him in Napanee on Nov. 20th. On the 21st of November, the public schools of Kingston were closed, and the publication of his instructions during the visitation, and found no fault with them, but rather praised them. The Toronto Mail's own correspondent in Napanee sent a report to that journal which the editor's remarks would signify not to have contained any great accusation. But now, thirteen days after the bishop's delivery of that address, and two days after the issue of his pastoral letter in the church announcing the withdrawal of all the Catholic children from the public schools in consequence of the board's ill treatment of them, an anonymous report of his address is prepared by angry men, sent round to all the journals and public notices, and denunciations against the bishop. In the anonymous document itself the bishop is charged with imputing immorality to all the women and girls of Canada, and some of the editorial articles emphasize this yet more unjustly by interpreting it direct against the wives and mothers of Canada. He (the bishop) protested against all this as untrue and gravely unjust. He did not speak at all of women, much less of wives and mothers, but addressed himself solely to the manners of young people, telling how they should be formed on the Christian type, more particularly in regard to females, and complaining of the neglect of this important element in the public education of this country. He had mentioned certain irregularities of manner that are too frequently observable in the youth of this country, such as loudness of speech in the railway cars, staring fixedly at persons of the opposite sex and other forms of unreserve in department which had sometimes come under his own notice, and he had heard others remark upon, and he urged that these were indications of a defective system of training in the public institutions. He said it was wholly untrue that he had attributed those irregularities to all the young females of Canada, and that he had instances that were frequently visible to every traveller. It is shamefully untrue that he imputed immorality or immorality to any of them. When he used the word modest in that address at Napanee, it was always in reference to deportment and the focus of outward manner, and never one Kansas that in this connection the word has a definite signification and that to torture such a phrase into a charge of immorality or immorality, as some of the journals have done, is a gross injustice and calumny. He said in connection that it is quite usual to enforce the necessity of general regulation, whether demanded of government or of educational institutions, by reference to the instances of irregularity, and that no one interprets such reference as a charge against the entire community. Thus the cause of temperance is every day advocated by clergymen and moralists pointing to well known instances of intemperance in this or that city or district, and no one thinks of charging the speakers with vilifying the whole body of the inhabitants in such cities, towns and districts as drunkards. The treatment he (the bishop) had received from the press in the publication of the anonymous libel and their unjust comments extending his words beyond their scope and meaning, had caused him great pain, and this had come upon him at a time when he is suffering from physical exhaustion after a laborious visitation of his diocese begun at the end of May and continued up to the present week. Instead of the needed rest which he was preparing to take after so much toil, he finds himself burdened with this new and most painful load of anxiety and distress.

REV. FATHER TWOMEY, Rector of St. Mary's Cathedral, speaks on the subject.

Sunday morning at 8 and 11 o'clock masses, Rev. Father Twomey read the letter lately addressed by the Bishop of Kingston to the Toronto World, in which he clearly defines the position taken by him in his late pastoral letters against the action of the Kingston public school board. Father Twomey said that the Toronto Mail, finding the position of the

bishop impregnable, shirked the issue and resorted to false issues and abuse. The bishop would not be moved out of his position by any amount of abuse by any false issue, and the Mail had the courage to attack his position directly or indirectly in any editorial paragraph or sentence thus far. He read the letter in the World Rev. Father Twomey referred at length to the scandalous and grossly insulting anonymous libel, published in some of the papers of this province, against the women of Canada and the Bishop of Kingston. Anybody the least acquainted with the bishop's clear, forcible and exact method of speaking and writing, could see at a glance the speech attributed to him was a monstrous fabrication. It had the stamp of falsehood upon its face, for its untruthful and ungrammatical nature was manifestly absurd speech concocted by some enterprising but over-zealous newspaper man for the purpose of "spicing" his newspaper with a sensational falsehood; perhaps, a speaker had heard it said, by some of the Kingston school board, for the sake of hiding their shame, at least day or two, and diverting the public from their sad and helpless plight.

Every author who, by way of regret that some respect papers helped to propagate the falsehood. Should a similar outrage be perpetrated against a layman he would be justified in pursuing each and every of his detractors until he had safely carried them within the felon's cell. A day after the church could be insulted, impunity, however, inasmuch as it was an undignified proceeding on his part to take legal action or indeed to in any way his detractors. The speaker stated that he believed firmly that his speech was "composed" for a certain purpose. The priest of Napanee, who letter he read, and who should certainly know whereof he spoke, pronounced an anonymous speech as libelous and grossly insulting to the Catholic people of Canada. The papers who do it to the world, would make a dollar out of it, perhaps, but a thus made a dollar made by a man and a dollar made by a man is more honorable than even a dollar. He was confident that all his beloved faithful who read it, in his opinion, advised them to read it, in his opinion, he was convinced of the truth of what he said.

The Bishop of Kingston in his letter to the congregation at Brookville yesterday evening, said that he believed that the school trustees demanded of students a mode of deportment obtainable in the public schools. His lordship also enlarged on his dealings with the Kingston school board, and how all Catholic students had been withdrawn from the public schools.

Address to the Bishop by the Clergy of the Diocese of Kingston.

THE PROGRESS THAT HAS BEEN MADE BY HIS LORDSHIP HAS PROVIDED US WITH IS OF THE MOST SUBSTANTIAL CHARACTER.—A COMPLETE SUMMARY OF IT.

To His Lordship the Most Rev. James Cleary S. T. D., Bishop of Kingston.

MY LORD.—We are assembled in your episcopal throne to tender our sincere and heartfelt congratulations on the seventh anniversary of your consecration as our Bishop.

The recurrence of the anniversary of His Lordship's consecration is always an event of joy to us, and a day of rejoicing for priests and people, brings back to our memories the chosen by Divine Providence on whom we give us a guide invested with His authority to conduct us in the way lead to eternal life.

The seven years of your episcopate, lord, are in our memories inseparably connected with the greatness and multiplicity of your works for God and His Church. Through your zeal for His glory, temples have been uplifted, His worship, in beauty of form and in the perfection of the spirit, has been brought to our ears, and the life of a mind abundantly stored with the treasures of Christian learning. In the space of time our diocese can point with pride to the erection of no less than a hundred churches, besides which there are churches actually under construction, some of which, when completed, will be in perfection of beauty and architecture with the greatest hitherto in this or any neighboring diocese; others have been enlarged and beautified by the addition of tower and spire, and by receiving the full and due proportion of the Christian temple. Such are the diocese, the center of spiritual life distributed in the teaching faith from the episcopal chair and sacramental elements of sanctification have but to look around us for the evidence of the grace and beauty of art made manifest in the erection of the most magnificent and noble of the human mind and miracles and parables of the Holy Spirit, in those exquisite stained windows, the adornment of God's house, and the evidence of the zeal for its quickening at once the souls of priests and laity who have, donations and without cost to the nation, erected these lovely monuments to the glory of God and His Church.

On this day, we recognize also the ardor of this zeal for the glory of God's house, in cathedral, grand fund for meeting the completion of this magnificent edifice.

Six convents have been established, which give promise of beneficent results in the training of the young and the development of the mind and the strengthening of the Christian law as exemplified in the immaculate Mother of His People.

Fourteen new presbyteries have been erected and furnished, and were adopted by the several churches under the direction and with the approval of the bishop, for the suitable maintenance of the priest in all that appertains to his office, and the support of the esteem in which he is affectionately held by the grateful children of the true faith.

These are some of the evidences

of the progress that has been made by His Lordship in the Diocese of Kingston.

THE PROGRESS THAT HAS BEEN MADE BY HIS LORDSHIP HAS PROVIDED US WITH IS OF THE MOST SUBSTANTIAL CHARACTER.—A COMPLETE SUMMARY OF IT.

To His Lordship the Most Rev. James Cleary S. T. D., Bishop of Kingston.

MY LORD.—We are assembled in your episcopal throne to tender our sincere and heartfelt congratulations on the seventh anniversary of your consecration as our Bishop.

The recurrence of the anniversary of His Lordship's consecration is always an event of joy to us, and a day of rejoicing for priests and people, brings back to our memories the chosen by Divine Providence on whom we give us a guide invested with His authority to conduct us in the way lead to eternal life.

The seven years of your episcopate, lord, are in our memories inseparably connected with the greatness and multiplicity of your works for God and His Church. Through your zeal for His glory, temples have been uplifted, His worship, in beauty of form and in the perfection of the spirit, has been brought to our ears, and the life of a mind abundantly stored with the treasures of Christian learning. In the space of time our diocese can point with pride to the erection of no less than a hundred churches, besides which there are churches actually under construction, some of which, when completed, will be in perfection of beauty and architecture with the greatest hitherto in this or any neighboring diocese; others have been enlarged and beautified by the addition of tower and spire, and by receiving the full and due proportion of the Christian temple. Such are the diocese, the center of spiritual life distributed in the teaching faith from the episcopal chair and sacramental elements of sanctification have but to look around us for the evidence of the grace and beauty of art made manifest in the erection of the most magnificent and noble of the human mind and miracles and parables of the Holy Spirit, in those exquisite stained windows, the adornment of God's house, and the evidence of the zeal for its quickening at once the souls of priests and laity who have, donations and without cost to the nation, erected these lovely monuments to the glory of God and His Church.

On this day, we recognize also the ardor of this zeal for the glory of God's house, in cathedral, grand fund for meeting the completion of this magnificent edifice.

Six convents have been established, which give promise of beneficent results in the training of the young and the development of the mind and the strengthening of the Christian law as exemplified in the immaculate Mother of His People.

Fourteen new presbyteries have been erected and furnished, and were adopted by the several churches under the direction and with the approval of the bishop, for the suitable maintenance of the priest in all that appertains to his office, and the support of the esteem in which he is affectionately held by the grateful children of the true faith.

These are some of the evidences

bishop impregnable, shirked the issue and resorted to false issues and abuse. The bishop would not be moved out of his position by any amount of abuse, or by any false issue, and the *Mad* had not the courage to attack his position directly or indirectly in any editorial or paragraph or sentence thus far. Having read the letter in the *World* Rev. Father Twomey referred at length to the scandalous and grossly insulting anonymous libel, published in some of the papers of this province, against the women of Canada and the Bishop of Kingston. Anybody the least acquainted with the bishop's clear, forcible, elegant and exact method of speaking and writing, could see at a glance that the speech attributed to him was a monstrous fabrication. It had the stamp of falsehood upon its face, for it was unbecomingly and unbecomingly. Perhaps this mendacious speech was concocted by some enterprising but not over-scrupulous newspaper man for the purpose of "spicing" his newspaper by a sensational falsehood; perhaps, as the speaker had heard it said, by some friend of the Kingston school board, for the sake of hiding their shame, at least for a day or two, and diverting the public gaze from their sad and helpless plight. Whoever the author may be, it was much to be regretted that some respectable papers helped to propagate the falsehood. Should a similar outrage be perpetrated against a layman he would be justified in pursuing each and every one of his detractors until he had safely caged them within the felon's cell. A dignitary of the church could be insulted with impunity, however, inasmuch as it would be considered a proceeding on his part to take legal action or indeed to notice in any way his detractors. The speaker stated that he believed firmly that the speech was "coined" for a certain purpose. The priest of Napanee, whose letter he read, and who should certainly know whereof he spoke, pronounced the spurious speech as libelous and extremely insulting to the Catholic people of Canada. The papers who gave it to the world, would make a few dollars out of it, perhaps, but a dollar thus made was a dollar made by shame, and a dollar made by shame brings with it more remorse than even a dollar stolen. He was confident that all his hearers believed this speech to be a vile and malicious libel on the bishop, and advised them to read it again in order to be convinced of the truth of what he said. The Bishop of Kingston in his sermon to the congregation at Brockville yesterday contended the libel spread abroad about him. He denied emphatically that he had imparted any immorality to the wives and mothers of Canada. The separate school training demanded of the students a modesty of deportment not obtainable in the public schools. His lordship also enlarged on his dealings with the Kingston school board, and explained how all Catholic students had been now withdrawn from the public schools here.

Address to the Bishop by the Clergy of the Diocese of Kingston.

THE PROGRESS THAT HAS BEEN MADE SINCE HIS LORDSHIP HAS PRESIDED OVER IT—IT IS OF THE MOST SUBSTANTIAL CHARACTER—A COMPLETE SUMMARY OF IT.

To His Lordship the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston.

MY LORD,—We are assembled around your episcopal throne to tender to you our sincere and heartfelt congratulations on the seventh anniversary of your consecration as our bishop.

The recurrent anniversary of the bishop's consecration is always an event in the life of any diocese, a day of universal rejoicing for priests and people, for it brings back to our memories the day chosen by Divine Providence on which to give us a guide invested with His own authority to conduct us in the ways which lead to eternal life.

The seven years of your episcopate, my lord, are in our memory inseparably connected with the greatness and multitude of your works for God and His church. Through your zeal for His greater glory, temples have been uplifted to His worship, in beauty of form and solidity of structure, the substantial type of your own robust and vivid faith, the faith of a mind fluently stored with the treasures of Christian learning. In that short space of time our diocese has gained pride in the erection of no less than fifteen churches, besides which there are four churches actually under construction, some of which, when completed, will vie in perfection and beauty of architectural design with the grandest hitherto existing in this or any neighboring diocese; and five others have been enlarged and beautified by the addition of tower and spire, thereby receiving the full and complete expression of the Christian temple. Standing in this cathedral, the central church of the diocese, whose spiritual favors are distributed in the teachings of faith from the episcopal chair and in the sacramental elements of sanctification, we have but to look around us for testimony of the grace and beauty of art made auxiliary to faith and virtue in the mysteries and miracles and parables of the gospel, portrayed in those exquisite stained glass windows, the adornment of God's temple and the evidence of the zeal for its beauty quickening at once the souls of bishop and priests and laity who have, by free donations and without cost to the congregation, erected these lovely monuments of the piety of Kingston city and diocese in this our day. We recognize and admire also the ardor of this zeal for the beauty of God's house in cathedrals forming a grand fund for meeting the cost of the exterior completion of this magnificent edifice.

Six convents have been established and furnished, which give promise of the most beneficial results in the training of the young and the development in them of the solid and attractive virtues of the Christian law as exemplified in the life of the Immaculate Mother of its Founder. Fourteen new parishes have been erected and furnished, and wise measures adopted by the several church committees, under the direction and with the counsel of the bishop, for the suitable maintenance of the priest in all that appertains to his support according to his position and the esteem in which he is always so affectionately held by the grateful children of the true faith.

These are some of the evidences of

the material progress of religion in your diocese during the seven years of your lordship's episcopate. Yet important though they be, they suffer by comparison with the purely spiritual work which has been accomplished during those years of your pastoral care. You have every year provided that the spirit of our ecclesiastical vocation be renewed and purified in us by the holy exercises of spiritual retreat. Our minds have been instructed and invigorated by frequent theological conferences with knowledge generously imparted from the richness of your own varied and accurate ecclesiastical science. In you, indeed, the diocese of Kingston possesses a teacher of the science of God, fitted for the exalted office by long years of assiduous study which has made you so eminently worthy to be an elect pontiff under Him, who has made it an eternal ordinance for His priests that "their lips shall keep knowledge and the people shall seek the law from their mouths, because they are the angels of the Lord of hosts." (Mal. II-6)

But your care has not been limited to the spiritual advancement of your priests only. You have been also mindful of the spiritual interests of the laity by the creation of, at new parishes, whose people have thus been united more intimately with the blessed influence of sacerdotal ministrations, carrying with it the life giving and life-preserving sacrifice and sacraments of the eternal priesthood of the New Law. And has not the establishment of the Confraternity of the Holy Family, now happily extended through the length and breadth of Kingston diocese, brought holiness and the discipline of Christian virtue into the homes and hearts of all your devoted children? Has not your lordship's exceeding care to impress upon the memories of the children preparing for the great sacrament of confirmation, precise forms of prayer, accurate in the expression of Catholic belief, with also a ready knowledge of the catechism of Christian doctrine, identified your name with practices of piety in the daily life of our people, which will go down as a heritage of exact and blessed faith to the generations not yet born? Thus the kingdom of Christ, within and without, has been, by the fruitful blessing of the Most High, fostered and strengthened with manifest success under the wise guidance of your lordship.

In the first year of your remarkable episcopate a great burden of financial difficulty weighed upon our diocese. This has been entirely removed, and your lordship has taken wise measures to insure the impossibility of such embarrassment in the future. Care has been taken by you that the work undertaken in the present, although involving considerable outlay of our resources, shall nevertheless not lead to the accumulation of any grievous burden of debt upon the diocese in the future.

But, my lord, in the growth and progress of all this work, in the development of the grand beauty of the Catholic church, we would remind you that the same enemy must be fought against who is ever alive in his opposition to God and His Christ. In every land the church has had his wiles to struggle with, and the obstacles raised by him to overcome; therefore, we expect to see your zeal opposed, your efforts for the good of your people combated, the lessons and maxims delivered to your children misunderstood and oftentimes misrepresented by the enemies of the one saving faith of the crucifixion. What we respectfully bring before you in this common sense, is the universal inheritance of Christ's followers, we would have your lordship take to heart the ongoing assurance that your priests are with you in heart and soul and spirit, and we offer you our loving sympathy in return for your laborious guardianship of us and our faithful congregations, and the whole fold of Christ enclosed within the circle of this diocese. Be comforted, we pray you, by the active cooperation of a loyal priesthood working at your side, and under your divinely given authority for the salvation of immortal souls.

We offer this sympathy as the first duty of our priestly office, for the good example of our flock, and to establish more and more firmly in the public mind the conviction that your priests are one with you in all your works, bear with you your burden of trial, and share in the distress and solitude of mind necessarily accompanying the administration of an extensive diocese.

The example of your energy and courage in the discharge of the onerous duties of the episcopal office inspires us in the discharge of our duties with new courage; for our cause, one, bishop and priest and people, one in the unity of faith and charity, bequeathed to the Catholic Church by Christ and His apostles.

Your priests, my Lord, understanding the greatness and continuance of your pastoral work from the end of last May to the present time, pursued with an energy aim at beyond belief, did you take timely rest, for you are fatigued and wearied with excessive toil even to a degree of which Your Lordship is yourself not aware. We see, with concern, the evidence of physical exhaustion upon you, and we respectfully suggest to Your Lordship to take a much-needed rest even now before Winter sets in upon us. As we value your life we crave Your Lordship's attention to our anxiety and for once sacrifice your own desire for labor to our reverent admiration, and give yourself immediate rest.

Again beseeching your lordship of our loyalty, obedience and filial devotion to your person and your sacred office, we humbly implore your episcopal benediction upon ourselves and upon the congregations of which we have charge.

- Monsieur Farrelly, V. G., Belleville.
- A. McDonald, V. G., Alexandria.
- Very Rev. Dean Gauthier, Brockville.
- Very Rev. Dean O'Connor, Perth.
- Very Rev. M. Carey, Marysville.
- L. J. McCarthy, Williamstown.
- John Brennan, Pictou.
- John M. Stinson, Prescott.
- M. J. Stanton, Smith's Falls.
- John Twomey, Lochiel.
- M. Donohue, Carleton Place.
- Charles Murray, Cornwall.
- Thomas Davis, Madoc.
- C. McWilliams, Bailton.
- T. Spratt, Wolfe Island.
- J. H. McDonough, Napanee.
- G. Corbett, St. Andrews.

- Rev. P. A. Desautels, Brewer's Mills.
- P. A. Twomey, Westport.
- E. F. O'Leary, Carleton Place.
- E. W. Trear, Carleton Place.
- T. F. Z. Strick, Chesterville.
- J. Hagan, Ganouque.
- T. P. Kelly, Kingston.
- G. C. Lart, Erinville.
- M. McDonald, Kemptville.
- M. O'Brien, Morrisburg.
- M. J. Leahy, Mowse Creek.
- T. Kelly, bishop's sec., Kingston.
- P. Fleming, Tweed.
- P. Hartigan, Centreville.
- W. A. Macdonnell, Glanville.
- M. Sprag, Kitley.
- W. E. Walsh, Frankford.
- D. A. Twomey, Rec. Cath., Kingston.
- T. McCarthy, R. A. I.
- J. P. Kelly, Marysville.
- M. O'Rourke, Youngs.
- J. Connelly, assistant, Prescott.
- J. M. Grath, assistant, Kingston.
- J. D. O'Grattan, assistant, Belleville.
- D. C. McRae, assistant, Glanville.
- P. J. O'Brien, assistant, Kingston.
- T. P. O'Connor, assistant, Perth.
- John McCarthy, assistant, Westport.
- John S. Quinn, assistant, Madoc.
- T. Carey, assistant, St. Raphael's.
- T. J. Kelly, assistant, Cornwall.
- T. Boulton, as istant, Brockville.

In Memoriam Carissimum.

FATHER M'ANUS, DIED NOV. 23 1897.
 Fond Father, speak! Lov'd one, stand sobbing near!
 Thy sheep, thy lambs, fold, flock, see! All are here!
 Speak, sorrow, speak! Hush, hush! the heart!
 Hush hearts, and pray! It tells our shepherd's knell!

Gone! gone for ever! Sweet Sogarth, dear, at home!
 He sees us so sad. Let's last adieu so soon!
 Still, God knows best. He will, on earth, we don't!
 Ask ye'd our Cross mourn we o'er Crown he's won?

Ah no! We will not murmur, mourn, nor Our Shepherd's soul's with God, his stricken sheep!
 "Lone, lonely, straying, shepherdless, will pray."
 Grief's speechless prayer: "Heav'n be his help this day!"

Dear sainted dead! low kneeling by thy bier,
 We would not wake thy dust, entombed
 Our wish, lov'd'st: "Rememberance, we implore."
 Sweet sleep, and sleep! for love can say no more!

Special to the CATHOLIC RECORD.
DEATH OF FATHER M'ANUS, AT WINDSOR.

Wednesday morning, Nov. 23rd, at 5 o'clock, the bell of St. Alphonse's church tolled the sad announcement to the people of Windsor that Rev. Father M'Anus had departed this life. Sunday morning, as he was preparing to sing High Mass, he was suddenly taken sick. He felt something about his lungs crack. He was put to bed and up to noon he gradually grew worse. Dr. Casgrain was called in, but at that time he did not think the attack very serious. Sunday night he was much worse and appeared to suffer great pain. On Monday morning he suffered still greater and the doctor was again called. This time both Drs. Casgrain came and they found much inflammation of the lungs and his pulse very weak. They pronounced his case very serious and recommended that he be prepared for death. Rev. Father Aboulin, his spiritual director, then heard his confession and administered the blessed sacrament at 11 a. m. By this time the news of his sickness had spread around to the different parishes adjacent to Windsor and the priests spent no time in repairing to his bedside, lest he should die without seeing them. Fathers M. Brady, O'Connor and Ferguson of Sandwich, Father O'Connor of Madoc and Father Lipton of Walkerville, called before noon and all were of the opinion that he had not long to live. Father M'Anus himself did not however realize the danger of his position. Upon being asked if his father would be best for he replied that he did not at all think it necessary, that there was no immediate danger of him dying. Monday afternoon the doctor came three times to see him and each successive time showed the case to be more hopeless. Monday night he suffered very much but bore through it all with most Christian endurance. Every now and then when severe pains came upon him he would cry out, "God help me!" "God bless me!" Tuesday morning he was very low. The doctor said with him, "I am all day and did every thing it was possible for human aid to do. He gradually kept growing worse. The demon of death was fast sucking up his life blood, but all the time he remained conscious. His father was sent for and at 3 o'clock in the afternoon a telegram was received that he was on his way. At 9 o'clock that night he and his daughter, Mrs. McCormick, arrived. The aged father, whose hair had long since grown gray, and whose step had become feeble approached with his daughter to the bedside of his dying son and asked him did he know his father. The faint reply was that he did and he feebly reached out and shook hands with them both. When the old man saw how weak he was the tears rolled from his eyes and an expression came upon his face as much as to say, "My God, my consolation is gone." But he was not able to speak. His heart was too full of grief at seeing the son whom he expected would bring comfort to him on his own dying bedside fast fading before him. At 11:30 p. m., Rev. Father Aboulin approached the dying priest and asked in the name of his aged Father, the clergy, the Sisters of the Holy Names, and all present, his blessing. For a moment his eyes were fixed and presently he started and repeated the words after Father Aboulin. All who witnessed this last scene in the drama of the holy life of Father M'Anus shall never forget it. They were all filled with the most profound sorrow; even the strongest of them shed tears like children. At 12:30 he again received Holy Communion from Father Aboulin, and at 4 o'clock he breathed his last, while resting in the arms of Father McGrath. Thus ended one of the purest and most

promising lives that ever was allotted to present the gospel. He was born near the town of Goderich, Nov. 14th, 1854. For about nine or ten years he followed the common school work at the cabinet business, but soon began to feel that he was destined for a higher and more noble calling, so he determined to enter the priesthood. To accomplish this end he entered Assumption College, Sandwich, and in six years had completed his classical course. He then went to St. Sulpice Seminary, Montreal, where he completed his theological course. He was ordained by the Right Rev. Bishop Walsh in London, Oct. 3, 1884. After his ordination he was sent to Windsor as the assistant of Very Rev. Dean Wagner, where he gained for himself an ever-lasting endowment to the people, irrespective of creed, color or nationality. He made for himself many special friends, one of whom may be mentioned, Mr. A. H. Joseph, who was stowed upon him during his stay here many favors and who let not an hour of the last three days of his illness pass without knowing his condition. He also sent two of his clerks to assist in draping the church before the funeral service began. After a year's faithful service here, he was given charge of Woodlee parish. He performed faithfully his manifold duties there, until Rev. Dean Wagner three weeks ago started on his trip to Rome, when he resumed the duties of acting pastor of St. Alphonse parish here during the Rev. Dean's absence. Amongst the many who mourn his loss none will feel it more keenly than the children of the parish, with whom he has become a favorite. During the last year of his college course, no doubt from hard study he contracted consumption, and to this terrible disease may be attributed his early death. Nevertheless he was an untiring worker and though weak in body he had a powerful and great mind. He also had a peculiar faculty for winning the friendship of all those with whom he came in contact. To be with him or to be in any way under the influence of his bright and cheery countenance, which never darkened even in his hours of greatest sickness, was a constant pleasure. He seemed really to possess a peculiar nature that belonged properly to the angels and which departed with all that he loved. Always cheerful, he never was heard to complain, but work on, day after day, in the arduous duties of his calling, offering up the Holy Sacrifice of the mass, ministering to the dying, instructing the children and winning back to the fold of Jesus Christ those whose misfortune it had been to stray away. He had a thorough knowledge of the Catholic doctrine, but his strength was far too slight for a zeal and determination to minister to it in a manner satisfactory to himself. To his profound wisdom and zeal may be attributed the many conversions he made while in Windsor and the response the colored people gave to his call to receive instruction in our holy religion. His sermons were of the highest order, and while it was a pleasure to listen to the beauty of language in which they were couched and the abundance of knowledge which they disclosed, yet he was utterly unable, owing to his weakness, to impart to them that force of expression which they deserved. Above all things he lamented deeply the departure of any one from the bosom of the Catholic Church, and neither might nor duty would allow him to rest until he had secured the return of those who had departed from it. He was so full of sympathy for the lost that he would do all in his power to bring them back to the fold of our holy religion.

Dear to every one, he became especially endeared to the Sisters of the Holy Names, who regarded him as one of the most pious of priests, and from Sunday noon until he breathed his last on Wednesday morning they never left him, but night and day watched over him attending to his wants and offering up prayers to heaven to relieve him from his sufferings. He was called to rest on the morning of the 23rd of November, at 5 o'clock, the bell of St. Alphonse's church tolled the sad announcement to the people of Windsor that Rev. Father M'Anus had departed this life. Sunday morning, as he was preparing to sing High Mass, he was suddenly taken sick. He felt something about his lungs crack. He was put to bed and up to noon he gradually grew worse. Dr. Casgrain was called in, but at that time he did not think the attack very serious. Sunday night he was much worse and appeared to suffer great pain. On Monday morning he suffered still greater and the doctor was again called. This time both Drs. Casgrain came and they found much inflammation of the lungs and his pulse very weak. They pronounced his case very serious and recommended that he be prepared for death. Rev. Father Aboulin, his spiritual director, then heard his confession and administered the blessed sacrament at 11 a. m. By this time the news of his sickness had spread around to the different parishes adjacent to Windsor and the priests spent no time in repairing to his bedside, lest he should die without seeing them. Fathers M. Brady, O'Connor and Ferguson of Sandwich, Father O'Connor of Madoc and Father Lipton of Walkerville, called before noon and all were of the opinion that he had not long to live. Father M'Anus himself did not however realize the danger of his position. Upon being asked if his father would be best for he replied that he did not at all think it necessary, that there was no immediate danger of him dying. Monday afternoon the doctor came three times to see him and each successive time showed the case to be more hopeless. Monday night he suffered very much but bore through it all with most Christian endurance. Every now and then when severe pains came upon him he would cry out, "God help me!" "God bless me!" Tuesday morning he was very low. The doctor said with him, "I am all day and did every thing it was possible for human aid to do. He gradually kept growing worse. The demon of death was fast sucking up his life blood, but all the time he remained conscious. His father was sent for and at 3 o'clock in the afternoon a telegram was received that he was on his way. At 9 o'clock that night he and his daughter, Mrs. McCormick, arrived. The aged father, whose hair had long since grown gray, and whose step had become feeble approached with his daughter to the bedside of his dying son and asked him did he know his father. The faint reply was that he did and he feebly reached out and shook hands with them both. When the old man saw how weak he was the tears rolled from his eyes and an expression came upon his face as much as to say, "My God, my consolation is gone." But he was not able to speak. His heart was too full of grief at seeing the son whom he expected would bring comfort to him on his own dying bedside fast fading before him. At 11:30 p. m., Rev. Father Aboulin approached the dying priest and asked in the name of his aged Father, the clergy, the Sisters of the Holy Names, and all present, his blessing. For a moment his eyes were fixed and presently he started and repeated the words after Father Aboulin. All who witnessed this last scene in the drama of the holy life of Father M'Anus shall never forget it. They were all filled with the most profound sorrow; even the strongest of them shed tears like children. At 12:30 he again received Holy Communion from Father Aboulin, and at 4 o'clock he breathed his last, while resting in the arms of Father McGrath. Thus ended one of the purest and most

promising lives that ever was allotted to present the gospel. He was born near the town of Goderich, Nov. 14th, 1854. For about nine or ten years he followed the common school work at the cabinet business, but soon began to feel that he was destined for a higher and more noble calling, so he determined to enter the priesthood. To accomplish this end he entered Assumption College, Sandwich, and in six years had completed his classical course. He then went to St. Sulpice Seminary, Montreal, where he completed his theological course. He was ordained by the Right Rev. Bishop Walsh in London, Oct. 3, 1884. After his ordination he was sent to Windsor as the assistant of Very Rev. Dean Wagner, where he gained for himself an ever-lasting endowment to the people, irrespective of creed, color or nationality. He made for himself many special friends, one of whom may be mentioned, Mr. A. H. Joseph, who was stowed upon him during his stay here many favors and who let not an hour of the last three days of his illness pass without knowing his condition. He also sent two of his clerks to assist in draping the church before the funeral service began. After a year's faithful service here, he was given charge of Woodlee parish. He performed faithfully his manifold duties there, until Rev. Dean Wagner three weeks ago started on his trip to Rome, when he resumed the duties of acting pastor of St. Alphonse parish here during the Rev. Dean's absence. Amongst the many who mourn his loss none will feel it more keenly than the children of the parish, with whom he has become a favorite. During the last year of his college course, no doubt from hard study he contracted consumption, and to this terrible disease may be attributed his early death. Nevertheless he was an untiring worker and though weak in body he had a powerful and great mind. He also had a peculiar faculty for winning the friendship of all those with whom he came in contact. To be with him or to be in any way under the influence of his bright and cheery countenance, which never darkened even in his hours of greatest sickness, was a constant pleasure. He seemed really to possess a peculiar nature that belonged properly to the angels and which departed with all that he loved. Always cheerful, he never was heard to complain, but work on, day after day, in the arduous duties of his calling, offering up the Holy Sacrifice of the mass, ministering to the dying, instructing the children and winning back to the fold of Jesus Christ those whose misfortune it had been to stray away. He had a thorough knowledge of the Catholic doctrine, but his strength was far too slight for a zeal and determination to minister to it in a manner satisfactory to himself. To his profound wisdom and zeal may be attributed the many conversions he made while in Windsor and the response the colored people gave to his call to receive instruction in our holy religion. His sermons were of the highest order, and while it was a pleasure to listen to the beauty of language in which they were couched and the abundance of knowledge which they disclosed, yet he was utterly unable, owing to his weakness, to impart to them that force of expression which they deserved. Above all things he lamented deeply the departure of any one from the bosom of the Catholic Church, and neither might nor duty would allow him to rest until he had secured the return of those who had departed from it. He was so full of sympathy for the lost that he would do all in his power to bring them back to the fold of our holy religion.

Dear to every one, he became especially endeared to the Sisters of the Holy Names, who regarded him as one of the most pious of priests, and from Sunday noon until he breathed his last on Wednesday morning they never left him, but night and day watched over him attending to his wants and offering up prayers to heaven to relieve him from his sufferings. He was called to rest on the morning of the 23rd of November, at 5 o'clock, the bell of St. Alphonse's church tolled the sad announcement to the people of Windsor that Rev. Father M'Anus had departed this life. Sunday morning, as he was preparing to sing High Mass, he was suddenly taken sick. He felt something about his lungs crack. He was put to bed and up to noon he gradually grew worse. Dr. Casgrain was called in, but at that time he did not think the attack very serious. Sunday night he was much worse and appeared to suffer great pain. On Monday morning he suffered still greater and the doctor was again called. This time both Drs. Casgrain came and they found much inflammation of the lungs and his pulse very weak. They pronounced his case very serious and recommended that he be prepared for death. Rev. Father Aboulin, his spiritual director, then heard his confession and administered the blessed sacrament at 11 a. m. By this time the news of his sickness had spread around to the different parishes adjacent to Windsor and the priests spent no time in repairing to his bedside, lest he should die without seeing them. Fathers M. Brady, O'Connor and Ferguson of Sandwich, Father O'Connor of Madoc and Father Lipton of Walkerville, called before noon and all were of the opinion that he had not long to live. Father M'Anus himself did not however realize the danger of his position. Upon being asked if his father would be best for he replied that he did not at all think it necessary, that there was no immediate danger of him dying. Monday afternoon the doctor came three times to see him and each successive time showed the case to be more hopeless. Monday night he suffered very much but bore through it all with most Christian endurance. Every now and then when severe pains came upon him he would cry out, "God help me!" "God bless me!" Tuesday morning he was very low. The doctor said with him, "I am all day and did every thing it was possible for human aid to do. He gradually kept growing worse. The demon of death was fast sucking up his life blood, but all the time he remained conscious. His father was sent for and at 3 o'clock in the afternoon a telegram was received that he was on his way. At 9 o'clock that night he and his daughter, Mrs. McCormick, arrived. The aged father, whose hair had long since grown gray, and whose step had become feeble approached with his daughter to the bedside of his dying son and asked him did he know his father. The faint reply was that he did and he feebly reached out and shook hands with them both. When the old man saw how weak he was the tears rolled from his eyes and an expression came upon his face as much as to say, "My God, my consolation is gone." But he was not able to speak. His heart was too full of grief at seeing the son whom he expected would bring comfort to him on his own dying bedside fast fading before him. At 11:30 p. m., Rev. Father Aboulin approached the dying priest and asked in the name of his aged Father, the clergy, the Sisters of the Holy Names, and all present, his blessing. For a moment his eyes were fixed and presently he started and repeated the words after Father Aboulin. All who witnessed this last scene in the drama of the holy life of Father M'Anus shall never forget it. They were all filled with the most profound sorrow; even the strongest of them shed tears like children. At 12:30 he again received Holy Communion from Father Aboulin, and at 4 o'clock he breathed his last, while resting in the arms of Father McGrath. Thus ended one of the purest and most

Dear to every one, he became especially endeared to the Sisters of the Holy Names, who regarded him as one of the most pious of priests, and from Sunday noon until he breathed his last on Wednesday morning they never left him, but night and day watched over him attending to his wants and offering up prayers to heaven to relieve him from his sufferings. He was called to rest on the morning of the 23rd of November, at 5 o'clock, the bell of St. Alphonse's church tolled the sad announcement to the people of Windsor that Rev. Father M'Anus had departed this life. Sunday morning, as he was preparing to sing High Mass, he was suddenly taken sick. He felt something about his lungs crack. He was put to bed and up to noon he gradually grew worse. Dr. Casgrain was called in, but at that time he did not think the attack very serious. Sunday night he was much worse and appeared to suffer great pain. On Monday morning he suffered still greater and the doctor was again called. This time both Drs. Casgrain came and they found much inflammation of the lungs and his pulse very weak. They pronounced his case very serious and recommended that he be prepared for death. Rev. Father Aboulin, his spiritual director, then heard his confession and administered the blessed sacrament at 11 a. m. By this time the news of his sickness had spread around to the different parishes adjacent to Windsor and the priests spent no time in repairing to his bedside, lest he should die without seeing them. Fathers M. Brady, O'Connor and Ferguson of Sandwich, Father O'Connor of Madoc and Father Lipton of Walkerville, called before noon and all were of the opinion that he had not long to live. Father M'Anus himself did not however realize the danger of his position. Upon being asked if his father would be best for he replied that he did not at all think it necessary, that there was no immediate danger of him dying. Monday afternoon the doctor came three times to see him and each successive time showed the case to be more hopeless. Monday night he suffered very much but bore through it all with most Christian endurance. Every now and then when severe pains came upon him he would cry out, "God help me!" "God bless me!" Tuesday morning he was very low. The doctor said with him, "I am all day and did every thing it was possible for human aid to do. He gradually kept growing worse. The demon of death was fast sucking up his life blood, but all the time he remained conscious. His father was sent for and at 3 o'clock in the afternoon a telegram was received that he was on his way. At 9 o'clock that night he and his daughter, Mrs. McCormick, arrived. The aged father, whose hair had long since grown gray, and whose step had become feeble approached with his daughter to the bedside of his dying son and asked him did he know his father. The faint reply was that he did and he feebly reached out and shook hands with them both. When the old man saw how weak he was the tears rolled from his eyes and an expression came upon his face as much as to say, "My God, my consolation is gone." But he was not able to speak. His heart was too full of grief at seeing the son whom he expected would bring comfort to him on his own dying bedside fast fading before him. At 11:30 p. m., Rev. Father Aboulin approached the dying priest and asked in the name of his aged Father, the clergy, the Sisters of the Holy Names, and all present, his blessing. For a moment his eyes were fixed and presently he started and repeated the words after Father Aboulin. All who witnessed this last scene in the drama of the holy life of Father M'Anus shall never forget it. They were all filled with the most profound sorrow; even the strongest of them shed tears like children. At 12:30 he again received Holy Communion from Father Aboulin, and at 4 o'clock he breathed his last, while resting in the arms of Father McGrath. Thus ended one of the purest and most

Special to the CATHOLIC RECORD.
FROM ST. JOHN, N. B.

The rumor is again current that Ald. Lantulum will be appointed by the Local Government to fill the vacant seat in the Legislative Council. The alderman would be a valuable acquisition to the Upper House.

The complimentary concert to Miss Cobolan, by the Father Matthew Association, at the Mechanics' Institute, Nov. 17th, was a grand success. The president, Mr. R. J. Walsh, thanked the audience, in a neat address, for the large attendance.

A renewal of the mission held in St. Peter's church, Portland, in May last will begin on Sunday, Dec. 4th.

Messrs. T. O'Brien & Co., Agents for the RECORD, have resumed business at their old stand, 53 King street. A fire in the building, occupied by them and Messrs. McCafferty & Daly, dry goods merchant, on Oct. 12th, made their removal necessary.

The Right Rev. J. Sweeney, D. D., Bishop of St. John, dedicated a new church at St. Mary's (opposite Frederic-

ton) York County, Nov. 14th. The ceremony was presided by the Rev. J. J. Walsh, of this city.

The Rev. W. C. Gaynor, P. P., Dabne, Carleton County, is going to spend the winter in Lower California for the benefit of his health. During his absence the Rev. Anthony Carolan, of Chatham diocese, will have charge of the parish.

The Rev. Wm. Dollard, P. P., St. Stephen, will lecture on "The ballad poetry of Ireland," in the Mechanic's Institute course this coming season.

The latest issue of Dublin papers recorded here acknowledge the receipt of £10 forwarded by the Irish Literary and Bazaar Society a few weeks ago.

LATEST PHASES OF THE IRISH QUESTION.

Lord Mayor Sullivan was chairman of an immense meeting held in Dublin Nov. 24, to protest against the barbarous treatment to which Mr. O'Brien has been subjected by the Tullamore jail authorities. Seven English members of Parliament were present, undefeated by the tyranny exercised towards Mr. Walfred Blunt.

One hundred and thirty Gweedore tenants have been reinstated, their arrears of rent having been reduced £3,500. Their is great rejoicing in consequence.

Mr. Michael Davitt, in a speech at Carisle declared that the Irish alone could deal with the land question. He hopes support will not be given to any land scheme proposed by Englishmen, even by the tyrant exercised towards Mr. Walfred Blunt.

After mass Rev. Father Waters, of Goderich, stepped to the organ and railed and to the text, "Precious in the sight of the Lord is the death of the just," and spoke substantially as follows:

He who is unacquainted here to day stood before this altar three years ago and offered up the grandest prayers to heaven that it is possible to offer up, the Holy sacrifice of the mass. His holy and pure heart was full with sacred inspirations, and as he moved upon the altar the congregation saw in him the promise of a pious and holy man, whose father who is here in sorrow to-day and who feels deeply the loss of his beloved son, also saw the fruits of his cares and pains, and realized the honor and distinction which his son gained. His heart was full with joy and love for him whose promises were so fulfilling and whose virtues were so conspicuous. It was my joy and pride to kneel myself at his feet and receive his blessing.

I wished him at that time a long and happy life. He could hear me then, but to-day, there he lies cold and lifeless in death's terrible grasp. He was young in years but old in virtues. He was a model of holy piety, and God has seen fit to call him to himself, while he has spared others who need more time for preparation. Death, my beloved friends, is a sentence that shall be pronounced upon us all. Men may live as conquerors, but they must die as men. Friend after friend will depart, and no love, no education nor position, can gain for them a commutation of that awful sentence.

This is only a land of temporary sojourn and according as we have lived here will justice be meted out to us after death. Our deceased friend was all piety and all holy and will may the words of holy writ be applied in his case, "Precious in the sight of the Lord is the death of the just."

He was born here thirty three years ago, when the Rev. Father Schneider had charge of this congregation. It was his pleasure to attend to the beautiful water of baptism, and made his soul pure and holy in the sight of God. Ever an obedient child to his parents, he grew up a pious boy, and as time fled by a desire to enter the priesthood had grown up within him. He approached his parents and stated his wishes. With hearts full of joy and pride at their son's holy aspirations they consented to his request and he was on the 3rd day of October, three years ago he was ordained a priest of God. He was sent to Windsor as the assistant of the Very Rev. Dean Wagner, who, on Father M'Anus a year later being called away to take charge of Woodlee parish, declared before his congregation that on "losing him he was losing his right arm." This beloved friend, was a worthy substitute to a young man, and a tribute that he had richly earned, at that early period of his priesthood.

He was an indefatigable worker in his holy calling, and on this account he was given charge of the large and important parish of Windsor during Dean Wagner's absence. Three weeks ago I had the pleasure of seeing him. At that time he was looking very poorly. I asked him why he worked so hard, and advised him to take it easy. He replied that he could not help working and thought even at the expense of his life that it was his duty to do so. Christ says, "Unless you take up your cross and follow me, you shall not enter into the kingdom of heaven." He has taken up his cross and carried it with the endurance of a martyr. He loved to labor under it and I am sure that the fruits of his labor has gained for him his reward. His life, therefore, is an example for all of us to follow. Our time will soon come, and like him we should be prepared to meet it.

After mass his remains were taken to Culbrenn cemetery, followed by a large number of mourning relatives and friends. There, upon the side of a beautiful hill, but a short distance from where he first breathed the breath of life, he was laid away forever by the side of his mother.

In the sanctuary were Rev. Fathers O'Connor, D. D., Pres. L'Assumption College, Sandwich, McBrady, Aboulin, Cole, of Sandwich, Andrieu and B. Chert, Coville, Detroit; Chisholm, Anshelburg, McGrath, Windsor; Hodgkinson, of Woodlee, and D. Mullan and Francis, of Windsor, of Detroit. The services were conducted in the most impressive manner. During the Mass the Knights of St. Augustine acted as a guard of honor to the respected dead. Schmidt's requiem mass was beautifully rendered by the choir, consisting of Mr. J. A. Kelly, Mr. G. W. Blythe, Mrs. E. Mauden, Miss A. Ouellette, Messrs. E. Harahan, H. R. Casgrain, J. O. Roame and A. B. Leperche, assisted by the choir of St. Mary's Academy, all under the direction of Mr. W. A. Harahan. Mr. J. L. Marentette presided at the organ. At the offertory Mrs. J. A. Kelly beautifully rendered "Angels ever bright and fair," and at the end of the high mass, "Miserere mihi." The church was very appropriately draped for the occasion. Black and white rolls of drapery were stretched across it from one pillar to another in the form of a cross; the sanctuary, windows, galleries and pillars were profusely covered with drapery. On the catafalque and all around it flowers were placed in a very artistic manner, all bearing evidence to be by the people of the parish. At 12:30 o'clock the funeral took place from the church to the G. T. R. station. The pall bearers were: Dr.

ton) York County, Nov. 14th. The ceremony was presided by the Rev. J. J. Walsh, of this city.

The Rev. W. C. Gaynor, P. P., Dabne, Carleton County, is going to spend the winter in Lower California for the benefit of his health. During his absence the Rev. Anthony Carolan, of Chatham diocese, will have charge of the parish.

The Rev. Wm. Dollard, P. P., St. Stephen, will lecture on "The ballad poetry of Ireland," in the Mechanic's Institute course this coming season.

The latest issue of Dublin papers recorded here acknowledge the receipt of £10 forwarded by the Irish Literary and Bazaar Society a few weeks ago.

LATEST PHASES OF THE IRISH QUESTION.

Lord Mayor Sullivan was chairman of an immense meeting held in Dublin Nov. 24, to protest against the barbarous treatment to which Mr. O'Brien has been subjected by the Tullamore jail authorities. Seven English members of Parliament were present, undefeated by the tyranny exercised towards Mr. Walfred Blunt.

One hundred and thirty Gweedore tenants have been reinstated, their arrears of rent having been reduced £3,500. Their is great rejoicing in consequence.

Mr. Michael Davitt, in a speech at Carisle declared that the Irish alone could deal with the land question. He hopes support will not be given to any land scheme proposed by Englishmen, even by the tyrant exercised towards Mr. Walfred Blunt.

NEWS FROM IRELAND.

Dublin.

Mr. D. Cilly, M. P., has been re-elected by Mr. T. P. O'Connor to deliver a series of addresses at 15 or 16 meetings in English constituencies where it is hoped Home Rule victories will be won at the next election.

The National Club in Rutland square, Dublin, was formally opened on Nov. 1st, by an inaugural banquet, and the proceedings were of a most successful character. Mr. John O'Leary occupied the chair, and delivered a suitable address. The speech of Mr. Davitt, however, was undoubtedly the feature of the evening; and was received with loud plaudits. Mr. Davitt in the course of his observations referred to the statement which is reported to have been made by Mr. Chamberlain on an interview on the previous Sunday, to the effect that there was no real desire on the part of the Irish people for a native Parliament, but that it was a mere matter of sentiment, and he quoted against this statement of Mr. Chamberlain's an extract from the writings of Mr. Lecky, the historian, who pointed out the evil consequences which must ensue from disregarding the sentiments. During the evening Mr. John Clancy, T. C., one of the secretaries, read a brief statement of the work done by the committee in the past nine months, from which it appeared that the progress made had been most satisfactory, the members at present on the roll numbering 600, which is said to be a number never before attained by any club in Ireland prior to its opening. Interesting speeches were delivered by Mr. Agnus Sutherland, M. P., Father Garan, and other gentlemen.

Wexford.

To be sentenced for three months to skilful and plank-bed regulation, with no other occupation but that of oakum picking, and no other companions but wandering scoundrels and blackguards, who were preferred to the magisterial bench, is to-day an honor, says the Wexford People, of which Mr. Edward Walsh, Mayor of Wexford, who has been sentenced to three months imprisonment under the Coercion Act, is proprietor.

Longford.

At Longford Quarter Sessions, on November 1st, before County Court Judge Fitzgerald, Hugh Kenny, an informer, was sentenced to five years' penal servitude, having been convicted of loughing cattle, and attempting suicide, near Granard. Kenny had informed the police that three men, including his brother, burned hay and houghed cattle; he was subsequently admitted that he was concerned with another man in the outrages. After being arrested he at tempted suicide. He has paid the penalty of his loughing. If he had succeeded in getting the necks of his brother and the others whom he accused into the halter, he would have been well rewarded. But an informer who breaks down is good for nothing but the penal cell and the tranche fork. This is the moral of Castle rule in Ireland.

Clare.

Numerous ejection decrees on local properties were granted at the Kilrush Quarter Sessions, on Oct. 17th, before the County Court Judge. There being no criminal business for trial, the Judge was presented with white gloves on the bench by Mr. O'Brien, Clerk of the Crown.

When the first came up they dispersed an assemblage of boys who were hurling, but before reaching the place of meeting the proceedings had terminated, speeches having been delivered by Fathers Corry and Logan, and the resolutions adopted.

Waterford.

Mr. Joseph Biggar, M. P., was in Waterford on November 3rd. He looks fresh and even more lively than we have ever seen him. Advocating the principle of the Plan of Campaign seems to agree well with him.

It is pretty evident Lord Waterford's privilege to extract more rent for the land than it is worth, and to compel tenants to buy on his own terms, will be considerably curtailed if the Plan of Campaign, which has just been adopted on his property, is only faithfully worked.

A movement is on foot amongst the Catholics of Lurgan to erect a memorial to their late worthy parish priest, the Rev. Father McKenna. It is not yet determined what shape the memorial will take, but certain it is to be worthy the memory of him who has done so much for religion in Lurgan town and parish.

Fermanagh.

The aristocratic personage who ("by courtesy") was some time ago "Lord Cole," but is now Lord Eniskillen, has no undeniable quality. He is a man to his word. Some time ago he recommended openly that all the Catholics should be driven out of county Fermanagh. The reason for this truly liberal and generous recommendation was that the Lord of Eniskillen would not violate their consciences by voting for the noble Cole. Time has passed since the vindictive mot d'ordre was given, but it has not changed the mind of the present head of the clan, but has rather intensified his wrath. Mr. William Redmond, M. P., has unreservedly stated that the Lord of Eniskillen has taken practical steps to show that he was thoroughly earnest when he gave the advice. He has issued an order that all Catholic roofkeepers in the New Row, in the town of Fermanagh, be put out, and that all persons sheltering them should be likewise put out. Of course, it is only necessary to have the fact formally promulgated to have Lord

THE FAIRY'S FUNERAL.

This is supposed to have taken place, near Ben Canachan, in the Highlands of Scotland.

"There it was, on a little river island, that once, whether sleeping or waking we know not, we saw celebrated a fairy's funeral."

First, we heard small pipes playing, as if no bigger than bottle flutes that whisper to the night winds; and as though the night winds were the score and earthly instrument was the scarce audible dirge.

It seemed to float over the stream, every foam bell emitting a plaintive note, till the airy anthem came floating over my head, and I was startled without ceasing among the heather.

The patter of little feet was heard, as if living creatures were arranging themselves in order and then there was nothing but a more ordered hymn.

The harmony was like the melting of musical dew drops and sung without words of sorrow and death. I opened my eyes, or rather sight came to them when closed, and dream was vision!

Hundreds of creatures no taller than the crest of the lapping, and all hanging down their veiled heads, stood in a circle on a green plain, among the rocks, and, in the midst was a fair, framed, as it seemed, of flowers unknown to the island hills; and on the bier, a fairy, lying uncovered face, pale as the lily, and motionless as the snow.

The dirge grew fainter and fainter and then died quietly away; when two of the creatures came from the circle and took their station, one at the head and the other at the foot of the bier.

They sang alternate measures, not louder than the twittering of the awakened wood-lark before it goes up to the dew air, but dolorous and full of the denotation of death. The flower bier stirred, for the spot on which it lay sank slowly down, and in a few moments, the green sward was smooth as ever, the very dew glittering above the buried fairy.

A cloud passed over the moon, and with a choral lament, the funeral troop sailed dulkily away, heard afar off, so still was the midnight solitude of the glen. Then the disenthralled Orby began to rejoice as before, through all her streams and falls, and at the sudden leaping of the waters and outbursting of the brook. I awake! I awake!—Christopher North, Blackwood's Mag.

ENISKILLEN BROUGHT UP BEFORE TWO R. M.'S.

and sentenced (near 100) to the plank bed for the full term as a boycotting criminal of the first rank.

Galway.

There was no attempt at evictions on Oct. 31st, Mr. Tener, the agent, contenting himself with making a seizure of twelve of the cattle belonging to Mr. Cornelius Donnelly, P. L. G., under a warrant of distraint for a year's rent, £28. Intelligence reached Ballinacree, that afternoon, that Mr. Tener, accompanied by Whelan, the estate bailiff, and a large escort of police, at an early hour that morning had arrived at Mosta Farm, the lands of Mr. Jerome Donnelly, of Danio street, Ballinacree, where thirty heifers and one bullock were immediately distrainted and driven off to Fortanna. The amount of rent distrainted for is £180, being one year's rent due the first of May last. It will be remembered that Mr. Donnelly is the tenant whose rent was recently reduced by the Sub Commission from £180 to £100 a year. Mr. Donnelly has placed the matter in the hands of his solicitor, Mr. Bowler, of Ballinacree, who advises the distress to have been illegally made.

Mayo.

A notable swindle has been devised by certain over-cute landlords in the South and West against which it is necessary at once to warn the tenants. It is obviously desirable that purchasers under the Land Purchase Act should commence their career as proprietors, absolutely free from all claims in respect of antecedent rents. Hence it is suggested under the rules of the Commissioners that "before making any conveyance or vesting order the Land Commissioner must be satisfied that the tenants' rents up to the said date have been paid, satisfied, or released." In order to put this beyond all question, every conveyance contains a clause to the effect that the vendor—that is to say, the landlord—releases to the purchaser—that is the tenant—"all arrears of rent up to the date of these presents." But, notwithstanding this, an evasion has been attempted by getting tenants to sign promissory notes for the arrears of rent thus expressly released.

SCONE ABBEY

In the county of Perth, or Perthshire, on the left bank of the Tay, and is famous as the seat of one of the most venerable of Scottish Abbeys. Scone is first mentioned in the beginning of the 10th century, when a council was held there in the 6th year of the reign of King Constantine, at which time it is styled by the chronicles which record the fact, regalis civitas, the royal city. A monastery was built at Scone, probably about the same period, and there was located the famous stone on which the kings of the Scots were inaugurated, and which was carried by Edward I. of England to Westminster Abbey.

In place of the ancient monastery, an Abbey of canons regular was founded by Alexander I. in 1115 and there the sovereigns continued to be crowned. Alexander III., the last of the ancient race of kings, and Robert Bruce, the founder of the new dynasty, were crowned at Scone; but after the accession of the house of Stuart, the coronation took place sometimes in other churches. In the summer of 1559, when Perth was held by the lords of the congregation, a disorderly multitude of their adherents treated the monastery of Scone, set it on fire and left it a blackened ruin. The last celebration of coronation at Scone was that of Charles II. on Jan. 1st, 1651. The Abbey church had never been restored, and the solemnity took place in the parish church, the crown being placed on the king's head by the Marquis of Argyll.

When death was hourly expected, all remedies having failed, and Dr. H. James was called in to attend the last of his patient, he acceded early made a preparation, which he called his only child, CONSUMPTION. His child is now in this country, and enjoying the best of health.

CONSUMPTION can be positively and permanently cured. The Doctor now gives this cure free of charge to all who are unable to pay expenses. This cure cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cough in twenty-four hours. Address CHAMBERLAIN & CO., 152 Race Street, Philadelphia, sending this paper.

A HINT TO HOUSEKEEPERS.

Mrs. Robert Williamson, of Glenisla, Parry Sound, Ont., says, "I could not keep house without Hagar's Yellow Oil at hand. I have used it in my family for cough, sore throat, and a cut foot, and can highly recommend it to everybody."

Mr. George Tolen, Druggist, Gravenhurst, Ont., writes: "My customers who have used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure say that it has done them more good than anything they have ever used." It has indeed a wonderful influence in purifying the blood and curing diseases of the Digestive Organs, the Liver, Kidneys, and all disorders of the system.

In a Dreadful Condition.

Hattie E. Manthorn, of Mill Village, Ont., says, "My cough was dreadful, I could not sleep at nights on account of it, but when I used Hagar's Pectoral Balm I had rest and was quickly cured." All druggists sell this invaluable cough remedy.

Nil Disperandum.

"Never despair" is a good motto for all. It is allied with any lingering disease, remember "while there is life there is hope." Never despair of relief until you have tried Burdock Blood Bitters. It cures diseases of the stomach, liver and blood when all other medicines fail.

HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMENT.

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS, They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all Ages. For Children and the aged they are priceless.

THE OINTMENT

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

Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST., (LATE 633, OXFORD ST.), LONDON. and are sold at all the principal Dispensaries, and by the head of all Medicine Vendors throughout the World.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

BELL ORGANS

(ESTABLISHED 1864.)

UNAPPROACHED FOR GENERAL EXCELLENCE AND QUALITY OF TONE.

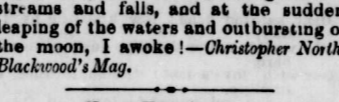
SPECIAL STYLES MADE FOR CHURCHES

SEND FOR CATALOGUE FREE.

W. BELL & Co., GUELPH, ONT.

A CHOICE GIFT

For Pastor, Parent, Teacher, Child, or Friend, both elegant and useful. A gift not found combined in a copy of Webster's Unabridged.



Webster's Unabridged Dictionary in various styles of binding.

A Dictionary

of 118,000 Words, 2,000 Engravings, A Gazetteer of the World, and a Biographical Dictionary.

All in One Book. 2,000 more Words and nearly 2,000 more Illustrations than any other American Dictionary.

Royal Canadian Insurance Co.

FIRE AND MARINE. J. BURNETT, AGENT. Taylor's Bank, Richmond Street.

MONEY TO LOAN

AT 6 PER CENT. J. BURNETT & CO. Taylor's Bank, London.

SMITH BROS.

Plumbers, Gas and Steam Fitters. 258 Clarence Street, opp. Y. M. C. A. A full supply of Plumbers' and Gas Fitters' Goods in stock.

IMPERIAL TOY COLORING

For coloring and painting. Colors, 1 Black, 2 Red, 3 Green, 4 Blue, 5 Yellow, 6 Orange, 7 Purple, 8 White, 9 Gold, 10 Silver.

MENEELY & COMPANY

WEST TROY, N. Y., BELLS. Solely known to the public since 1840.

McShane Bell Foundry.

Chinese and Paals for Churches, Colleges, Towers, Bells, etc. Fully warranted; satisfaction guaranteed.

BUCKEY BELL FOUNDRY.

Bells of Fine Copper and Tin for Churches, Colleges, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.

NASAL BALM

POSITIVE Cure For COLD IN HEAD, CATARRH, HEADACHE, BRUISES, SORES, ETC.

Beware of dangerous and harmful Imitations. Beware of cheap and inferior preparations. It is not obtainable at your druggist's unless you send for it.

CARRIAGES.

W. J. THOMPSON, King Street, Opposite Revere House. Has now on sale one of the most magnificent stocks of

CARRIAGES & BUGGIES

IN THE DOMINION. Special Cheap Sale During Exhibitions.

Never forget to call and see them before you purchase anywhere else.

W. J. THOMPSON, Catholic Agency, 42 Barclay St., New York.

FIVE-MINUTE SERMONS

FOR EARLY MASSES By the Paullist Fathers.

Published in French Church of St. Paul, Avenue, New York City.

For as the lightning cometh out of the clear sky, and appears to the west, so shall the coming of the Son of Man be.

Our Holy Mother the Church, Gospel of this last Sunday of the year, before Advent, fix our attention on the second Advent or coming of our Jesus Christ in His majesty to judge the living and the dead. See these our duties to examine and judge ourselves as a true condition we may be prepared to receive Him with joy when He comes as a little infant at Christmas, He comes at the hour of death, and we meet Him at the great judgment day.

Our Lord in this Gospel foretells at the same time the destruction of Jerusalem and the final destruction of the world. Jerusalem may be taken for the Jews, as the world will be taken for the Gentiles, who shall be left as a little infant at Christmas, He comes at the hour of death, and we meet Him at the great judgment day.

Now, our Lord says of Jerusalem she shall suddenly be surrounded by enemies, who shall dig trench about her and wall her in on every side so no one can escape from her. That the inhabitants shall be victims of pestilence, famine, and the edge of the sword, she shall be left an utter waste. The anguish and distress of that time shall be greater than anything which has happened before since the world began. How the exact time when all this will be accomplished, Amen, I say to you, this generation shall not pass away, until all these things be done."

All this literally came to pass forty years after this prophecy was spoken when the Romans besieged the city, slaughtered over a million of people, and left the remaining few captives to be tortured over the face of the earth.

All this horror and desolation is a figure and shadow of what shall befall the end of the world. The ferings of that time are nothing in comparison of what the wicked and disobedient shall endure at the awful judgment.

Jerusalem, that city of God, so beautiful and glorious, was utterly destroyed because of her sins and obstinate rejection of God's mercy offered her by the Lord Jesus Christ.

The soul, the greatest and noblest of the Creator, capable of unnumbered happiness, if she chooses sin and disobedience, if she refuses to repent and accept of God's forgiveness, shall fall a prey to justice, and forever fall from her estate by her own folly.

The hour of death shall shortly befall. Then the soul will be in great distress. The devil of hell shall surround her and will try to tempt her to sin. If we have lived to gratify the flesh, how difficult it will be to resist. We cannot, all of a sudden, love what we have hated, and hate what we have loved. All hope of escape will be cut off unless we have an easy prey to our enemies.

The great judgment will be the world may be a long way off, but all that of little consequence to each one of us must have his own personal judgment within a few months or weeks—when the time of death comes.

Let us take our Lord's counsel and leave Jerusalem before the enemy stop to take anything with them; or, once, nor hesitate a moment—that from our sins, flee from all sinful pleasures and indulgences. Examine ourselves, judge ourselves, confess our sins, judge ourselves, confess our sins, judge ourselves, confess our sins.

God will hear our prayer; He will send out all our sins, receive us into the holy Jerusalem, where we shall rest eternally. Amen.

Why no Scotchmen go to Heaven

Long years ago, in times so remote, history does not fix the epoch, a domestic war was waged by the King of Scotland, elevated by his success, to his prime minister, Lord Alexander, "Well, Sandy?" said he, "I have a king we cannot conquer now."

"An' it please your majesty, I think that we can conquer now."

"An' who is he, Sandy?"

"Lord Alexander, reverently looking said: "The King of heaven."

"The King of what, Sandy?"

"The King of heaven."

The Scotch king did not understand was unwilling to exhibit any awe.

"Just gang your ways, Sandy, the King of heaven to gie' up his throne or I'll come myself and dink o' them; and mind, Sandy, ye dink back to us until ye be dune our best bet, but met a priest, and reassured, and presented himself."

"Well, Sandy," said the king, "seen the King of heaven, and who he to oor biddin'?"

"An', it pleases your majesty, I have seen o' his accredited ministers."

"Well, and what says he?"

"He says your majesty may be his kingdom for the asking of it."

"Was he so civil?" said the king, "warming to magnanimity, 'Ye your ways back Sandy, an' tell me o' heaven that for his civility the Scotchman shall set foot in his kingdom."

Scott's Emulsion of Cod Liver Oil

Is very palatable and much better than the plain oil. Dr. W. H. Canham, Halifax, N. S., says: "I have prescribed Scott's Emulsion of Cod Liver Oil Hypophosphites for the past two years, and it has given better results from its use than any other preparation of the kind ever tried." Put up in 50c. and \$1.00 bottles.

HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMENT.

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS, They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all Ages. For Children and the aged they are priceless.

THE OINTMENT

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

Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST., (LATE 633, OXFORD ST.), LONDON. and are sold at all the principal Dispensaries, and by the head of all Medicine Vendors throughout the World.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

BELL ORGANS

(ESTABLISHED 1864.)

UNAPPROACHED FOR GENERAL EXCELLENCE AND QUALITY OF TONE.

SPECIAL STYLES MADE FOR CHURCHES

SEND FOR CATALOGUE FREE.

W. BELL & Co., GUELPH, ONT.

A CHOICE GIFT

For Pastor, Parent, Teacher, Child, or Friend, both elegant and useful. A gift not found combined in a copy of Webster's Unabridged.



Webster's Unabridged Dictionary in various styles of binding.

A Dictionary

of 118,000 Words, 2,000 Engravings, A Gazetteer of the World, and a Biographical Dictionary.

All in One Book. 2,000 more Words and nearly 2,000 more Illustrations than any other American Dictionary.

Royal Canadian Insurance Co.

FIRE AND MARINE. J. BURNETT, AGENT. Taylor's Bank, Richmond Street.

MONEY TO LOAN

AT 6 PER CENT. J. BURNETT & CO. Taylor's Bank, London.

SMITH BROS.

Plumbers, Gas and Steam Fitters. 258 Clarence Street, opp. Y. M. C. A. A full supply of Plumbers' and Gas Fitters' Goods in stock.

IMPERIAL TOY COLORING

For coloring and painting. Colors, 1 Black, 2 Red, 3 Green, 4 Blue, 5 Yellow, 6 Orange, 7 Purple, 8 White, 9 Gold, 10 Silver.

MENEELY & COMPANY

WEST TROY, N. Y., BELLS. Solely known to the public since 1840.

McShane Bell Foundry.

Chinese and Paals for Churches, Colleges, Towers, Bells, etc. Fully warranted; satisfaction guaranteed.

BUCKEY BELL FOUNDRY.

Bells of Fine Copper and Tin for Churches, Colleges, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.

NASAL BALM

POSITIVE Cure For COLD IN HEAD, CATARRH, HEADACHE, BRUISES, SORES, ETC.

Beware of dangerous and harmful Imitations. Beware of cheap and inferior preparations. It is not obtainable at your druggist's unless you send for it.

CARRIAGES.

W. J. THOMPSON, King Street, Opposite Revere House. Has now on sale one of the most magnificent stocks of

CARRIAGES & BUGGIES

IN THE DOMINION. Special Cheap Sale During Exhibitions.

Never forget to call and see them before you purchase anywhere else.

W. J. THOMPSON, Catholic Agency, 42 Barclay St., New York.

FIVE-MINUTE SERMONS

FOR EARLY MASSES By the Paullist Fathers.

Published in French Church of St. Paul, Avenue, New York City.

For as the lightning cometh out of the clear sky, and appears to the west, so shall the coming of the Son of Man be.

Our Holy Mother the Church, Gospel of this last Sunday of the year, before Advent, fix our attention on the second Advent or coming of our Jesus Christ in His majesty to judge the living and the dead. See these our duties to examine and judge ourselves as a true condition we may be prepared to receive Him with joy when He comes as a little infant at Christmas, He comes at the hour of death, and we meet Him at the great judgment day.

Our Lord in this Gospel foretells at the same time the destruction of Jerusalem and the final destruction of the world. Jerusalem may be taken for the Jews, as the world will be taken for the Gentiles, who shall be left as a little infant at Christmas, He comes at the hour of death, and we meet Him at the great judgment day.

Now, our Lord says of Jerusalem she shall suddenly be surrounded by enemies, who shall dig trench about her and wall her in on every side so no one can escape from her. That the inhabitants shall be victims of pestilence, famine, and the edge of the sword, she shall be left an utter waste. The anguish and distress of that time shall be greater than anything which has happened before since the world began. How the exact time when all this will be accomplished, Amen, I say to you, this generation shall not pass away, until all these things be done."

All this literally came to pass forty years after this prophecy was spoken when the Romans besieged the city, slaughtered over a million of people, and left the remaining few captives to be tortured over the face of the earth.

All this horror and desolation is a figure and shadow of what shall befall the end of the world. The ferings of that time are nothing in comparison of what the wicked and disobedient shall endure at the awful judgment.

Jerusalem, that city of God, so beautiful and glorious, was utterly destroyed because of her sins and obstinate rejection of God's mercy offered her by the Lord Jesus Christ.

The soul, the greatest and noblest of the Creator, capable of unnumbered happiness, if she chooses sin and disobedience, if she refuses to repent and accept of God's forgiveness, shall fall a prey to justice, and forever fall from her estate by her own folly.

The hour of death shall shortly befall. Then the soul will be in great distress. The devil of hell shall surround her and will try to tempt her to sin. If we have lived to gratify the flesh, how difficult it will be to resist. We cannot, all of a sudden, love what we have hated, and hate what we have loved. All hope of escape will be cut off unless

C. M. B. A.

North Bay, Nov. 18th, 1887.
A. R. BROWN Esq., DEAR SIR AND SON,
Last night Mr. K... Special Deputy
from Toronto, organized our Branch, No.
64, known as 'St. Mary's of the Lake'.

Neustadt, Nov. 25th, 1887.
Mr. S. B. BROWN—DEAR SIR AND SON
In accordance with your directions,
yesterday we organized Branch No. 65
at Aylmer, in St. Peter's Parish, with
thirteen charter members.

St. Thomas, 19th Nov., A. D. 1887.
Mr. William Flannery, Ann Murray
and Timothy Murray, the Executors and
Trustees of the last will and testament
of Andrew Murray, late of the city of
St. Thomas, in the County of Egin, laborer,

The following are the Branches that up
to this date, Nov. 28, have paid No. 14
Assessment, with dates on which payment
was received at Grand Secretary's Office:
Branch 29—Neustadt, Nov. 10
61—Merriton, Nov. 11
1—Windsor, Nov. 13
50—M. A. B., Nov. 13
52—Windsor, Nov. 17
21—St. Clemente, Nov. 18
60—Dablin, Nov. 18
9—Kingston, Nov. 18
14—Oshawa, Nov. 18
53—Montreal, Nov. 18
28—Oshawa, Nov. 18
7—Sarnia, Nov. 19
49—Toronto, Nov. 21
6—Strathroy, Nov. 22
57—Oshawa, Nov. 23
23—Sarnia, Nov. 23
43—Brookville, Nov. 23
48—Windsor, Nov. 23
27—Petrolia, Nov. 24
56—Hamilton, Nov. 24
16—Prescott, Nov. 24
19—Ingersoll, Nov. 25
13—Stratford, Nov. 25
58—Oshawa, Nov. 25
24—Thorold, Nov. 25
4—London, Nov. 25
5—Bramford, Nov. 26
43—Woodstock, Nov. 28
36—Port Lambton, Nov. 28

We will continue to publish list of
Branches paying assessments within
twenty days of date of issue.
A couple of weeks ago Mrs. Scott Sid-
dons gave an entertainment in Brockville,
and the auspices of Branch 43 of the C. M. B. A.
It was a grand success, and the members of the Branch received considerable
praise for their enterprise.

During the past month, Grand Presi-
dent O'Connor visited the C. M. B. A.
brothers of Hamilton, Toronto, Kingston,
Brookville, Prescott, Morrisburg, Cornwall
and Montreal. Bro. O'Connor says he
found everything in the C. M. B. A. line
working very satisfactorily and in first
class shape, and is highly pleased with
the treatment he received at the hands of his
brother members. While visiting those
places he says every member he conversed
with spoke in the highest terms of our
worthy Grand Secretary and the very
efficient manner in which he conducts
business with their Branches; and it was
the greatest source of pleasure to him to
know that the efforts of Canada's efficient
Grand Secretary in behalf of our noble

Association are very highly appreciated,
and that all hoped the day was not very
distant when Bro. Brown would be pro-
perly remunerated for the vast amount of
work he is doing.

Mr. Michael Oulman, Trustee of Branch
41, C. M. B. A., died on the 20th, after
a very severe attack of inflammation of
the lungs. The deceased was born in
Limerick, county of Waterford, and was
only 33 years of age. He has been a resi-
dent of Montreal for over sixteen
years. He attended the men's retreat at
St. Anne's Church the week previous,
though at the time suffering from the
effect of a light cold. Last week he was
forced to quit work. He was well and
favorably known and enjoyed the esteem
of a very large circle of friends and
acquaintances. Much sympathy is felt for
his family, and by his death Branch 41
loses a faithful officer and energetic mem-
ber. His funeral took place on the 22nd.
The remains were taken to St. Anne's
Church where a solemn requiem mass was
celebrated, Rev. Father Strubbe, cele-
brant, with Rev. Father Capel and Rev.
Father Caron, deacon and sub-deacon. The
attendance of mourners and friends was
very large. The four branches of the C.
M. B. A. preceded the hearse and were
well represented. The casket was laid with
final tributes, among which was a beau-
tiful pillow, with the words "C. M. B. A.,
Branch 41," surmounted by a cross.

Much sympathy is felt for Mr. John
Ford, the active and popular Recording
Secretary of Branch 50, C. M. B. A.,
occasioned by the death of his young wife,
which sad event took place on the 15th.
The deceased was the niece of Mr. O'Brien,
chancellor of Branch 26, and was only 20
years and 6 months old. By her kind and
affectionate disposition she enjoyed the
esteem and warm love of a large circle of
friends. She was married in April last,
and after a few happy months of married
life she contracted the illness which carried
her off. She died fortified by all the rites
of our holy religion, and calmly passed
away after weeks of intense suffering. Her
funeral took place on the 17th, and was
largely attended. The members of the C. M.
B. A. were present in large numbers. "May
her soul rest in peace!"

St. Clemente, Nov. 16th, 1887.
At the regular meeting of the St. Clemente
Branch, No. 21, of the C. M. B. A.,
held at their hall on the evening of the
16th inst., the following resolution of con-
doleance was unanimously passed:

Moved by N. S. Ball, seconded by J. L.
Beecher, that:
Whereas, it has pleased Almighty God
to visit the home of Bro. Peter F.
Schummer, and remove therefrom by the
hand of death his beloved son Joseph, be
it
Resolved, That the members of this
branch, while bowing in humble submis-
sion to the divine decree, beg to testify
the esteem in which they hold Brother
Peter F. Schummer by extending to him,
his self and family their sincere and heart-
felt sympathy in the loss they have sustained.
Be it also
Resolved, That a copy of this resolution
be sent to Bro. Peter F. Schummer, and to
the CATHOLIC RECORD, our official organ,
for publication.
N. S. BALL
Sec. Branch No. 21.

Prescott, Nov. 16th 1887.
At a meeting of Branch 16 C. M. B. A.,
the following resolutions of condolence
were passed:
Whereas, our worthy and esteemed
Brother, Vincent Lamping, has recently
undergone the sad affliction of the loss
of his estimable wife by the stern hand
of death. Be it therefore
Resolved, That the members of this
Branch hereby earnestly extend to
Brother Lamping, their heartfelt sym-
pathy in his great affliction, and trust
that Providence will grant him courage
to reconcile himself to the will of our
Heavenly Father in his sad bereavement,
And be it further
Resolved, That a copy of these resolu-
tions be sent to Brother Lamping and
also inserted in the CATHOLIC RECORD
and C. M. B. A. Monthly, and recorded
in the minutes of this meeting.
JAMES BOLTON, Rec. Sec.

Orillia, 23rd November, 1887.
At a regular meeting of Orillia Branch
No. 57, C. M. B. A., the following resolu-
tions of congratulation was moved by
Bro. Chancellor R. A. McDonnell, M. D.,
and seconded by Asst. Rec. Sec. Brother
Wm. McLaughlin, and unanimously
adopted.
Whereas, our esteemed brother, R. D.
Gunn, Rec. Sec., having entered into the
holy state of matrimony, be it
Resolved, That the members of Branch
No. 57 tender its congratulations to our
worthy brother and his amiable lady, on
the event of their recent marriage, and
pray that every blessing, spiritual and
temporal, may accompany them through
life.
Resolved, That a copy of these resolu-
tions be forwarded to the CATHOLIC
RECORD and C. M. B. A. Monthly for pub-
lication.
Yours fraternally,
Wm. McLAUGHLIN,
Asst. Rec. Sec.

At a meeting of the Catholic Mutual
Benefit Association, held on the 4th
day of November, 1887, the following
resolutions were unanimously adopted:
Whereas, in the Providence of the
God of wisdom the long and useful life
of Dr. Theophilus L. P. Figgiano
has been brought to a close, and
whereas in his death the Church loses a
faithful and devoted son, and the com-
munity a useful, just and upright citizen,
and our Bro. A. F. and F. A. Figgiano
have suffered the bereavement of a
good father,
Be it therefore resolved, That the mem-
bers of Branch 56, C. M. B. A., do
hereby signify our feelings of sorrow and
extend to our bereaved Brothers our
sincere sympathy and condolence in
their affliction.
Be it further resolved, That a copy of
these resolutions be sent to the family
of the deceased, the C. M. B. A. Monthly
and CATHOLIC RECORD. Signed,
JOHN O'NEILL, President,
W. A. D. BABY, Secretary,
B. CAULEY,
T. P. O'BRIEN } Committee.
E. J. FREEL }

LOCAL NOTICES

For the best photos made in the city
to Bro. Sp... 850 Dundas street.
and examine our stock of frames and
paraportna, the latest style and finest
assortment in the city. Children's pictures
a specialty.

New Fall Dry Goods received
at J. J. O'SHEA'S—New
styles a Waterbury and Trim-
mings, new Plaques, Under-
clothing, Yarns, Sewing Machi-
nes, Shawls, new Shirts,
Collars, Ties, Bracons

ROYAL BAKING POWDER Absolutely Pure.
This powder never varies. A mixture of pure, unadulterated
ingredients, and cannot be sold in competition with the multitude of
low quality articles which are offered for sale under the name of
"ROYAL BAKING POWDER."

CHURCH SUPPLIES!
ALTAR WINES.
WAX CANDLES.

J. & C. J. BRENNAN,
MILTON.
WILBORS COMPOUND OF
PURE COD LIVER OIL
AND PHOSPHATES OF
LIME, SODA, IRON.

PARNELL.
Messrs. CALLAHAN & Co.,
GENTLEMEN—The Olograph of Mr. Par-
nell, issued by you, appears to me to be an
excellent likeness, giving as it does the
actual expression of the Irish leader.
MICHAEL DAVIT.

WANTED.
AN EXPERIENCED MALE TEACHER
for separate No. 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200.

TEACHER WANTED.
AN EXPERIENCED TEACHER, HOLD-
ING a second or third class certificate,
for R. C. S. School, Sections Nos. 2 and 4,
Anderson, to be in charge in January next.
Salary \$300. Address—PATRICK DARRAGH,
Sec. 17th, Gordon P. O.

TEACHER WANTED.
FOR THE ROMAN CATHOLIC SEPAR-
ATE SCHOOLS, in the West
Windsor Separate School. One capable
of acting as organist in church might apply
for both positions. Applications, stating
salary desired and giving last name, to be
addressed to PATRICK FERGUSON, Secretary,
Burdock P. O.

FEMALE TEACHER WANTED.
TO ACT AS ASSISTANT IN WALLACE
SCHOOL, in the West
Windsor Separate School. One capable
of acting as organist in church might apply
for both positions. Applications, stating
salary desired and giving last name, to be
addressed to PATRICK FERGUSON, Secretary,
Burdock P. O.

WANTED.
A MIDDLE-AGED WOMAN OF EX-
PERIENCE, to keep house for a Priest,
in a country place. Reference required.
Address: J. K. Catholic Record, London.

LAW PRACTICE FOR SALE.
A LARGE BUSINESS, practicing for last six
years at present county seat in central
Ontario desires to dispose of his practice.
Satisfactory reasons given. Excellent chance
for a Catholic. Address, "BANKRUPT,"
care Catholic Record.

CATHOLIC HOME
Almanac.
FOR 1888.
FIFTH YEAR.
FREE BY MAIL, 25 CENTS.

BETTER THAN EVER!
Beautifully and fully illustrated with a
Chrono from thirty of the standard
in Red and Black.

Contains original contributions from Rt.
Rev. John J. Keane, D. D., Bishop of Rich-
mond; Rev. R. S. Dewar, S. J.; Rev. Martin
S. Brennan; Maurice F. Egan; Christian
Edd; Rev. J. M. O'Connell; Edward O'Donnell;
Mary M. Mellor; and other Catholic writers;
brides a rich selection in Prose and Verse
of other Tales, Anecdotes, short Poems,
Biographies, Historical and Descriptive
sketches, Statistics, astronomical Calcula-
tions, etc., making it the

Best Family Reading for the
long Winter Evenings.
60th Thousand of
CATHOLIC BELIEF, 40 CENTS.
10 copies, \$2.05; 50 copies, \$10.00;
100 copies, \$20.00.

Sold by all Catholic Booksellers and Agents.
BENZIGER BROTHERS
Printers to the Holy Apostolic See,
MANUFACTURERS AND IMPORTERS OF
VESTMENTS & CHURCH ORNAMENTS
New York, Cincinnati and Chicago.

NOTICE.
HAVING purchased the stock of Mr. C.
Lewis Kelly, I have taken my friends and
the public generally into consideration, and
I have secured the best stock of goods in the
city.

HAVANA CIGARS
25 lines of the finest in the market,
AT OLD PRICES.

FANCY GOODS!
Not usually found in a Tobacconist estab-
lishment. Reading Room containing the
latest novels in connection.
Remember the stand, first door east
of Hawthorn's Hotel, Dundas St., London.

LEWIS KELLY.
UNEQUALLED IN
TONE, TOUCH, WORKMANSHIP AND DURABILITY.
WILLIAM KNABE & CO.,
BALTIMORE 22 & 24 E. at Salt more Street.
NEW YORK 112 Fifth Avenue.
WASHINGTON 817 1st Street S.W.

HOLIDAY GIFTS.
The publishers respectfully invite your
kind attention to the following selection of
Holiday Presents, which will be found at
the lowest prices in connection.
Remember the stand, first door east
of Hawthorn's Hotel, Dundas St., London.

PRAYER BOOKS.
Specially made up for presentation pur-
poses, bound in Morocco, Calf, Vandyke and
Tortoise shell.
In Garnet, Coral, Jet Amber, Pearl, Agate
and Cocoa.

ROSARIES.
Silver and Gold Medals.
Cross and Crucifixes in Nickel, Bone,
Ivory, Pearl, Ebony, silver and Gold.

XMAS AND NEW YEAR CARDS.
RELIGIOUS XMAS LACE PICTURES.
At 20c, 40c, 60c, \$1.00, \$1.50 per dozen and
upwards.

Catholic Tales, History and
Biography.
D. & J. SADIET & CO.
Catholic Publishers, Booksellers and
Stationers.
115 Church St. 1669 Notre Dame St.
TORONTO. MONTREAL.

TENDERS FOR SUPPLIES
1887.
THE UNDERSIGNED WILL RECEIVE
tenders up to noon of
TUESDAY, DECEMBER 6, 1887

for the supply of Butchers' Meat, Butter,
Flour, Oatmeal, Potatoes, Cordwood to the
following Institutions during the year 1888,
viz:—The Asylums for the Insane in Toron-
to, London, Kingston, Hamilton, and Orillia;
The Central Prison and Reformatory for
Females, Toronto; the Reformatory for
Boys, Peterborough; the Institution for
the Deaf and Dumb, Belleville, and the In-
stitution for the Blind, Brantford.

Two sufficient securities will be required for
the due fulfilment of each contract. Spec-
ifications and forms of tender can only be
had on application to the Bursars of the
respective institutions.
Tenders are to be delivered to the Bursars
of the respective institutions.
The lowest or any tender not necessarily
accepted.
W. T. O'REILLY,
R. CHAMBERLAIN,
Inspectors of Prisons and Public Charities,
Parliament Buildings, 15th Nov., 1887.

NOW THAT THE COOL AUTUMN DAYS HAVE COME,
EVERYONE FEELS THE WANT OF
A WARMING, INVIGORATING BEVERAGE.

Johnston's Fluid Beef
AND THIS WANT IS SUPPLIED BY
The GREAT STRENGTH-GIVER.
It is the greatest generator of heat. It stimulates the circulation, nourishes the system,
and fortifies it against the attacks of cold and disease.

Dissolution Sale
The firm of R. WALKER & SONS being
about to dissolve partnership by the real
estate of some of its members, and as the remaining
partners require about FIFTY THOUSAND
DOLLARS, in order to settle up with them,
they have decided to offer SPECIAL IN-
DUCEMENTS FOR THIRTY DAYS, so as to reduce
the goods, and will, on Wednesday November 3rd
inst., begin this sale by presenting the public
with ten per cent. return from all purchases of
five dollars and upwards. FOR CASH ONLY.
No goods changed during this sale. On Monday
the store will be closed to enable the managers
to get the goods marked down to lowest possible
prices, for besides giving the best per cent. off
regular goods they will reduce many lines
much below cash prices.

CLOTHING, DRY GOODS, MILLINERY
MANTLES, CARPETS, DRESS GOODS AND SILKS.
ALL TO BE SACRIFICED!
R. WALKER & SONS.
Golden Lion, South Side Dundas Street, London.

RAYMOND AND THORN,
London, Ont.
The Tide of Trade Mounts Higher and Higher. Steadily
Increasing Business, culminating with a Rush every
Saturday, proving the People's Confidence in our
GOODS AND PRICES.

QUALITY, QUANTITY & VARIETY—FACTS
WORTH KNOWING ABOUT FURS.
Three reasons why we can give the best value to our customers:
1st—We manufacture a large proportion of the furs sold in our store, using only the
best skins and skilled workmanship in the manufacture of the same.
2nd—Such stock as we sell is not made by us, is purchased from only first class makers
and is selected with a view to give the best selection to our customers.
3rd—We carry the largest and best selected stock in the city; our prices are positively
lower, considering quality, than can be obtained elsewhere—compare prices.
Buy only the best furs they will prove the cheapest eventually. Buy only furs possessing the
best reputation; warranties given by the manufacturers of such furs only are reliable, as
we cannot afford to risk our reputation.

FINE SOUTH SEA SEAL.
It is a rare economy to buy a single article in Seal, because it is advertised and offered
as a great bargain. Choice Alaska seal cannot compete in price with Victoria or Copper
Island skins, which look well in first year, but soon begin to turn red and wear off and are
dear at any price. We have a splendid assortment of the Alaska seal goods, which we are
offering at very low prices—all London (England) and every article warranted.
These goods were selected carefully and are very fine. It will prove to the advantage
of every one wanting furs to examine our stock. No one can sell lower, and at our store there
is an immense stock of new goods to select from. Every garment fitted by a practical fur-
rier, or made to order.

For caps, gaiters, muff and hose in endless variety. Remember that we are head-
quarters for all the best grades of furs. Quality is the main thing; look to quality first.
Fall trade has commenced with a rush and never were we so well prepared to serve
our patrons.
Our specialties for doing business in furs are superior to those of any other house in
this trade in London.
Fur trimmings of every description at close prices.

FUR ROBES.
We have a full line of Japanese goat robes, warranted not to rip or tear. The best \$7.50
grey goat robe in Ontario at our own manufacture; as we propose to do a larger business
this season than ever before, we have marked every article right down in figures that are
bound to draw. We invite every man, woman, and child in city and country, to come and
see our establishment and learn our prices. Furs repaired, retanned, and recycled. Orders
promptly attended to. Highest cash prices paid for raw furs of every description. Send
for price list.

FALL HATS.
Again we lead with the most stylish, beautiful and cheapest hats in London—an end-
less variety of everything that is new in hats, caps, and gloves. It will pay you to see our
stock.

RAYMOND & THORN,
The Lioness Store, 128 Dundas Street, London.

R. F. LACEY & CO'Y
Manufacturers and Wholesale Dealers
in Every Variety of
BOOT AND SHOE UPPERS
398 CLARENCE STREET,
LONDON, ONT.

FOREST CITY BUSINESS COLLEGE.
Young men should be cautious about at-
tending Colleges promising to pay railway
fares or giving cheap tuition. For catalogue
of an institution sending on its own merit,
write to WATSEY & YORK, London, Ont.

VOLUME 9.
NICHOLAS WILSON &
SHE OUB
GLOVES, UNDERCLOTH-
AND SOCKS.

THE BEST GOODS IN THE TR
112 DUNDAS STRE
NEAR TALBOT.

CONCORDIA VINEYA
SANDWICH, ONT.
ERNEST GIRARDOT &
PURE NATIVE WINES

Special to the CATHOLIC REC-
DIOCESE OF PETERBORO
The visit of the Right Rev. Do-
ling, Bishop of Peterborough, to Can-
ford, on Friday, the 18th inst., will
be remembered by the Catholics
town.

His Lordship since his consec-
has endeared himself to the peo-
elsewhere in the diocese, and in
line of carriages which escorted
from the station to St. Mary's
was an evidence of the high este-
reverence in which he is held
faithful. On His Lordship's ar-
the church a deputation of our
of the congregation proceeded to
altar, where the following ad-
read on behalf of the congrega-
Mr. Lynch, barrister, of this town
To the Right Reverend T. J. Dowling,
Bishop of Peterborough.

MAY IT PLEASE YOUR LORDSHIP
behalf of the congregation of St.
Church, of this parish, we extend to
a heartfelt welcome on this your
official visit to the parish of Can-
ford.

We, in common with the rest
diocese, shared in the great
caused by the death of our late
Bishop, the Right Reverend
Jamot, whom God called to Him-
a time when we were deeply
and revered him; but joy took the
of sorrow when the tidings reach
to our Holy Father had selected
Lordship to be our Chief Pastor.

We had heard of the great
which attended your Lordship's
in furthering the cause of our
in the western portion of the
vine, and we know that your effo-
received recognition from those in
erity in the Church, but great as
success which attended your Lord-
efforts in the past, we believe,
God, still greater success will
you as our Bishop in the future.

We heartily unite with the
of advancing the cause which
all have most at heart, and that
who is Master over life and death
in His own good time has called
Himself, this diocese shall have
such benefits from your admini-
as shall ever make your name
among our people.

The parish of Campbellford is
paratively young, and only came
a separate existence some eight
ago, when our beloved pastor, Bro.
Father Casey, was appointed our
We wish to assure your Lordship
love and esteem in which the R. D.
Father is held by us, and we hope
he may be long spared in the
of his priestly functions in our
We heartily unite with the
Catholic world in celebrating the
Jubilee of our Holy Father, who
pray God may long preserve to
destinies of the Church.

We are gratified to learn that
Lordship has acceded to our pri-
the canonical erection of Station
Cross in our Parish Church, and
in furthering the cause of our
health to fulfil the duties of v-
tion and to advance the cause
Holy Father in this diocese, and
by humbly asking your Lordship-
ing.

Signed on behalf of the cong-
of St. Mary's Church, Campbell-
18th day of November, A. D. 1887.
Signed, D. J. Lynch, F. Bleck
Grath, N. Bibby, J. Clairmont,
laghan, T. Harkins, P. Healy,
and others.

The address having been read I
ship thanked the deputation
kindly references to him. He
that he was appointed their
and was his duty to properly admit
affairs of the diocese. He poi-
that there was a debt contracte
purchase of his residence in
ough as well as for the Cathedr-
town, and that it was part of his
that day to collect funds to
ate that debt. To this ap-
congregation generously. He
subscription list having been
that day. On the following da-
His Lordship made the
erection of the Stations of t-
On Sunday at high mass he pro-
the mission of the Catholic
showing in clear and terse ter-
Peter was appointed chief of
with authority to feed the shee-
lamb, the clergy as well as the
that as Christ promised to be
Church till the end of time,
of St. Peter never did
Christian Faith he show
planted by missionaries