

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Paclian, 4th Century.

VOLUME 11

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NO. 524

"A FACT."

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THE BISHOP OF KINGSTON'S REPLY

TO THE EDITOR OF THE "CATHOLIC WEEKLY," TROY, N. Y., ON THE SUBJECT OF PURGATORY.

TO THE EDITOR CATHOLIC WEEKLY, TROY, N. Y.—I have been engaged during the past three weeks in Pastoral Visitation of remote districts in my diocese where the mail did not reach me, and only to day have I received the copies of your journal, for which, I presume, I am indebted to your kindness.

I notice your statement that you have published my Doctrinal Instruction in *extenso* on the 6th inst. "by request." I will thank you to state that the request did not come from me, nor from anyone in my name.

In your editorial comment on the Doctrinal Instruction recently delivered by me to my clergy and people on Indulgences and Masses for the Dead, you cite two sentences from the chapter headed "The Saviour's compassion for the souls in Purgatory" whereupon you proceed to say:—

"Here, in two instances—and these are the only two where he might have employed the term Limbo as a substitute for Purgatory—*he, ex professo*, ignores the expression, and apparently, at least, places himself out of joint with the generally accepted Catholic tradition."

Permit me to remark that, in proclaiming the Saviour's compassion for the "suffering souls," I could not well have employed the term Limbo as a substitute for Purgatory; the former signifying the peaceful abode of purified, but unglorified, souls; and the latter denoting a prison wherein painful torment is exacted for imperfect penance or venial offences even to "the last farthing." Nor did I *ex professo* ignore the expression (Limbo), the professed scope of the chapter being finally confined to the consideration of Christ's merciful dealing with the holy souls that, up to the day of His visit to their prison, had not been excluded from Limbo. Had you not cut short your quotation of my words by omitting the latter and, in this connection, the most significant half of the second sentence on which you base your criticism, your readers would have seen at a glance that, so far from Limbo being "ignored" by me, it is represented as the final term of Our Lord's visit to Hades, the world of disembodied spirits, and the central scene of His display of Divine power and mercy. The sentence, as quoted by you, is this:—"The Gospel, or glad tidings, preached by the Lord Jesus in Purgatory to those who had been condemned and punished, was the grace of full pardon, etc." Where as the sentence, as it stands on the page from which you extracted it, is this:—"The Gospel, or glad tidings, preached by the Lord Jesus in Purgatory to those who had been condemned and punished, was the grace of full pardon—*and admission to the liberty and tranquil repose of the blessed, who were to ascend with the triumphant Saviour into Heaven to 'live according to God in the spirit,' for an endless eternity.*"

It is difficult to comprehend how any intelligent reader, acquainted with the Children's Catechism, more especially a well read theologian, as the writer of your article seems to be, could have failed to recognize the doctrine of Limbo in the suppressed half of the foregoing sentence. The suffering souls who had theretofore been detained in what the Scriptures designate their "prison"—the pit wherein is no water—are declared in my text to have been fully pardoned, as was the penitent thief, by the compassionate Saviour, on the day of accomplished Redemption, and transferred by Him "to the liberty and tranquil repose of the blessed" (the Patriarchs and all other completely purified souls) "who were to ascend with the triumphant Saviour into Heaven" six weeks later. Were I engaged with a doctrinal exposition of the fifth article of the Apostles' Creed, I would doubtless have thought proper to treat of Limbo in a formal way and with separate consideration of the "tranquil repose of the blessed" in contrast to the pains endured by the holy ones in the intermediate state of purgation. But my sole theme was purgatory; and a just regard for unity of subject and brevity in its treatment forbade needless discussion through other regions of thought, how cogent soever.

The royal warrior who has captured a city in which are a palace and a prison, hastens to console his faithful soldiers incarcerated by the enemy and bound in chains. If, to extol the King's character for goodness and tenderness of heart, it be related that his first thoughts in the hour of victory turned upon their sorrows, and that he had visited them personally and, releasing them from bondage, invited them to participate in the festive peace and joy of his victorious army; assuredly the narrator of this proof of singly compassion for loyal sufferers could not be fairly charged with "ignoring" the existence of the palace and its happy rejoicing on the score, forthwith, that he did not mention it "by name" and turn aside to divert attention upon the difference between palace and prison.

A Bishop, in addressing his clergy and

people on any prominent matter of religion, assumes that they already know and believe various points of doctrine, especially the main truths, incidentally connected with it; and accordingly, if he has to refer to them, he does it in a passing way, as occasion may suggest, without formal statement or avowal. This is a common rule of didactic discourse. The writer of your article must moreover know how frequently Catholic theologians have cause to complain of the unfair method of argumentation practised by the enemies of our holy religion, as well in ancient as in modern times, incessantly striving to interpret the silence of this and that Father of the Church regarding one or other point of doctrine in their humbles on texts of Scripture, as an evidence that such doctrine was altogether "ignored" in the days of those Fathers. The fallacy is usually unmasked by showing that the doctrine in question was outside the direct scope of the writer or lecturer here, as my episcopal duties regarding one or other point of doctrine in their humbles on texts of Scripture, as an evidence that such doctrine was altogether "ignored" in the days of those Fathers. The fallacy is usually unmasked by showing that the doctrine in question was outside the direct scope of the writer or lecturer here, as my episcopal duties regarding one or other point of doctrine in their humbles on texts of Scripture, as an evidence that such doctrine was altogether "ignored" in the days of those Fathers.

I should like, Mr. Editor, to end my letter here, as my episcopal duties urgently demand my undivided attention just now, whilst the foregoing statement will, I trust, convince your readers that my Doctrinal Instruction on "the Saviour's compassion for the souls in Purgatory" when carefully read and honestly understood, nowhere "ignores" the Catholic tradition of Our Lord's visit to Limbo, even "apparently." But since the writer of your article sets forth a goodly list of saints and eminent theologians, with their respective opinions on this question, and suggests that my teaching, as he then understood it, was out of harmony with them all, it seems proper that I should join with him in considering the general subject so far as the limits of a letter will allow.

I feel bound in limine to dissent from his statement of the main question: "Did Christ descend into this prison, called the Limbo of the Fathers, or into Purgatory?" This thesis, in its disjunctive form, finds no place in Catholic theology, as represented by the Church's approved writers. All agree that our blessed Saviour visited the Limbo of the Fathers; and it would be, to say the least, temerarious to dispute it. Even those few men of great name who think that he descended into the hell of the damned, for the purpose of reproaching those who were in it, were not at all in the habit of questioning the truth of Our Lord's visit to Limbo. Much less is it questioned by those who, reading the declarations of St. Peter (1 Ep. iii. 19 and iv. 6) and St. Zachary (ix. 11) in their plain, literal sense and in the light of ancient tradition, maintain as probable, or the most probable, doctrine that our Lord did make the day of consummated atonement a joyful and happy day for the holy sufferers in Purgatory by visiting their abode of sorrow and forgiving their debts without exacting from them payment of "the last farthing," and announcing to each of them, as to the thief on the cross, "this day thou shalt be with me in Paradise." All, therefore, agree as to the visit to Limbo: some doubt the *personal* visit to Purgatory; but none of classic name, so far as I am aware, set the doctrine of the visit to Purgatory in disjunctive opposition to that of the visit to Limbo, or vice versa; as though they were mutually exclusive of each other. Thus Suarez, the sole author quoted in your article against the *personal* visit of Christ to Purgatory, does not rest his timidly expressed opinion on any incompatibility between it and the visit to Limbo; but, because:

"He does not believe Christ liberated all the souls from Purgatory, and having freed only some of them, these souls were not glorified in Purgatory, but in Limbo. There was, therefore, no necessity for Christ's presence there. His will and his power were all sufficient."

The opinion of Suarez, although uttered by him with marked hesitation, is worthy of intelligent respect. His arguments, however, communicate his weakness in his opinion, inasmuch as the theologians and biblical expositors who cling to the doctrine that our dear Lord's human spirit visited Purgatory and imparted to the holy captives His first jubilee and plenary indulgence on that first Good Friday, are in common agreement that "those souls were not glorified in Purgatory, but in Limbo." The presence of Jesus Christ in His glorified state does not necessarily imply the communication of glory to all around Him, as, for instance, St. Theobald testifies. Nor is there question of the "necessity" of the Saviour's personal presence in Purgatory, but of its historical verity. So much for the statement of the main question.

St. Paul wrote to the Bishop of Ephesus (II. Tim. ii. 2): "The things which thou hast heard from me before many witnesses, the same command to faithful men who shall be fit to teach others also." This is the order of Catholic tradition, and through it have I received the salutary doctrine which you have been pleased to criticize, as you erroneously understood it at first sight. The truly "faithful man, fit to teach others," Dr. Joseph Dixon, successor to Archbishop Cullen in the Primatial See of Armagh, who had been chosen by the Irish hierarchy, found himself in this pious, prudent and profound biblical and theological learning, in the chair of Scriptural Exegesis in the College of Maynooth, is he who, forty years ago, taught to me and my two hundred and thirty class-mates the Scriptural lesson and "form of sound words," which my clergy and people "have heard from me in faith" through my Doctrinal Instruction. His name will

be received with deepest reverence by many of your clerical readers. You are entitled, Mr. Editor, to call for witnesses of remoter age and of greater fame. The shelves of the College Library in your city can supply you with numbers of them. I must remember that I am not writing a book, but only a cursory letter in reply to you. Let me then select from a host of witnesses of Catholic tradition the two foremost in the highest order of Scriptural expositors, representatives of two widely different schools of thought at a period, three hundred years ago, when the Church's traditions on this point of doctrine were subjected to the most cruel tests, and who are equally respected, viz. admitted in all the Colleges and Universities in the world. These are Estius, the Prince of Biblical commentators, styled by Pope Benedict XIV. *Doctor fundatissimus* in recognition of the soundness and solidity of his teachings; and Van den Sleen, *alias* A. Lepida, whose luminous exegetical work, comprising ten large folios, and embracing all the books of Scripture except Job and the Psalms, is universally accepted as the most erudite and orthodox of all expositions of the Bible published throughout the ages.

Expounding I Peter iii. 19, Estius writes: "The first opinion," viz. that Christ preached to the good spirits only, and delivered them from the lower pit, "appears to have more probability than the others; yet so that the whole must be understood from the part: that is, in saying that he preached to the spirits who in time past had been incredulous, you extend it to all the spirits capable of salvation who were in the lower regions where Christ came there—as well those who were then in the bosom of Abraham (whose abode is styled by theologians the Limbo of the Fathers) as those who were still detained in purgatorial pains, among whom were they who formerly had been incredulous, not all, but some. For, it is highly credible, that many of those who had despised or neglected the preaching of Noe and his threats of destruction (which Peter means by their being incredulous) conceived a true, but imperfect, penance through fear at the Deluge coming upon them and immersing them; and their spirits were accordingly detruded into the prison in the lower regions, and detained there until they should be liberated by Christ at His descent into those same places."

Again, in his commentary on I Peter iv. 6, "For this cause was the Gospel preached to the dead," etc., the same lucid author says: "It seems to be doubted that the Apostle intends the same meaning in both those passages, so that each is to be illustrated from the other. What, therefore, he said in the foregoing chapter about Christ having 'preached to the spirits who were in prison,' is the same as what he here says, that 'the Gospel was preached to the dead' with this difference, that some suppose this latter passage may be extended to a greater number, namely to all the dead who were capable of benefitting by his preaching of the Gospel to them, whether they had been already received into the bosom of Abraham, completely purified, or were still suffering their purgatorial pains; whereas in the former passage express mention is made of those spirits only who were in prison. But I am rather of opinion that the mind of the Apostle is directed here to those only of whom he had previously written, that is, of the spirits lodged in the purgatorial prison, who in the days of Noe had been incredulous, and of others who were detained in that prison for similar cause." And that Christ "preachingly descended to those places, that is, as a conqueror of death and hell, he should rescue them from the prison in which they were confined, and take them up with Himself to heaven, leading captivity captive." Estius concludes his commentary on this verse as follows:—"This interpretation of the two passages (of St. Peter) in our mind the most probable of all—*non omnium opinio probatur*; both because it varies least from the usual meaning of the words, and is of no little importance in establishing the Catholic dogma by which we believe the souls of those who fell asleep plurally, although not entirely free of faults, are captivated by purgatorial pains in the other life."

Let us next hear A. Lepida. In his commentary on I Peter iii. 19, after citing Turrianus, a famous Jesuit author, and St. Augustine for the opinion that "Christ preached to the souls detained in Purgatory, and evangelized to them His first jubilee, and bestowed on them a plenary indulgence, delivering them from all their pains, he subjoins, "that Christ did this, is highly probable, as I have said in my comment on Acts xi. 24." He repeats the same doctrine in several places; and at Genesis vi. 5, he says: "It is the more probable opinion that some adults, when they saw themselves surrounded by the waters of the Deluge and gradually sinking, did repent, and were justified and saved." And he then adds: "This is the teaching of St. Jerome and Rupertus, and St. Peter sufficiently illustrates the same on his first Epistle iii. 19."

The well known sentence of St. Jerome here alluded to, does not explicitly connect the doctrine of the final salvation of some of the victims of the Deluge with St. Peter's announcement of Our Lord's visit and preaching of glad tidings to them; but the reference is so obvious, that "the Church's greatest Doctor in the interpretation of Sacred Scripture," as the proper prayer of his festival designates St. Jerome, is regarded by A. Lepida, Estius and others as tacitly referring to it, and consequently favoring the doctrine of Christ's personal visit to Purgatory. The more direct and emphatic designation of St. Augustine (Lib. XII. de *Genesi ad litteram*, 33), that "Christ loosed the sorrows of hell" by delivering sinners from the torments by which they were

rack'd," refers in terms to the descent of Our Lord into the lower regions, as related by St. Peter in his first sermon to the Jews on the day of Pentecost (Acts ii. 24). I may here remark, by way of friendly suggestion to the writer of your article, that the teaching of the "Doctor of Grace" has been interpreted by some not unkind writers as affirming Our Lord's release of the souls of the reprobate, such as Arius, heretic, and formally refuted it (Lib. de *hære*, Cap. 72) and thus he adds more distinctness to his testimony on the Apostolic tradition that the Lord Jesus Christ did personally visit the suffering souls in purgatory and deliver them from their pains.

I trust, Mr. Editor, that the writer of your article will no longer consider this doctrine "somewhat novel." Indeed, he is strangely at variance with himself in striving to attach the note of "novelty" to a point of Catholic belief so close in harmony with the inspired declarations of the Prince of the Apostles, and in support of which he himself has alleged "the teaching of St. Gregory, Augustine and Augustin" without citation of their words! A yet more ancient Father than those already named, St. Hilary of Poitiers, Doctor of the Church, expounding the words of the 118th Ps. 82 verse, "When wilt thou comfort me?" says "The prophet knows that this considers the holy ones *reposing in hell* (Limbo). He knew that, as Peter testifies, when Our Lord descended into hell, this encouragement (consolation) was preached to those *who were in prison* and had been in time past incredulous in the days of Noe." One more witness, still more ancient, and I have done, Origen, who was born in the year 185, and whose name shall be forever indelible through the unspending credence of Biblical scholarship displayed in his voluminous writings, and extolled by all the learned men of antiquity, speaks thus in his homily 15 on Genesis, "What Christ said to the thief: 'This day shalt thou be with me in Paradise' was not said to him alone; but understood it as said to all the souls, for whose sake he descended into hell." This blessed sentence of entire pardon and translation from pain to Paradise, that is, to Limbo, made that day refulgent with the Light of Glory and the Beatific Vision of the God-head in Christ, was the climax of glad "tidings" preached to the spirits in the prison of Purgatory and accomplished in the *Limbo Patrum*.

Your faithful servant in Christ,
JAMES VINCENT CLARY,
Bishop of Kingston,
Kingston, Ont., 27th Oct., 1888.

DIOCESE OF PETERBORO.

THE NEW ST. JOSEPH'S HOSPITAL.

Corner-stone Laid by the Bishop of Peterborough.

A LARGE CROWD WITNESSED THE SOLEMN CEREMONY—NAMES OF THE ASSISTING CLERGY—THE CEREMONY—HIS LORDSHIP'S ADDRESS—ADDRESSES BY SEVERAL PROMINENT MEN—LIBERAL SUBSCRIPTIONS—THE BUILDING.

The afternoon of the 24th of October saw the corner-stone of St. Joseph's Hospital placed in position by His Lordship Bishop Dowling with the solemn and impressive ceremony. The weather was a cause of much uneasiness to those interested, as the dark clouds which obscured the sun gave prospects of a wet afternoon. About noon, however, the clouds broke and the sun appeared. There was a cold wind blowing and the large concourse of people, half of whom were ladies, who had assembled to witness the ceremony found it rather chilly standing in such an exposed place. Their interest in the proceedings, nevertheless, made them patient and long-suffering and the greatest attention was given to the ceremony and addresses. The wait before the arrival of His Lordship and the clergy was endured and made endurable by the popular airs discoursed by the *Fire Brigade*. The presence of so many of our leading citizens and prominent men evidenced the deep interest that is taken in the erection of this building, in which the sick may be healed, the suffering relieved and the afflicted attended to, by citizens of all creeds. It is intended that this hospital shall be open to all invalids, without distinction of creed or nationality, and, therefore, the general public can most becomingly take this interest in the institution and support it.

THE PREPARATIONS.

A platform, trimmed with evergreens, had been erected at the south west corner of the foundation, and here, suspended by a rope attached to a derrick, hung the stone. It was about three o'clock when the procession composed of His Lordship and the assisting clergy made their appearance and moved towards the platform. Two acolytes preceded the procession carrying a casket, and then followed His Lordship preceded and followed by the clergy and attended by acolytes, one of whom carried the crozier. The names of those who took part in the ceremony are:—Vicar-General Laurent, of Lindsay; Vicar-General Browne, of Port Hope; Rev. Father O'Connell, Douro; Rev. Father Conway, Norwood; Rev. Father Kelly, Ennismore; Rev. Father Murray, Cobourg; Rev. Father Larin, Glenora; Rev. Father Casey, Campbellford; Rev. Father T. O'Connell, Brighton; Rev. Father McCloskey, Victoria Road; Rev. Father O'Brien, Fenelon Falls; Rev. Father Feeney, (Hamilton diocese), Pileville, Ont.; Rev. Father Davis (Kingston diocese), Hamilton; Rev. Father Doherty, (Hamilton diocese), Ashburton; Rev. Father McEvoy, Radkine, and Dubu, of Peterborough; and Rev. Father Sweeney, of

Barnley. His Lordship wore his mitre and Bishop's robes and all the priests appeared in surplice and cope.

ON THE PLATFORM, Mrs. Dr. O'Sullivan occupied a seat on the platform and among the gentlemen noticed were:—

Messrs. James Stevenson, M. P., Mayor of Peterborough; John Burnham, M. P., Reeve of Ashburnham; J. R. Stratton, M. P., P. P., Belcher, the architect of the building, Councillor Cahill, Councillor Kelly, Hon. R. Hamilton, Dr. Kincaid, Hallday, Boucheer, King, Fife, Brennan, Caldwell and McGrath, Messrs. J. W. Hackett, J. W. Fitzgerald, C. E. D. Gough, E. Phelan, L. M. Hayes, T. Dolan, J. McKee, T. Hurley, John Sullivan, J. M. Irwin, J. D. McIlmoyle and others.

Mr. J. E. Belcher, architect of the structure, assisted by contractor Carlyle, hauled which His Lordship used was the gift of Mrs. Dr. O'Sullivan, and was of silver, beautifully engraved, with handle of ivory. It bore the following inscription:—

Presented
Mrs. Dr. O'Sullivan
to
Monsieur J. E. Belcher,
Bishop of Peterborough,
As a souvenir of the laying
of the corner-stone
of St. Joseph's Hospital,
THE CEREMONY.

His Lordship having taken his position in front of the stone, supported by the Vicars General and surrounded by the priests, services were read in Latin during which His Lordship sprinkled the stone with holy water, and was placed in the cavity under the stone containing copies of the CATHOLIC RECORD and three local papers and the following document written in Latin:—

"On the 24th day of October, A. D. 1888, being the Feast of the Archangel Raphael, the first stone of the chapel of St. Joseph in the Hospital of the same titular name was laid by me, Thomas Dowling, D. D., Bishop of Peterborough, assisted by my Vicars General, P. D. Laurent and J. Browne, together with a great concourse of diocesan and neighboring clergy of the faithful and benefactors of the institution, Leo XIII. gloriously reigning as Supreme Pontiff, Hier. Majest. Queen Victoria ruling over the British Empire, Lord Stanley of Preston being Governor-General of the Dominion of Canada, Sir Alexander Campbell, Lieutenant-Governor of Ontario, James Stevenson, Mayor of Peterborough, John Burnham, Reeve of Ashburnham, John Belcher the architect of the structure.

In testimony whereof we the undersigned have subscribed our names.
(Signed) THOMAS JOSEPH DOWLING,
Bishop of Peterborough,
(and all the clergy assisting in the ceremony.)

The stone was lowered into position, His Lordship making the sign of the cross on each side and blessing it. He then declared the corner-stone truly laid.

THE BISHOP'S ADDRESS.

His Lordship then addressed himself to the assembled crowd. He would take this occasion to thank them all for the interest which they were taking in the institution. He would like to understand that in no sense were there to be any sectarian distinctions. The institution would be open to all without distinction as to creed or nationality. This was a notable event in the history of the town as showing the benevolence and generosity of its people. The building would remain, he said, in the hands of the church and clergy and all those who had aided it. He thanked those gentlemen who had accepted the invitations sent to them—the Mayor, members of Parliament, reeve of the corporation and other prominent men. The institution was one of charity. What it meant first, the love of God with the whole heart and soul and after God, to love our neighbors as ourselves. Who was their neighbor? Fellow-beings of every description without distinction as to color, creed or nationality. True religion was founded on love. He closed with the hope that the building would long remain as a monument of their piety and benevolence. At the close of his eloquent address His Lordship said he would call upon some of the public men present to deliver their addresses.

MR. JOHN BURNHAM was the first speaker called upon. He made a short address in which he said it afforded him great pleasure to have been present at such an important ceremony. This was a benevolent institution which interested all and he could foresee the good work it would accomplish. The opening of the doors of the hospital to everyone was as it should be. If a man required assistance it was no time to ask what his religion was or what his nationality. He closed by thanking His Lordship for the invitation.

MAYOR STEVENSON, M. P. was then called forward. It gave him great pleasure to be present at the opening of an institution which he thought was destined to be so useful. It had given him pleasure to listen to the eloquent remarks of His Lordship, and said this institution would stand as a monument to the memory of those who were so generous in the people when they were all dead and gone. No matter what was the church, an institution of this kind simply for the benefit and relief of the afflicted would redound to their credit. He was there as Mayor of Peterborough, and he was sorry that the building was not in the hands of the State. He would like to see it as a monument of the Christian people, by which they were reminded of their duty to God, their religion or nationality must respect this institution, and he would give his best support to one of such a kind. His Lordship deserved great credit for undertaking this work, which required much exertion on his part. (Cheers)

J. R. STRATTON, M. P. followed in a short address. He spoke of

the pleasure he felt at being present and said he was sure all those present realized the importance and immensity of the ceremony. If the Divine Lord had sent the afflicted amongst us as a legacy, it was all the more imperative that such institutions should be established. He hoped that thousands of his fellowmen, if afflicted, might be relieved of pain and suffering through this institution, and said the building which would be raised up from this stone would long stand as a monument of their benevolence and piety.

DR. KINCAID was next called upon. He said this occasion was an extraordinary one. There were two principal reasons for this—first, that as a medical man he considered the institution necessary, and second, because the interests of all would be considered in an institution of this kind. He felt that it was in the interest of the entire community that this grand work was being done. The building would do credit to them and all people of Peterborough should take an interest in this. He was strongly in sympathy with the foundation of an institution of this kind and he was going to give his services freely, and back it with his money. (Cheers)

THE SUBSCRIPTIONS.

His Lordship called on Father McEvoy to read the subscriptions which had already been given towards the building. Father McEvoy said the first and most generous donation was that of \$2,000 by Mrs. Dr. O'Sullivan. A lady in Lowell, Mass. had contributed \$1,000; private generous donations were \$1,000. Dr. Kincaid \$100, J. W. Fitzgerald \$100, James Nevin \$100, Jas. Stevenson \$50, Friend \$50, John Lynch, Sr., \$50, E. D. Gough \$50, John Garvey, London, \$50, Francis Garvey, \$25, Father Davis, Madoc, \$20, John Belcher \$20, Friend \$20, John Burnham \$10, Very Rev. Dean O'Connor, Perth, \$10, Peter Hamilton \$10, M. H. Lehan \$10, Mrs. A. Letellier \$10, Father McEneaney, Ottawa, \$5, Hon. R. Hamilton \$5, J. H. Burnham \$5, J. Toumey, Fenelon Falls, \$5, Jas. Sullivan, Ashburnham, \$5, Father Towney, West Point, \$5. The clergy of the diocese and several members of the congregation also contributed liberally, and as many others intend to subscribe the names will be deferred until some future time.

THE BUILDING. The building stands on a slight eminence on what is known as St. Leonard's, in Ashburnham. The situation is a magnificent one for such an institution, possessing many advantages as a site which are not inconsiderable when the character of the building is considered. The view received by the elevation of the land is of the purest. The plans for the building were designed by Mr. J. E. Belcher, C. E. The building will be three story structure with a basement, and will be of the Gothic style of architecture. The front elevation, which will face Stewart street, presents a most handsome appearance as it appears on the plans. The building will cover an area of 80 feet 6 inches by 63 feet 6 inches and will contain four general wards—two rooms for private patients, and twelve a chapel, surgery, dispensary, kitchen, rooms for accommodation of nurses, etc. There will be accommodation for fifty-two patients altogether. Cases of contagious character will be confined to the upper story, and all those attending to such patients will also have rooms in this story. At each end of the building are wide verandahs where the patients when approaching convalescence can sit and enjoy the pure fresh air. The architectural appearance of the front elevation of the building is greatly enhanced by a tower in the middle, and altogether the institution will have a striking appearance and will be an ornament to the village and town as well as a haven for the afflicted and suffering.

KIND WORDS.

Rev. W. Flannery, pastor of St. Thomas, Ont., has become associate editor of the CATHOLIC RECORD, one of the best of our Canadian exchanges. Father Flannery is highly spoken of as a writer of comprehensive knowledge, as well as a graceful style, and the RECORD is to be congratulated on the fact of having secured his services. In Father Northgrave, of Ingersoll, our contemporary possesses one of the best of editors, whose pen has contributed greatly to the excellent reputation it enjoys as one of the foremost weeklies of the Dominion—*Boston Republic*.

Our esteemed contemporary, the CATHOLIC RECORD, of London, Ont., has the 27th of its jubilee. The Rev. George R. Northgrave, author of that widely known book "The Mistakes of Modern Infidelity," is editor-in-chief of the RECORD. He is ably assisted by the Rev. William Flannery. They issue a paper of which Canadian Catholics are rightfully proud.—*Boston Pilot*.

NEW BOOKS.

DEVOTION TO THE HOLY GHOST. Special Devotion to the Holy Ghost, a manual for the use of Seminaries, Priests, Religious and the Christian People, by Rev. Very Rev. Dr. Otto Zarditz, V. O., with a letter of introduction by the Right Rev. John Keane, D. D., Bishop of Richmond, Milwaukee, Wisconsin; Hoffman Bros, Printers to the Holy Apostolic See.

In youth one has tears without grief; in old age, grief without tears.—*Abbas Kouss*

"Hall, Mary!"

"Hall, Mary!" Gabriel cried, with reverent "hall"...

AN EPISODE OF THE SIEGE OF MAASTRICHT.

On the 8th of April, 1579, an unusual excitement pervaded the troops which for the last three months had been encamped before the walls of Maastricht.

Then might have been seen a strange spectacle. A man appeared to fly through the air from the bastion of Burgoyne...

The assault went on with varying success; but just as the Catholics began to shout: "Hurrah! the Burgos gate is won!"...

The Jesuit, in concluding his discourse, had turned towards the walls of the city, and pointing to the stars of our Lady...

"Do you know me, lieutenant?" he said, laying his hand on the arm of the insolent officer.

"You know, then, that I am a priest?" "Yes," answered he, in astonishment.

"Then kneel down, and kiss the anointed hand that blesses and absolves in the name of Christ!"

And as Father Fernandez pronounced these words, his tone was so authoritative, his look so majestic, that the young man was subdued.

the image of Mary from the profanation of the heretics, or to die in the attempt.

Early the next morning, the assault began. The Catholics had raised six bastions along the line of the trenches...

On the bastion, just opposite the image of our Lady, stood Alvar de Mirabel, silent, pale, restlessly awaiting the signal for the attack.

The assault went on with varying success; but just as the Catholics began to shout: "Hurrah! the Burgos gate is won!"...

The Jesuit, in concluding his discourse, had turned towards the walls of the city, and pointing to the stars of our Lady...

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A DAY'S HUNTING.

A LEGEND OF PRINCE MAX.

ADAPTED FOR THE YOUNG CATHOLIC BY "GOSWIN GARDNER."

Maximilian I., who reigned in Germany between 1493 and 1550, was a passionate lover of hunting.

One beautiful morning in the early autumn, long before the sun had risen above the top of the mountains...

The party was preceded by one of the oldest and most experienced of the guides, who led them on quickly until they reached a level spot many hundreds of feet above the village...

After a short consultation with their Tyrrolese hunter, the hunters signalled a halt and pointed to the opposite side, where there was a flock of a dozen or more chamois grazing...

Prince Max, selecting one for himself, rushed after in mad pursuit, heedless of the warning shouts after him by the guides, as he dashed over bushes and crevasses...

Thinking it had leaped a crevasse (or creek), he redoubled his speed to catch sight of his quarry, and in the next moment he was on the precipice...

By degrees, he passed from one end of the precipice to the other, having heard the confessions of forty-two dying men.

When his zeal could find no more, and now just before dawn, he clambered rearward up the sides of the fosse, and regained the camp.

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the base of the cliff. The fact of his friends being hand was some little comfort to him, but, alas!

The weary hours dragged slowly by, and the dreaded night darkened wood and mountain top. In every available spot fires were kindled to comfort the poor prisoner on the ledge—slender consolation truly, but still a comfort to know that his friends watched and prayed with him.

At first, in their breathless surprise, they thought him a ghost, and knightly hearts that scoffed at danger still stood with fear. But when he extended his hands and thanked them so warmly for their sympathy and prayers, they broke out into wild shouts of joy.

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Friendship.

C. S., IN CORN EXAMINER.

Has thou a friend, constant when sorrows fall, As when around him all his joy and mirth?

CATHOLICS OF SCOTLAND.

BY THE REV. ANKAS McDONNELL DAWSON, LL. D., F. R. S.

PART II. JAMES GRANT, J. McDONALD, GEO. HAY, ETC., AND THEIR TIME.

Notwithstanding the cordial regard and cooperation Lord Linton and Sir John Dalrymple had met with in England, there arose some difference between the Scotch and English representatives, which led to there being separate bills for the two countries.

It was managed so as to have the English bill presented to the House of Commons by two leading members of the Opposition, Sir George Saville and Mr. Dunning.

The English Relief Bill, meanwhile, passed through both houses without a division. It was read a first time on May 15th, and received the royal assent June 3rd, 1778.

It was a source of happiness to Bishop Hay, during his sojourn in London, to be often with his venerable friend Bishop Chalmers, now in his eighty-seventh year, but who, notwithstanding his great age, enjoyed excellent health.

Returning to Edinburgh with Lord Linton he gave the Scotch Catholics great comfort by informing them that there was, at length, a pretty sure prospect of obtaining relief from the worst and most trying of the penal laws.

The time for the annual meeting of the Scotch Bishops had come, and Bishop Hay repaired to Scalay, where he spent the greater part of July. He was greatly renewed after his labours and busy life in London, by the unbroken repose and invigorating breezes of that lonely glen.

cate and harsh terms." Bishop Grant and his coadjutor, before the close of the meeting, addressed a pastoral letter to the clergy of the Lowland district, congratulating them on the relief that was so soon expected for Scotland in regard to the Penal Laws.

The idea of a bill for the mitigation of the Penal Laws in Scotland excited in an extraordinary degree the anger of the Presbyterian party. No fewer than nine Presbytery synods throughout the country passed resolutions to the effect that the proposed measure must be opposed to the utmost.

The synod of Aberdeen was even more liberal. The influence of Principal Campbell was exerted there; and that synodal body enjoyed the enviable distinction of being one of five synods which pronounced no opinion whatever in the controversy.

The learned Prelate had accused the Principal of "diabolical calumny and damnable detraction," in having asserted that from the descripts of Popes, the opinions of approved divines and even the practice of converts, it was easy to prove that it is not contrary to the will of Heaven to lie, betray or even murder when the supposed interest of the church requires it.

It may with justice be maintained that of all those brave and noble men of the past, in none did the fire of holy zeal and fervor to relieve God's poor burn more brightly. To none was fortune more propitious, or more kind, to foster a great work amongst almost unconquerable surroundings.

In the year of 1642 Paul de Chomedey, sieur de Maisonneuve founded the city of Ville Marie, Montreal. At the early date the whole colony in Canada was less than 200 souls, the peace of St. Germaine lay was signed but ten years before, whereby New France was handed back by England to the mother country.

THE HOTEL DIEU, MONTREAL.

Perhaps the most beautiful page of Catholic history in North America is the narration of the brave, self-sacrificing work of the hospitaliers of St. Joseph, arriving in Montreal, almost at the foundation of the city, the pioneers of the Order, leaving sunny France with the endearing associations of youth, they came to a rude inhospitable country, bringing the sweet and gentle courtesies of refined and courtly training to become as mothers to the sick, the infirm, the swaggers, but above all to the poor, and since the middle of the 17th century until the present day these daughters of St. Joseph of Hotel Dieu, Montreal, have never ceased from their sublime mission, ministering to even the most loathsome of earth, the lepers in Nova Scotia.

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Miss Manctie was born in France in 1606, of a distinguished race, famed as patriots and scholars; in early youth she was remarkable for her virtue, purity of heart, and mortification of her desires, forgetful of self in order to relieve the poor. In 1640, upon the death of her parents, being her own mistress, she determined to devote her life to works of charity. She left her native parish, and journeyed to Paris.

lady was possessed of great wealth; she decided under the name of "the unknown benefactress" to give substantial aid to the noble undertaking, to win souls to God in this great new field of Canada. At various times within the next few years she gave Miss Manctie 60,000 livres to build a house, and to establish a hospital in New France, Montreal was chosen for the proposed site, Miss Manctie had liberty to use, as her judgement would dictate, 20,000 livres, and she was also to be administrator of the hospital until the end of her days. In 1644 the house was built and named the Hotel Dieu. This first religious refuge for the poor in Montreal was of wood, sixty by twenty feet, with a little oratory of stone nine by ten feet, and in the month of October Miss Manctie took possession of it and commenced her grand career. In 1658 Miss Manctie left Montreal for France, and the year following returned with much-needed co-laborers, a little community of three Sisters of St. Joseph, Mother Judith Moreau de Breselles, Superior; Sister Catherine Mace, assistant, and Sister Mary Mallot. These Sisters of St. Joseph were cloistered nuns, and were members of a community of religious hospitaliers founded in 1636 at Fleche in Anjou, by a gentleman, M. de la Dauversiere. This institution was accepted as a community in 1643 by the Bishop of Angers and approved by Pope Alexander VII. by his Brief, dated 19th of June, 1669. Their lives were to be dedicated to relieve the sick, to care the orphan and infirm of both sexes, and to instruct the ignorant poor.

On the 2nd of October, 1659, Mgr. Laval, the first Bishop of Quebec, gave these three religious authority to exercise their functions as hospitaliers at Hotel Dieu, Montreal. Upon their arrival at the latter place, M. de Maisonneuve gave them, in the name of the Signeurs of the Island, 100 arpents of land, situated between St. Gabriel and Mount Royal. The Sulpicians gave to Miss Manctie seven to eight acres within the enclosure, and 200 acres of woodland without the pallisade. For many years Miss Manctie labored faithfully in her chosen mission, suffering all by her great virtues. She died in 1673, and was buried in the chapel of the new flourishing community. Her body rests amongst those of the poor Sisters of St. Joseph who loved her so much. Her heart was placed in a vase before the lamp in the same chapel, but this relic, so dear to the pious faithful, was consumed by the great fire that destroyed the Hotel Dieu in 1695.

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REV. WILLIAM FLANNERY, Author of "Mistakes of Modern Infidelity."

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Church itself." And these are the teachers in Israel, the Doctors of the Law, who sit in the chair of Moses, the "salt of the earth" and the light of the world!

Rev. Dr. Wardrop, of Gaelp, agreed that "vital living Christianity would raise them to a far higher level than they had yet reached."

Rev. Dr. Hall, of New York, bade them be of good heart, however, and said "there was no reason for discouragement."

Rev. Principal Barbour presided over the second day's session, and in a short address congratulated his fellow-Christians on having prevented the erection of a statue of the Virgin Mary on the top of the mountain in a public park.

But the greatest treat and piece de resistance enjoyed by the spiritual banqueters, was furnished by Rev. Dr. MacVicar, styled by the Mail reporter as the "eminent and scholarly principal of the Montreal Presbyterian College."

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for the subtlety of Presbyterian craft and the hollowness of evangelical hypocrisy? But what about the salaries paid to Presbyterian ministers? We venture to assert that no professor or principal in any Catholic college in this broad Dominion receives one-third the salary paid to Rev. Dr. MacVicar.

When Presbyterians, Methodists, Congregationalists and all the other lists agree to sink their differences of dogma, one might expect that in their merciful mood they would exercise their forbearance towards Catholics as well, for after all it cannot be denied that from the time when all Christians forgot (according to the theory of these Evangelicals) the original, pure, Protestant Apostolic faith, and became Romanists or Papists, down to the day when Martin Luther re-established that pure faith which comprises all the contrary teachings of Arminianism and Calvinism, Ritualism and Latitudinarianism, Shakerism and Quakerism, Fideism, Anti-Pelagianism and Anabaptism, the Catholic Church alone preached the Gospel of Christ to every nation, and preserved with respectful care that very Bible for which these same profess so much respect and reverence.

We will now say a few words on another subject which seems to be a special grievance in the eyes of nearly all the ministers who addressed the Congress: "The Aggressiveness of Romanism."

Mr. Ryckman considers it an aggression that Catholics are not allowed by the laws of the church to mix a little Protestantism with Catholic faith and practice.

It is well known that Dr. McVicar's assertion is false, and that there is no such principle of Catholic ethics, and so Professor McVicar must be aware of this we are compelled to say that his falsehood has the appearance of being deliberate.

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To every one as the lot shall fall, so shall the inheritance be given." Num. xxxiii, 54. That this law was strictly carried out may be seen throughout the book of Joshua.

But he says that "the secular authorities of civilized nations have, with singular unanimity, pronounced unlawful the gambling by lottery now homologated as part of the dominant religious system of this province."

We would not be disposed to look at the matter in the same light as our respected contemporary. Instead of being merely justified somewhat in their course, we think that the Catholic women have performed a noble and heroic act, for which they deserve a credit similar to that which patriotism accords to the brave women of America who "manned" the walls of their city in its extreme peril, and gave battle to its besiegers.

The total vote of Boston last year was 51,741. From these figures our readers may judge of the determination of the women when they learn that up to the last reports which have reached us, 25,149 women had registered, and of this number it is believed that the majority are Catholics.

But it is not to be supposed that all the Protestants of Boston are in sympathy with the movement to make the schools so offensively sectarian as the bigots demand.

Among the Protestants who refuse to enter upon the anti-Catholic crusade we are pleased to find the Boston Beacon and the Christian Observer.

The Christian Observer shows that the action of the School Committee was due to its sense of fair play and justice, and not to any pressure brought to bear upon the matter by Catholics.

not endeavor to force Protestants to give their children a Godless education, such as they declare that they wish to force upon Catholics.

The Rev. Mr. Milligan brought out plainly the spirit which animated the assembly, for, amid their loud applause, he publicly approved the whole career of bigotry in which the Toronto Mail has been luxuriating within the last few years.

Every day makes it more clear that the bigots of Boston are not going to have all their own way at the forthcoming school elections.

Cases may arise, however, where things which are not to be commended do not call for any special reproof, and the bigoted issue certain fanatics are endeavoring to inject here into the school question affords some justification for the action of the Catholic women who have registered as voters this year.

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to its sense of fair play and justice, and not to any pressure brought to bear upon the matter by Catholics, but, "on the contrary, the influence of the committee's action is just in the opposite direction.

Other Protestant journals have similarly expressed themselves, but a convention of the women voters of 1887, held on Saturday, Oct. 6th, has, we think, sounded the death knell of the bigots' crusade.

The convention was decidedly Protestant for the most part, though there were also many Catholics present.

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The Rev. Mr. Kennedy, Vicar of Plampington, in a letter to the Guardian, enters his solemn protest against the selection. He says: "Mr. Balfour, as a Scotch landowner has an anti-Christian record, the Scotchman evictions being about the very worst."

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PHILADELPHIA SPEAKS OUT.

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WHO IS SWINTON?

The New York Catholic News deserves credit for having made public certain incidents which throw light upon the career and character of Swinton, the author of the miserable "paste-pot and scissor" production which has been used in the Boston schools, but which has been a deservedly thrown out by the School Committee.

It is not only for its calumnies against Catholics, but also for its general inaccuracy in history, though the book is dignified with the name "Outlines of History."

It is now ascertained that Mr. Swinton, during the late civil war between the United States and the Southern Confederacy, was not merely an enemy to the Federalists, but a spy in the Federal camp, and such was ordered for execution by General Burnside.

Grant saved him from being shot, but turned him bag and baggage out of the Federal lines under threat of condign punishment if he caught him within four miles. Yet this is the man who took the bigots of Boston to restore into the schools in order to perpetuate as a result upon the whole Catholic population of the city. These bigots wish to make it appear that the Catholics are anti-American, because they will not allow themselves to be injuriously assailed by this spy and traitor whose work is contemptuously condemned by the school-board by more than the necessary two-thirds majority though that school-board is composed for the most part of Protestants, of men thoroughly competent to sit in judgment on its worth.

his adversaries but we can strengthen his hands. I know that such an appeal to the United States shall not be made in vain.

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However, it is not out of harmony with the history of the Church of England that Mr. Balfour should thus exhibit the close connection between the Church and State, for the Church of England is the creature and subject of the State.

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It is well that it should be known widely that the bigots who are accusing the Catholics of being anti-American, are themselves enlisted in upholding the cause of a traitor to Americanism.

so the dispute stands at present. It must be decided at the polls, and if for the present the Catholics be beaten, they will not be without recourse.

The whole transaction will be an additional reason why Catholics should loudly demand the recognition of Catholic schools by the State, and it is to be hoped that there is liberality enough now in the freedom of Parliament to grant freedom of education.

Here is what General Grant says of Swinton. The extract is from Grant's Personal Memoirs, vol. 2, chap. 47, pp. 143-145.

“A few days before my departure from Culpepper, the Honorable E. B. Washburne visited me there, and remained with my headquarters for some distance South through the battle in the wilderness, and I think to Spottsylvania. He was accompanied by a Mr. Swinton, whom he presented as a literary gentleman who wished to accompany the army with a view of writing a history of the war when it was over.

The Liverpool Catholic Times informs us that the report presented to the Kilmore Diocesan Synod of the Disestablished Church of England shows a decrease of more than £265 in the commutation capital, and of over £484 in the assessment fund.

A SLAVISH CHURCH.

Whether the theory of National Churches, or that of Independent Dioceses be the more non-sensical, it is difficult to say. Both theories are maintained in the Church of England, according as their advocates desire to support the claims of the Church of England against non-Conformists, or against Catholics; but the absurdity of both is admirably illustrated by the action of the Serbian Church in the case of the poor persecuted refugee, Queen Natalie.

The National Church of Servia has a different conception of its duty. It will be remembered that the National Synod pronounced in favor of the dissolution of the marriage between King Milan and Natalie, having no pretext for doing this except the will of the king.

consecrated by precedents, he dissolves the marriage of King Milan and Queen Natalie, and declares that it is no longer existent.”

King Milan contributes a new feature to the force by claiming to be above the ordinary laws which govern marriage. In a letter to the Metropolitan, written previously to the issuing of the pastoral, after pointing out that the ordinary laws of the country can not be applied to the sovereign, who stands above them, he demands that the Metropolitan avert the danger threatened for the Serbian State and dynasty by dissolving his Majesty's marriage with Queen Natalie.

A later cable despatch informs us that some of the other Bishops dissented from the Metropolitan in this matter, and that Bishop Demetrius, of Nich, and Nicanor of Caçak, have been dismissed because they opposed the Metropolitan's action in dissolving the marriage of King Milan and Queen Natalie.”

If either of the favorite Anglican theories we have indicated above be true, it will be difficult to show that these inflexible bishops had any business to interfere. The King would be under jurisdiction of the Metropolitan, or at least of the Synod—or perhaps it would be more correct to say that the Metropolitan and the Bishops are entirely under the King's ecclesiastical jurisdiction. It is a muddled case, but at all events the King is just as much in the right as was Henry VIII, in taking a divorce whenever he wanted it.

Queen Natalie has appealed to the Patriarch Dionysius of Constantinople, who is recognized as the superior of the Metropolitan Theodosius; but it is easy to prognosticate the result of such an appeal. The despatches inform us that Dionysius had been already consulted, before the decree of the Metropolitan was issued, and that he assented to the nullification of the marriage. But even should Dionysius oppose the act, nothing is easier than for Theodosius, with King Milan's support, to declare the Church independent of “all foreign Princes, Prelates and Potentates,” just as the Church of England did in reference to the Pope, and presto! the Serbian Metropolitan becomes the minor head of the Church, subject only to King Milan, and everything is made serene for the King. In the meantime Queen Natalie has telegraphed to the Slavish Theodosius: “I consider your decree null and void and without legal value.” This will avail her very little. It is the tragical fate of Queen Catherine and Henry VIII, enacted over again. Meanwhile the law of God will remain supreme, at least in the Catholic Church: “What therefore God hath joined together let not man put asunder.” St. Mark x, 9: St. Matt. xix, 6.

King Milan has settled 1,000,000 francs on Queen Natalie, and the Crown Prince will be permitted to write to his mother three times weekly.

EDITORIAL NOTES.

The Bishop of Liverpool says that “men in East London are living little better than beasts. The state of the district illustrates the opinion of an old divine that if man be left to himself (that is to say without religious education) he is half devil, half beast.”

LAST Monday our enterprising contemporary the Advertiser issued a magnificent quarter century edition of forty-four pages. It is just twenty-five years since this newspaper was established in London, and we hesitate not to state that there is not in Canada a journal that has exhibited more enterprise and received a greater measure of success in reward therefor, nor indeed, is there one that has more richly deserved good fortune.

A PITTSBURGH Congregationalist preacher has written to the Commercial Gazette, reproaching the attacks of bigotry which have been made recently on Catholics. He says:—“The friends of the Public Schools can be better employed than in raking up all the thread-bear charges against the Church of Rome, or in unmercifully abusing its priesthood, and in coarsely assailing the characters of the good women of that faith who have devoted their lives to works of charity. The dangers which now threaten our schools are dangers which, in no possible way, can be traced to the door of the Roman Catholic Church.”

THE Chicago Tribune has made special inquiry into the statistics of divorce, with the result that it has discovered that seventy-five per cent. of divorced women marry again within a year. The infere-

once is that divorces are generally sought with the object of contracting new marriages, and that easy divorce laws are an inducement to the breaking up of many families. It recommends, therefore, a change in the laws for the purpose of remedying the evil. The only satisfactory remedy is to re-adopt the Christian indissoluble marriage to which the Catholic Church constantly holds.

UNITED IRELAND has a cartoon representing Mr. Balfour in his double character. On one side he is represented as a clown or court jester with fool's cap and bells, dancing on John Mandeville's grave, and saying, as at the Glasgow meeting, “I see nothing but what is comic in the whole proceeding.” The epitaph under his feet is: “Sacred to the memory of brave John Mandeville, Balfour's victim, cruelly done to death in prison for the crime of saving God's poor from eviction, misery and ruin.” On the other side he is represented in cassock and surplice, holding in his hand “Balfour's Bible, the defence of Philosphic Doubt and Savage Coercion.” Here he is preaching on “Practical Christianity” to the Bishops at the Church Congress in Manchester, and saying: “There is no human being so insignificant as not to be of infinite worth to him who created the heavens.” This cartoon is one of United Ireland's best hits.

FATHER SCHLEYER, the learned priest who invented the language Volapuk, which is intended to be a universal language, for the interchange of communications, is dead. This language is so constructed as to be very simple and easy of acquisition, its grammar consisting only of a few pages, and yet it is of such a character that the nicest shades of thought can be expressed in it. It is thus a simple mode by which commercial men of all nations may communicate with each other. The principal objection to it is that it is unmusical and harsh. However, it was invented for utility and not for ornament. Volapuk is already studied by thousands all over the world, and through some rival universal languages have been put before the public since its claims were put forward, it has held its ground. The putting forward of other languages in its stead has only served to confuse those who wish to acquire a really universal mode of international intercourse. Father Schleyer is one of many priests who have greatly benefited mankind by their discoveries and inventions. His genius has been universally recognized, and has already been of great utility to the world.

In spite of the bigotry and intolerance of a few, religious bodies are commencing to recognize that a certain freedom of opinion must be allowed their members on points which are not vital. It will be remembered that a few months ago Dr. Woodrow was suspended from his duties in the Presbyterian Theological Seminary of the South Carolina for expressing the opinion that there is nothing inconsistent in believing in both evolution and the Bible. On Wednesday last the South Carolina Synod, by a vote of seventy-three to forty-five, condemned the anti-Woodrow action of the Faculty and Board of Directors of the theological seminary. The synod further decided not to confirm the election of two professors until the next annual meeting. In the election to fill two vacancies in the Board of Directors of the seminary Dr. Woodrow has gained still another victory. The old directors, strong anti-Woodrow men, were defeated, and two friends of the evolutionists elected in their stead.

The above extract is taken from the Mail of last Monday. What the Mail styles the bigotry and intolerance of a few is really the teaching of the Catholic Church for the last two thousand years, and the teaching of God by revelation for all time. The Mail, which denies the utility of prayer, and gives the lie direct to the Divine Teacher of mankind, has the assurance to decide upon what is vital or not vital in religious belief. How a set of writers can be unbelievers one day and teachers in Israel another day passes all conception of what is consistent among men. We always opined that there is a vast difference between believing, with the bible, that God created Adam and Eve the first man and woman, and believing, with the evolutionists, that the beginning of man was a tadpole at first and something better and bigger at last, which developed into an ape and then a gorilla and finally a man. For trying to make believe in both theories at the same time, Rev. Mr. Woodrow was suspended, but, as seen in the above extract, he is restored to public confidence by a majority in the board of directors, and the evolutionists and the Mail men are perfectly delighted. There is a big field for the preaching of Musa Bhal and Jewish Rabble, although proven frauds, in Canada and the United States.

The proposal for erecting a statue of the Virgin Mary in the public park on the Mountain at Montreal appears to have fallen through. Nevertheless colossal statues of the Virgin in the Lourdes costume and of the Sacred Heart are being placed on the top of Capes Trinity and Eternity in the Saguenay river, and a religious weekly reports the occurrence of miracles. The money is obtained from the sale of devotional literature

among the habitants throughout the province.—Mail, Oct. 22.

“This the money that troubles the Mail” really too bad, altogether that money should come from the sale of devotional literature. If it came from the sale of infidel journals that uphold evolution and deny prayer, or from the sale of immoral works or dime novels, the editor of the Mail would not have one single objection to offer. Fortunately the French-Canadian habitants have faith and piety still left—sufficiently to induce them to invest their surplus cash in the purchase of devotional books and sound wholesome reading for their families at the fireside. We hope they will make good and frequent use of them these long winter evenings, and imitate in their actions the life of Mary Immaculate, while raising magnificent statues in her honor on Cape Trinity and the Saguenay River.

SPECIAL TO THE CATHOLIC RECORD.

DIOCESE OF LONDON.

RE-OPENING OF THE CHURCH OF ST. COLUMBKILLE.

The church of St. Columbkille, situated at Bornish, in the township of West Williams, has recently undergone various repairs and been thoroughly renovated under the direction and superintendence of the zealous and holy pastor, Rev. Father McRae. The church is now substantial, solid and comfortable, and its exterior superior appearance mark it as an edifice erected for the worship of Almighty God. Although the repairs and alterations made were very considerable, the cost to the congregation will be but comparatively small owing to the good pastor's practical knowledge, personal superintendence and assistance, and the reduction of expenses to a minimum. The congregation, composed chiefly of Highland Scotch and their descendants, is deserving of every praise for the results achieved. On Wednesday morning, 23rd ult., His Lordship Bishop Walsh, accompanied by Rev. Father Brennan, St. Mary's; and Rev. Father Corry, Strathroy, started from the latter place, where His Lordship had remained over Tuesday en route from Wyoming, and proceeded to Bornish, a distance of about thirteen miles, for the purpose of re-opening the church and administering the sacrament of confirmation at that place. Owing to the bad state of the roads the drive must have proved very fatiguing to His Lordship, yet on his arrival at Bornish one would have thought he had just come in a palanquin. He seemed very much pleased and very happy to find himself amongst his spiritual children from the Highlands—children for whom he has always manifested a special affection. Having viewed the church exteriorly and interiorly and found everything most satisfactory, His Lordship, wearing the pontifical robes prescribed for such occasions, preceded by the sanctuary boys and by Rev. Father Gnan, Wyoming; Corcoran, Parkhill; and Father McRae, entered the sanctuary. Here the Bishop publicly expressed his pleasure at finding himself amongst the good Catholic people of West Williams; congratulated them on the improvements made on their church, paid a special tribute to the zeal, untiring energy and financial success of the pastor; and explained fully the nature of the ceremony he was about to perform as well as the appropriateness of dedicating the church to St. Columbkille, who preached the gospel in the north of Scotland. The dedication was then proceeded with in strict accordance with the Roman Ritual, after which high mass was sung by Rev. Father Corcoran. The local choir was supplemented on the occasion by talent from Parkhill and Wyoming parishes and acquitted themselves in a most creditable manner. After Mass His Lordship again addressed the large congregation on the practical duties of Catholics and on the nature and effects of the sacrament of Confirmation. He spoke for over an hour, and his earnest, eloquent words of fatherly encouragement and advice will long be remembered by those whose privilege it was to be present. His Lordship then administered the sacrament of Confirmation to thirty-one candidates who had been thoroughly instructed in the Christian doctrine. The boys who were confirmed publicly pledged themselves at the hands of His Lordship to abstain from the use of intoxicating liquor until they shall have attained the age of twenty-one years. The children then made solemn profession of faith and the congregation moved slowly to the front entrance of the sacred edifice where they waited anxiously for the appearance of the bishop and vied with one another in offering congratulations of His Lordship's providential recovery from his late accident and in expressions of joy at seeing him in their midst. After thanking the good people for their kind sympathy and filial regard His Lordship and the clergy repaired the residence of Mr. John McRae, brother of the pastor, where a repast had been prepared and was served in a manner that would do credit to a first-class city hotel. His Lordship will long remember his visit to West Williams, nor will he forget the priests who were present soon forget the delicate attention and hospitality shown them by Mr. and Mrs. McRae. As for the people, your correspondent feels certain that they will look back to His Lordship's visit with pleasure and profit and with a hope that his Lordship may be long spared to pay them many other visits.

Sodalily Reception.

A beautiful and imposing ceremony took place in St. Peter's Cathedral on last Sunday afternoon. The young ladies, whose names are given below, were received into the Sodality of the Blessed Virgin Mary. Previous to making their act of consecration, Rev. Father Tieran, Spiritual Director of the Sodality, spoke a few kind and encouraging words to the candidates; he exhorted them to be devout to the Blessed Virgin Mother of God throughout their whole lives, and then when the dark hour of death came they would be sure to find in Mary a true Mother who would

comfort and console them in that last struggle.

The following are the names:—Teresa Lewis, Billie Dwyer, Martha Self, Minnie Dwyer, Annie Brown, Annie Hayes, Teresa Shea, Janis Lewis, Annie Paphros, Bridget Langhorne, Polly Macdonald and Rose Hughes.

LATEST PHASES OF THE IRISH QUESTION.

It is stated that the Tories are seriously thinking of starting a fund to assist the Times in the Scotch courts. The Times' forgeries were perpetrated in their interest, and that of the landlords, so it is expected that the mounted men of the party will contribute towards his indemnification.

The members of the Salisbury Government are very earnest in trying to make it appear that a verdict against the Times will bring no discredit on the Government. Their anxiety on this score does not show much confidence that the Times will be able to make a plausible case.

It is reported that Mr. Balfour has released Lord Clanricarde any more soldiers for eviction purposes. If this be so, it is certainly not because of his becoming humane, but because his brutality has already jeopardized the ministry to such an extent that they are forced to apply a curb to it.

The Duke and Duchess of Saxe-Meiningen, with their son, Prince Frederic, Duke of Saxeony, visited the Vindalure estate to see how the Vindalure evictions are carried on. They were present to see Pat McGrath's house battered down, and on leaving made presents to McGrath's family and complimented his son on the brave resistance he offered to the evictors.

Thus all nations are becoming familiar with the benevolence of England's rule. Mr. O'Brien's reception in Wales was unexpectedly enthusiastic. In Llandudno and Festing the whole population turned out to pay him honor. A Welsh version of “God save Ireland” was sung by the populace, and his account of the slow murder of John Mandeville excited both deep sympathy and intense indignation. The condemnation of Mr. Balfour for making Mr. John Mandeville's sad death the subject of his contemptible and brutal witticisms is most general. Charles Bradlaugh, Lord Roseberry, Sir George Otto Trevelyan, and William O'Brien referred to Balfour's coarse language in most scathing terms, and their condemnation of it was received with the greatest satisfaction by the immense audiences they addressed. It is the universal opinion that Mr. Balfour should hang his head in shame whenever the name of Mr. Mandeville is mentioned. The English Church Bishops have covered themselves with disgrace by inviting such a man to address their Congress on “Practical Christianity.”

Constable Whittaker, of Inishcarr, has resigned from the police force, because his sole duties consist in protecting Emergency men and landgrabbers in their brutal conduct. In one case he was stationed on the farm from which Mrs. O'Sullivan was evicted at Ballyshra, and the Swellingthornes and other chateaux were set on fire. The agent demanded £200 compensation, claiming that this deed was done by the tenants, but through Constable Whittaker's investigation it was found to be the work of an Emergency man. This rendered him odious to the landlords and their agents, but he was proportionately esteemed by the tenants. At last he threw off his uniform, saying, “such work is only fit for the emissaries of Satan.”

Sixteen eviction summonses by the Marquis of Clanricarde were brought before the Court at Killmore on the 6th of October, but on the technical ground that the signature of the Clerk of the Peace had signed the summonses with a stamp which could be filed by any clerk, instead of in manuscript, the cases were dismissed. A victory was thus scored by tenants over perhaps the worst of the Irish Landlords. The tenants left the court cheering for William O'Brien and the Chief of Campaign. As the grounds were technical it may be supposed that the Marquis will renew the proceedings.

The anti-Oceanic campaign is being carried on with great vigor by Irish and Scotch Liberal members of Parliament throughout Scotland. It is regarded as almost certain that the two Unionist members for Ayrshire will be left at home at the next election and that Liberals will take their place.

Irish Nationalist interests have been so well cared for in Glasgow that in nearly every instance the Nationalist votes were sustained at the Court of Revision. Out of fifty-nine votes objected to, fifty-six were sustained. Among those sustained were the votes of two leases of Branch Halls of the National League.

The Prison Board refused to give Father Kennedy, now in Cork jail, permission to say mass. Balfour being chairman of the Board, of course the refusal is his work. Mr. Herbert Gladstone has made a fair offer to Secretary Balfour. As the latter states that the victim of police brutality at Mitchellstown was in such a position that the police could not see him to get him in range of their rifles, so that the fatal shot must have been an unintentional ricochet shot, Mr. Gladstone says: “I will bet £10 to a brass farthing that if Mr. Balfour stood where that unfortunate man was killed in Mitchellstown square, I would hit him with a rifle loaded with buckshot 999 times out of a thousand.”

Another member of Parliament has been arrested under the Coercion Act, Mr. J. D. Sheehan, M. P. for East Kerry. The police offered to release him on bail if he would promise to keep silent until his trial, but he refused to do so. The appeal of Mr. James O'Kelly against his sentence of four months' imprisonment has been dismissed, but the sentence was reduced to two months without hard labor. The Pall Mall Gazette gives voice to the earnest sympathy which is felt by the people of England for the independent and brave stand taken by the Irish tenants in their fight against landlord tyranny. The Gazette of the 26th ult. has the following encouraging words: “For our part we agree with Mr. Dillon, and we tell the Irish peasants quite frankly that to offer a steady uncompromising resistance to unjust evictions for impossible arrears is the duty of every good patriot. Let them keep a firm grip on their holdings.”

Weaving.

BY ALICE CARRY.

Underneath the golden sunlight sits a girl with eyes so bright...

their imprisonment is cruelly aggravated by the mockery of a trial before the Removables!

let; and if the contending parties prove themselves possessed of courage, of eloquence, and of skill—they rather like to look on and watch the issue of the combat.

UP, LADS, AND AT THEM.

United Ireland.

We have beaten Coercion. Again and again its fiercest charges have broken themselves in vain on the solid square of the Nation's matchless organization.

is yet time, should established his right to six months' imprisonment under the Coercion Act.

AN INCIDENT IN THE HISTORY OF THE CANADIAN NORTHWEST.

American Catholic Historical Researches.

An English Catholic writer has remarked that the honest student of history must admit that in the darkest times the oppressed, the widow, the orphan and the slave have ever found in the Church a friend, a protector, a defender and a patron.

THE NATIONAL INDEMNITY FUND.

IMPORTANT ADDRESS FROM THE MOST REV. DR. NULTY.

In an appeal just issued to the clergy and laity of the Diocese of Meath, the Most Rev. Dr. Nulty says—Fifteen years have now elapsed since I first made Mr. Parnell's acquaintance.

THE SUPPORT OF THE SCATTERED RACE.

After an eloquent tribute to the love of the Irish exile for their native land, his lordship says: The Irish race now form one vast, distinct, and clearly defined social organization whose power is felt, and whose influence is recognized and respected in nearly every country on the globe.

THE OBJECT OF THE FUND.

It is to supply him with the "shews of war"—to place in his hands the means necessary to establish convincingly, and to carry home to them clearly and unanswerably, their falsehoods, forgeries, and criminal guilt.

FORGETTING WRONGS.

Some grave their wrongs on marble; he, more just, stooped down serene, and wrote them on his mind.

TO THE CLERGY.

The Clergy of Western Ontario will be pleased to be glad to learn that Wilson Bros., General Grocers, of London, have now stocked a large quantity of the finest wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Sector and Prefect of the Diocese of Western Ontario.

PASTORS AND PEOPLE UNITED.

The state of my health obliged me to go abroad before the movement had been set on foot, and I returned only a few days ago. From what I have since gathered, it would appear that the Irish episcopate, with the archbishops at its head, has thrown itself earnestly and heartily into the movement.

THE CHANCE IN ENGLISH OPINION.

Having referred to the revelation of a great practical truth, providentially made to English statesmen, his lordship says—They saw that the evil spirit of international discord uniformly ruled in the councils of English statesmen, suggesting irritating proclamations, tyrannical Coercion Acts, the arbitrary arrest and imprisonment of honest men, and a sympathetic co-operation with landlord injustice and inhumanity.

A MORTAL CONFLICT.

The evil spirit of international enmity can now find no resting place in the English nation outside the Tory and Unionist majority in the House of Commons, and their organ the Times newspaper.

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generous even as men in general, he would have remembered that day in which he came, escorted by the leading men of the country, to seek me in my poor cottage to appease the troubles of the time, and to facilitate those measures that he looked upon as necessary to the security of his own life.

What a Time

People formerly had, trying to swallow the old-fashioned pill with its film of magnesia vainly disguising its bitterness; and what is contrast to Ayer's Pills, that have been well called "medicated sugar-plums"—the only fear being that patients may be tempted into taking too many at a dose.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

ONTARIO STAINED GLASS WORKS.

Stained Glass for Churches, Public and Private Buildings. Furnished in the best style and at prices low enough to bring it within the reach of all.

WORKS: 484 RICHMOND ST. R. LEWIS.

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WILLIAM HINTON, UNDERTAKER, ETC.

The only house in the city having a Children's Mourning Carriage. First-class Hearse, 222 King Street, London, Ontario.

CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON, Opposite Revere House, London, Has always in stock a large assortment of every style of Carriage and Sleighs.

DR. FOWLER'S 'EXT. OF WILD' STRAWBERRY CURES CHOLERA, Cholera Morbus, COLIC and CRAMPS, DIARRHOEA, DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS. IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

R. F. LACEY & CO'S

Manufacturers and Wholesale Dealers in Every Variety of BOOT AND SHOE UPPERS 398 CLARENCE STREET, LONDON, ONT.

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A Dinner and a Kiss.

"I have brought your dinner, father," The blacksmith's daughter said. As she took from her arm the kettle And lifted its shining lid.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XLIII. MATRIMONY.

DEAR PEOPLE: As the human race is to be continued by man and woman standing to each other in that heavenly appointed sacramental relation of marriage, it is interesting from an ethical and religious standpoint to inquire: Are all men and women bound by the laws of nature or by divine precept to enter that state? Looking at the matter from a purely material standpoint, it must be admitted that if the law of self-preservation is binding upon the individual, it must also be binding upon the race.

W. J. THOMPSON & SON,

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A Dinner and A Kiss.

"I have brought your dinner, father," The blacksmith's daughter said...

"There is not any pie or pudding, So I will give you this!" And upon the table-foam forehead...

The blacksmith took off his apron And dipped in happy mood, Wondering much at the savor...

While all about him were visions Full of prophetic bliss; But the never thought of the magic...

And she, with her kettle swaying, Merrily trod away, Stopping at sight of a squirrel...

And I thought how many a shadow Of life and fate we would miss, If ways our fugal dinner...

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XLIII. MATRIMONY.

DEAR PEOPLE: As the human race is to be continued by man and woman...

Nor is there any such obligation arising from divine enactment. The text from Genesis, "Increase and multiply..."

Every man and woman, then, so far as the natural or divine law is concerned, is free to choose between the state of Aiden and Eve...

Let young people themselves thoughtfully understand their rights and duties, and there will be fewer heartless and unhappy marriages.

who is overbearing, idle, improvident or intemperate. She may have to suffer from poverty, death, or sickness of the children...

St. Paul, however, clearly intimates that it is better for certain persons to marry. For many persons marriage is a remedy for temptations against purity.

It certainly is better for such persons to marry than to run the risk of falling into sin by yielding to illicit desires.

God calls us to the married state because He wishes them to reach their perfection by patiently enduring the trials of that state.

In the New Dispensation many married persons have been illustrious for their sanctity. The cares, anxieties and trials of that state have ministered to their sanctification.

Many holy women have been called by God to the married state, not to people earth, but to fill heaven.

New Treatment for Consumptives.

From the New York Tribune. A new method of treating pulmonary consumptives is described by the Medical Record from French sources.

The sulphur chamber fresh air is admitted from time to time, the patients being more mercifully dealt with than in the original experimenting room.

This method of treatment is said to have been suggested by the observation of a soldier in the last stages of consumption.

Skin diseases cannot be successfully treated by external applications. The proper way to cure such complaints is to purify the blood with Ayer's Sarsaparilla.

Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatly relieved by the use of Haygarth's Pectoral Balm.

The mode of operating of Burdock Blood Bitters is that it acts at once and the same time upon the Stomach, Liver, Bowels, Kidneys and the Blood.

From the accounts that reach the public of Mr. William Belmont's prison treatment it would seem that illustrious Dr. Barr was again upon the war-prowl.

CATHOLIC PRESS.

London Universe. Thanks to the playful genius of W. S. Gilbert, a name to describe the gruesome mixture of buffoonery and cruelty in the character of Mr. Arthur Balfour has at last been discovered.

Dr. Barr is the only explanation we can find of the outrageous treatment to which Mr. W. Belmont, M. P., is subjected. He is put upon an almost perpetual course of plank-bed and bread and water for refusing to associate with thieves, and his health is rapidly breaking down.

The London Times of recent date contained a letter from a correspondent in which there is a description of a place in that country called Tomantoul.

A God Corn Shelter for 25 cents. A marvel of cheapness, of efficacy, and of promptitude, is contained in a bottle of that famous remedy, Putnam's Patent Corn Extractor.

Among the Indians. "While my husband was trading in furs he came across an Indian who was taken to his lodge to die. He had inward pains and pains in all his limbs.

A Quarter of a Century. For more than twenty-five years has Haygarth's Yellow Oil been sold by druggists, and it has never yet failed to give satisfaction as a household remedy for pain, lameness and soreness of the limbs.

A Rare Combination. There is no other remedy or combination of medicines that meets so many requirements, as does Burdock Blood Bitters in its wide range of power over such chronic diseases as Dyspepsia, Liver and Kidney complaint, Scrofula, and all humors of the blood.

"Women clamor for their rights." They clearly that, if entitled to vote, they would purify the political atmosphere.

Carpet and House Furnishings.—R. S. Murray & Co. has always on hand the largest and most complete assortment of carpets in the West.

View of the recent estimate of some European statisticians, that the Catholic population of Europe has increased during the present century from 83,000,000 to 160,000,000.

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After the very "comical" suicide of Dr. Riddle, Mr. Balfour was not prevented by his humorous appreciation of the joke from suspending the testable civil servant who, before God and man, was responsible for the double tragedy.

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Want of Sleep

Is sending thousands annually to the insane asylum; and the doctors say this trouble is alarmingly on the increase. The usual remedies, which they may give temporary relief, are likely to do more harm than good.

Rev. T. G. A. Coté, agent of the Mass. Home Missionary Society, writes that his stomach was out of order, his sleep very often disturbed, and some impurity of the blood manifest.

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25¢; six bottles, \$1.50.

CATARRH. ELY'S CREAM BALM. Cures COLD, BRUISES, SORE THROAT, HEADACHE, RHEUMATISM, BURNS, SCALDS, AND ALL AFFECTIONS OF THE SKIN.

ALLEN'S LUNG BALSAM. Cures BRONCHITIS, ASTHMA, CONSUMPTION, COUGHS, COLDS, AND ALL AFFECTIONS OF THE THROAT, LUNGS AND PULMONARY ORGANS.

Campbell's Cathartic Compound. Cures Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels.

BREADMAKER'S YEAST. BREAD made of this Yeast is the best. It is the only yeast that is pure and sweet.

McShane Bell Foundry. Finest Grade of Bells, Cast Iron and Steel for Churches, Factories, Mills, etc.

BUCKETT BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Factories, etc.

ACADEMY OF THE SACRED HEART. Conducted by the Ladies of the Sacred Heart, London, Ont. Localities available for healthful offering pupils advantages for pupils even of delicate constitutions.

CONVENT OF OUR LADY OF LAKE. Offers every advantage to young ladies who wish to receive a solid, useful and refined education.

ST. MARY'S ACADEMY, WINDSOR, ONT. This institution is pleasantly situated in the town of Windsor, Ontario, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the English language.

ASSUMPTION COLLEGE, SANDWICH, ONT. The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$100 per annum.

MACDONALD & DIGAN, BARRISTERS, ETC., 418 TAITT ST., LONDON, ONT. R. H. DIGAN, A. J. B. MACDONALD.

JOHN O'MEARA, BARRISTER, SOLICITOR, 203 & 205, P. O. Box 45, Toronto. Collections promptly attended to.

FRANCIS BOWKEL, M.D., PHYSICIAN, Wellington Street, London, Ont. G. GEORGE C. DAVIS, DENTIST, Office, Dundas Street, four doors east of Richmond Street.

CATHOLIC MUTUAL BENEFIT ASSOCIATION. The regular meetings of the Association will be held on the first and third Thursdays of every month.

DR. WOODRUFF. EYE, EAR, NOSE AND THROAT. Defective vision, impaired hearing, nasal catarrh, troublesome throats, and the adjustment of glasses.

BUILDERS' HARDWARE. Glass, Paints, Oils, etc., at bottom prices. Nos. 11 and 12 Adelaide Street East.

JAS. REID & CO. 118 Dundas Street, London.

MAGIC LANTERNS. STEREOPICTIONS, 40¢ per pair. Views of the Holy Land, Jerusalem, etc.

THE DOMINION Savings & Investment Society, LONDON, ONT. To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate.

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MENEELY & COMPANY. WEST TROY, N. Y., BELLS. Favorably known to the public since 1859.

McShane Bell Foundry. Finest Grade of Bells, Cast Iron and Steel for Churches, Factories, Mills, etc.

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C. M. B. A.

We expect to have Branches organized at the following places shortly: Alliston, Teeswater, Renfrew, Perth and Picton.

On Oct. 22nd E. J. O'Brien, Esq., C. M. B. A. Deputy, organized Branch No. 88, at Brampton. It starts with thirteen members.

The members of Branch 47 met in their hall on Thursday, the 25th inst., for the purpose of presenting Brother James Devlin, M. D., with an address and cane.

Dear Sir and Brother—Having learned, with deep regret, that you are about to depart from our midst to a more extensive field of labor—in the thriving city of Stratford—we, the members of Branch 47, of the C. M. B. A., of Arthur, embrace this opportunity to tender you our regards and wish you a sincere farewell.

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REV. J. P. DOHERTY, Pastor. REV. R. T. BURKE, Asst. JOSEPH HALLEY, Priest. JOHN CALAHAN, Vice Pres. and others.

In replying, Brother Devlin seemed much affected. He said he was never taken by surprise. He thought that a fly could not cross the streets of Arthur without being noticed, yet he saw that there are some who can keep a secret. He thanked the members of the C. M. B. A. for their kindness.

Dr. Devlin is going to practice his profession in Stratford. He feels the necessity of taking a city practice in his advancing years, in preference to a country practice. Dr. and Mrs. Devlin received many other valuable gifts, especially from the Reform Club of the village, of which the Dr. was an active member.

TELEPHONE EXTENSIONS—With the exception of a new line between Toronto, Hamilton and London, to be worked on the long distance system, the Bell Telephone Company has nearly completed an unusually heavy season's work in the way of extensions to the system, and the officers report having used this year, in the Ontario Department alone, over 13,000 poles, and 1,500 miles of wire, most of which is copper.

On Saturday, His Lordship, the Bishop of Kingston, visited in Prescott by the afternoon express, and was met at the depot by the esteemed pastor, Rev. J. Masterson and his assistant, Rev. Father Connolly.

Croydon, Grafton, Kingston Mills, and R. Hill, in Ontario.

DIOCESE OF KINGSTON.

The Dedication of Prescott's New Church.

IMPOSING CEREMONIES—THE BISHOP'S SERMON AND THE INAUGURATION OF FATHER M'GRATH.

On Saturday, His Lordship, the Bishop of Kingston, visited in Prescott by the afternoon express, and was met at the depot by the esteemed pastor, Rev. J. Masterson and his assistant, Rev. Father Connolly.

THE BISHOP PREACHED THE SERMON, explaining the significance of the rite of blessing and dedication which had gone through, whereby the new building was prepared for its holy purpose of prayer and the administration of the holy sacraments of grace.

After the sermon, the Bishop, in a most eloquent and fervent manner, delivered a very eloquent sermon, happily selected for the occasion. He expounded the rite of the Holy Sacrifice in its true and noble character, and in a philosophical and explicit manner showed why it was necessary that those pious practices should be required.

INAUGURATION OF FATHER M'GRATH. On Monday morning about 9 o'clock, the Bishop accompanied by his secretary, Father Masterson and Father McGrath, proceeded to Throoptown Church, where the congregations of Spencerville and Throoptown had gathered to meet His Lordship. The Bishop explained the purpose of his visit, which was, in fulfillment of one of the most important duties of the episcopal office, namely, the constitution of a new parish.

A PRETTY REPLY. Father McGrath then came forward and kneeling before the Bishop made his profession of faith, and took the oath of office, after which he thanked the Bishop for the kind expression of approval of his work in Kingston, and for his own part promised to do his best for the people entrusted to his care.

trusted to his care, and as far as in him lay, realize the hopes which the Bishop's good words had raised in the minds of the people of Spencerville and Throoptown. This parish is the eleventh which the Bishop has formed, which corresponds exactly with the number of parishes which Kingston lost by the formation of the diocese of Peterborough.

Dedication of the New St. Mark's Church.

On May 22nd, 1887, a large crowd of people assembled on the grounds surrounding St. Mark's Church for the purpose of assisting at the laying of the corner stone. Little did they then think that they would be invited in such a short time to again assemble for a more impressive ceremony.

On Sunday last His Lordship Bishop Cleary performed the dedication ceremonies, in which he was assisted by Rev. Fathers Fitzsimons, of Camden, N. Y.; Kelly, of Kingston; and Masterson and Connolly, of Prescott.

After the rite of the altar, and delivered a very eloquent sermon, happily selected for the occasion. He expounded the rite of the Holy Sacrifice in its true and noble character, and in a philosophical and explicit manner showed why it was necessary that those pious practices should be required.

WEDDING BELLS. McDONALD-KEYS.—On Tuesday morning another happy occasion took place in the R. C. Church, the contracting parties being our genial young merchant Mr. Daniel McDonald and Miss Agnes Keys, of the amiable daughter of John Keys, Esq., of Monaghan.

is the vestibule leading into the body of the church. The clerical story is of solid masonry supported by 10 large polished granite pillars which are memorial gifts of individual members of the congregation.

On the evening of the Benediction of the Blessed Sacrament was celebrated, Rev. Father Connolly officiating. The music and singing was excellent. Mrs. P. McAuley sang an "Ave Maria" by Dana.

OBITUARY.

Mrs. James Byrne, Metcalf. Died, on the 16th inst., at the residence of her daughter, Mrs. J. Gilbert, B. Thorne, Sarah, relict of the late James Byrne, Metcalf, at the ripe age of seventy-five years.

Mr. Richard Farmer, McMillivray. The death is announced this week of Mr. Richard Farmer, of McMillivray, at the age of 80 years. Deceased was born in the County of Cork, Ireland, in the year 1808.

Mrs. Bridget Ryder. Died at her late residence, Ottawa, on Wednesday, 24th inst., after a brief illness, Mrs. Bridget Ryder, in the forty sixth year of her age.

Mr. Richard O'Malley, St. Thomas. A very shocking and lamentable accident occurred in St. Thomas, on last Saturday evening, whereby Richard O'Malley, being crushed under the wheels of a horse-drawn carriage, was killed instantly, being the only person for which he was acting as brakeman.

Mr. John McVeigh, Yarmouth. We regret to learn of the death of Mr. John McVeigh, of South Yarmouth, which occurred on Tuesday last, in the 71st year of his age.

friends who had gathered to give them a send-off. Congratulations were many and hearty, and all those already tendered were added ours, with the fervent hope that their journey through life will be blessed with one continual round of joy, happiness and prosperity.—Annapolis Chronicle, Oct. 19.

THE ORPHAN'S BAZAAR.

We hope all our readers will not forget to contribute their mite towards the success of the Bazaar to be held in London next month in aid of the St. Joseph's Orphan Asylum in this city. This is a great work the good sisters have in hand, and they deserve every encouragement.

ALL SAINTS' DAY.

Wake, all my hopes, lift up your eyes, And crown your heads with milk; See how they shine beyond the skies; Who once dwell on our earth.

Hall, glorious angels, heirs of light, The high horns sons of Fire, Whose hearts burn chaste, whose flames shine bright; All joy, yet all desire.

Hall, beautiful virgins, whose chaste vows Renounced all fond desires; Who wisely chose your Lord for spouse, And burned with his pure fires.

THE PARNELL COMMISSION. The whole of last week was taken up before the Times Forenoon Commission by Sir Richard Webster, Attorney-General, who, after all the reports to the contrary, is conducting the inquiry into the death of Mr. Parnell.

TEACHER WANTED. FOR SCHOOL SEE. No. 4. DOWNEY. His Excellency the Governor in Council has appointed a second or third class teacher holding a certificate in the Ontario Department to commence January 2nd, 1889.

TEACHER WANTED. ROMAN CATHOLIC TEACHER, FOR THE I. C. SCHOOL, ONT., for the year 1888-89. One holder of Ontario Certificate, Class A, Certificate, a very liberal salary will be given.

DEAFNESS CURED.—A very interesting 132 page illustrated Book on Deafness. Notices in the head. How the hearing is cured at your home. Post free to Address Dr. Nicholson, 30 St. John Street, Montreal.

CATARH.

A NEW HOME TREATMENT FOR THE CURE OF CATARH, CATARRH OF THE EYE. The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lacrimal and conjunctival sacs.

ROYAL BAKING POWDER Absolutely Pure. Our New Home-Furnishing Goods in Table Linens, Sheetings, Towelling, Pillow Cases, Lace Curtains, Napkins, Table Covers, etc., just received and selling cheap at J. J. GIBBONS.

PETHICK & McDONALD 395 Richmond St. First Door North of the City Hall. CHURCH FEWS and SCHOOL FURNITURE. The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture.

TEACHER WANTED. FOR THE R. C. SEPARATE SCHOOL, Toronto, Ontario, for the year 1888-89. One holder of Ontario Certificate, Class A, Certificate, a very liberal salary will be given.

TEACHER WANTED. FOR THE R. C. SEPARATE SCHOOL, Toronto, Ontario, for the year 1888-89. One holder of Ontario Certificate, Class A, Certificate, a very liberal salary will be given.

TEACHER WANTED. FOR THE SEPARATE SCHOOL, TOWN of Pembroke, a Male Headmaster, holding a Second-Class Certificate, and three male or female teachers, holding Third-Class Certificates. Applications received up to Nov. 15th, 1888.—JOHN O'REILLY, Sec.

VOLUME 1

"A FACT"

If you want Good Clothing or Furnishings, our Stock is the Best and in the trade.

N. WILSON

112 Dundas, -

AN EVERY-DAY

Maurice Francis Egan in Almanac for 1889. The old man had worn vetus in his reddened hair. As he sat in the sun, with back against the wall, on white his forehead was in the sunburned and weathered the rest of his face.

His eyes were clear an occasional sparkle in the quenched soon enough, showed a sudden interest going on around him. Hand organ struck up "The He showed a row of white teeth as he smiled in the row of Brooklyn brown at the sunburned and weathered the rest of his face.

The spark went out daughter-in-law, a thin, energetic Connecticut who the steps and called his into the house, moved into a row of Brooklyn brown at the sunburned and weathered the rest of his face.

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"What was the old man this alien land? His eye A flash of light shone on church which spoke of old it touched his eyelids and a startled way and grasped "This is peace," I said.

"Why, you ought to be happy, too." "There was a soft cadence and a sad one. "Alone? Haven't you your two grand children a servant in a strident Howard been allowed to water and why had not a fountain? These were questions which spoke of old it touched his eyelids and a startled way and grasped "This is peace," I said.

"There was a bitterness statement which opened my the quilt figure of the clouds, bent down to get out of a pocket a white peeped, was out of place a brown stone wall, with its ornaments, as rich brogue beside the high-pitched notes, nervous, and excessively "ter in law. And somehow Mrs. Platt's "In Primrose great sympathy for that seemed to belong to that by—

"Everybody wears the love of our sweet Lady Spring! And though the robin is a God! "Gee, the chapels of Good priest, there but a lesson. "In Primrose time," "Well, either 'twill," "In the fading twilight, I matic old man, who could own accord, the simple and of his springtime arose be cold," cried the shrill voice you to keep away from you the old man was indeed by his trim, slender, a business manner and he approved way of the time "Better, father?" "Well, rather, John."

And with a slight bow into the house. He came time and helped the old man I was comfortable enough. The dinner bell had not so I took the old man to the changing sunset, maddered why the twilight to sadder than usual.

Madam, the daughter-in-law upon the step, with How two thin, over-grown Madam had evidently once. But nervousness, over household matters and making as good an app

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