

DIocese OF ROCHESTER.

PASTORAL LETTER OF BISHOP McQUAID BEFORE VISITING ROME.

BEING BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF ROCHESTER, TO THE CLERGY AND LAITY OF THE DIocese, HEALTH AND BLESSINGS IN THE LORD.

Very Reverend and Reverend Brethren of the Clergy, and Beloved Children of the Laity: In June of this year we began an exact and canonical visitation of the diocese. With few exceptions, these visitations have been made to all the parishes. Immediately on our return from Europe it will be our duty to visit these five. Henceforth, it has been our custom to visit parishes whenever requested by pastors. On these occasions the sacrament of Confirmation has been administered, the Word of God preached, and in a general way, the condition of the church, its vestments, altars, sacred vessels and other objects used in divine worship, have been noted; but the canonical prescriptions of the Church have not been complied with.

During what might be called the missionary age of the Church in this country, it was hardly right to require in small and poor country parishes all that the Church prescribed for the solemn administration of the sacraments and the celebration of the Holy Sacrifice of the Mass in long established and well-endowed churches. That the zeal and untiring labors of pastors, strengthened and sustained by the generosity and noble sacrifices of their faithful people, have accomplished so much in a few years that have elapsed since the first Catholics came to Western New York, is a matter of surprise to many; but to the Christian who know how God's grace works, and what it can do, it is cause for praise and thanksgiving. At the beginning of this visitation it was that there would be room for much fault-finding, and that, necessarily, the people would be called on to redouble their sacrifices, to supply their churches with whatever might be deemed essential for the worthy and becoming celebration of the solemn offices of religion. There was no such thing as a parish for which there was not something to be done, and, indeed, with the exception of baptismal fonts, nothing important was wanting. Nearly all the sacred vessels were of the proper metal and in good order; the tabernacles were richly adorned within, and the altars were well supplied with vestments, linens and all things needed. The altar, the confessional and the font, shone brightly in a Catholic Church, held places of honor, and by their coolness and beauty of design and adornment, proclaimed the faith and piety of the people. The churches in which the font was missing will not be slow to provide it, so that the sacrament of Baptism may in future be administered with due solemnity. To your Bishop, these visitations of the parishes are a source of great joy and satisfaction. There is reason to believe that they are also consoling and sustaining to the clergy, and edifying and instructive to the laity. They are such as the Church calls for, and, carried on in her spirit, cannot fail to bring blessings on the diocese.

THE MEMORY OF THE DEAD. No part of the ceremony made a deeper impression than the recitation and chanting of the psalms and prayers for the dead. The tender consideration of the Church for her suffering children in purgatory moved all hearts, as was evinced in the fervor and devotion of the people. All were dutifully remembered; the bishops who had ruled the diocese, the pastors who had administered to the parish, preaching the Word of God and dispensing sacred things; the members of the congregation who had gone to their eternal rest; all the souls in purgatory. Let the lesson taught by the solicitude of our Holy Mother the Church be impressed on every heart, and bear fruit in more fervent prayer and oblations in behalf of our deceased friends and kindred, and of the souls in purgatory.

FUNERAL EXERCISES. Next to the duty of remembering the dead in our prayers, comes that of honoring their memory in a worthy manner, and in accordance with the customs and usages of the Church. The tendency of the nineteenth century is to return to a polished and cultured paganism, such as Rome and Greece knew before the birth of Christ. In the first days of the Christian Church the faithful were taught to look upon the remains of their friends as the bones of the living, and to bury them in the bosom of the Holy Ghost, and whose souls had departed in the hopes of a glorious immortality. With watchings sanctified by prayer, affectionate friends and relatives awaited the hour of burial, and then reverently placed in the consecrated earth the mortal remains of their dead. It shocked the faith and piety of true Christians, and in consequence, gave rise to grave doubts as to the propriety of giving sympathy for the living in their bereavement, and earnest supplications for the soul gone to judgment and eternity. Pastors will be careful to remind their parishioners of the sacredness of the house of death, the spirit of prayer which should reign in it, the scandals to religion from sinful abuses, and the injury to the prayers and sacred offices, which of right belong to the dead. It is the duty of pastors to make sure that good customs are introduced, and that scandalous ones are abolished, in all that appertains to funeral services. Of late years the expenses attending the burial of the dead frighten the living who have to pay the bill. No one wants to seem niggardly in the last marks of respect to be shown to a dead relative or friend. Anything that anyone else does, all feel bound to do. In times of pecuniary embarrassment, men economize in other expenditures; they are not free to be sparing in the cost of funerals. They may not have the money to pay; they may not be able to afford to pay; but they may not be enough left to feed and clothe the children; the pomp of the one day's parade to the grave must not be shorn of its grandeur. It is difficult to legislate successfully against practices not positively sinful; yet it is right to check, in time, practices that are sure to grow into abuses. In imitation of their Catholic neighbors, Catholics have been buying flowers, and fill the chamber of death with them. Whatever of sentiment may have been in the use of flowers on and around a corpse when, at first, loving hands placed a few near it, was killed by usage demanding that such tributes should be repaid on the first available occasion. Thus, in time, floral tributes for the houses of mourning became a question of give and expect; a compliment to a friend with a marketable value attached. No wonder some families deprecate the invasion of their homes with such tributes, and cry out, "Omit the flowers!" It is not in our power to control social and family usages of this character, but we can prevent God's Church from serving as a help to vain and extravagant displays at funeral services. We now direct that, after the reading of this pastoral, no flowers shall be allowed in any church in the diocese, at the time of a burial service and in connection with it, except at the burial of an infant dead in its baptismal innocence. This one we know is an angel of God, and for it we do not pay; but we should remember that our sinners need prayers and God's mercy, and that all shams and pretences

should be kept from the terrible reality of death, and an immortal soul gone to judgment. We also direct that coffins or caskets shall be covered with a black pall, from the time they are taken into the church until they are taken out. It is a matter of regret that people will waste money in caskets ridiculously costly, and in flowers; but they cannot be allowed to make use of God's temple for the display of their ostentatious extravagance. Big funerals, with a long string of carriages, entailed by a heavy hand, have charms for some, which to others are incomprehensible. We can understand visits of sympathy and condolence to the afflicted family, and crowds of sincere friends kneeling before the altar of God to pray for the dead; we despair of being able to compass the mysterious glories of a "big funeral." One of the duties marked out for a bishop, at the time of a canonical visitation, is to address the people; in reproof if there should be occasion, and always some words of fatherly advice. It was a great consolation that only in two or three parishes was there the least reason for reproof; while almost everywhere there was cause for congratulating the faithful on their docility, their great respectability, and their readiness to co-operate with their pastors in all good works, for the honor of God and the advancement of our holy religion. Four subjects were selected as appropriate to the times and the needs of the people. These were in the first place, the spiritual care and education of children; secondly, the advantages of good reading, and the evil of idleness; thirdly, the dangers to be avoided in secret or out-bound societies; fourthly, loyalty to Church and priest. On each of these subjects we dwelt, at greater or less length, on the peculiar circumstances of each parish seemed to require. That our instructions may not be forgotten, nor slip from the mind too quickly, we deem it proper to embody in this pastoral the substance of the remarks on these few points made on our tour of visitation.

CHRISTIAN EDUCATION. As of right, we gave most attention to the subject of the spiritual care and education of children. All whose eyes are open, whose experience of this country embraces the last thirty or forty years, see clearly that, unless children are trained, nurtured, schooled under Catholic influences and teachings, they will be lost to God's Church. The only argument brought by half-Catholics against the establishment of Catholic schools for Catholic children is the one of expense. It will cost money to build school-houses; so it does to build churches. It costs money to support schools; so it does to support churches. The school is as necessary to the child as the church is to his parents. The late Archbishop Hughes declared that the time had come for the school-house to precede the church. Better than all other expressions with regard to this obligation of providing Catholic education for Catholic children, are the teachings of the Holy See as made known in a letter addressed to the bishops of the United States. No Catholic is in harmony with the Church who maintains opinions contrary to these teachings. It is absurd to say that one bishop more than another, insists on the establishment of Catholic schools. It is not left with bishops to choose in this matter. They receive commands from an authority higher than their own, and know that their duty, based on their faith and conscience, obliges them to urge the maintaining of Catholic schools, whenever it is possible. The false idea that one diocese has a law on the subject different from another, needs correction. The bishop who fails to teach and enforce with pastoral zeal and vigilance the Church's law of Catholic schools for Catholic children, sins; the pastor of a flock who neglects, being able to provide such a school for the young, sins; the members of a parish who refuse to co-operate according to their means in the establishment of a Catholic school for their children, sin. Many school-houses have been built; more are projected. The bishop will not have done his whole duty, priests and people will not have done theirs, until every important mission in the diocese is supplied with this essential element of the preservation of faith and religion in the mind and hearts of the young. In the meantime, it is the duty of all to speak sound doctrine on this subject, precisely as the Holy See announces it. It is a betrayal of God's sacred cause to neglect this duty. He who denies the Church's teachings in one point, whether that denial is in spirit or in fact, prepares to deny it in other points that clash with his notions of what the truth should be. Where schools are established, such as we now have in many parishes, under the excellent and devoted teachers who labor so successfully in them, parents, who expose the Catholic faith and morals of their children to other schools, are guilty of a mortal sin. Their obstinacy shows the way of ruin to others, along which only too many are glad to go. No one, however, is so ready to betray the cause of Catholic education as the needy politicians seeking office. They remind us of Judas and the thirty pieces of silver. When parents have Catholic schools to which they can send their children, parents who do not send them, are guilty of a mortal sin. The cheerful manner of the father, the winning piety of the mother, will make these exercises of devotion acceptable and pleasing to their children. It is because religion is with us, the perturbation labor and task of a short hour on Sunday, that they know little of the teachings of their religion, and less of its practices. Soon they fall away altogether from their faith and observances. In the districts in which it is not possible to have a Catholic school, Catholic parents, who have to make use of the common public schools, are obliged in conscience to make sure, by watchful examination and enquiry, that nothing is permitted in those schools contrary to Catholic faith and morals. To some extent they are protected in this right by the law of the State of New York, which forbids religious exercises of any kind during school hours. As any exercises that might be carried on by an over-zealous school teacher would necessarily be non-Catholic in character, Catholic parents are bound to guard their children from the efforts of these would-be proselytizers. Should the teachers and trustees be desirous of maintaining the same, they must be had to the Superintendent of Public Instruction of the State of New York, whose duty it is to rebuke these bigots and breakers of the law. After affording their children all possible protection against erroneous teaching, parents are also bound in conscience to have them instructed at home in the Catholic faith. Sunday-school will not suffice. A short lesson in the Catechism every day may compensate for the loss of full religious instruction in the Catholic school. If Catholic parents realized the nature of this obligation of daily religious teaching,

they would be more anxious for the establishment of Catholic schools. Yet the obligation here stated binds in conscience, and confessors who pass lightly over these solemn obligations of duty on the part of their penitents fall in their office.

THE CHURCH IN RELATION TO CHILDREN. Something remains to be said on the duty of the Church toward the young. First of all, parents are to remember that children over seven years of age are bound to hear Mass on Sundays and holidays. Parents are urged to have their children with them at Mass, and under their eye and care. The good example of a father at his prayers never fails of its influence on his children. When, owing to the circumstances of the parish, children are separated from their parents in the church, under the arrangements of the pastor, due vigilance will be used to make sure of faithful attendance. There are parents who neither give religious instruction at home, nor send their children to catechetical instruction in the church or elsewhere. These parents should be deprived of the sacraments until they amend. A statute of the Diocese of Rochester prescribes that children old enough to commit sin, and not yet admitted to Holy Communion, should be brought to the tribunal of penance, four times in the year at least, and that about the Ember-days. It is of great consequence that uniformity should prevail in the diocese, and that it should come to be understood by pastors, parents and children, that these Ember-days are devoted to the hearing of the confessions of children. At least for two months in each year, special instructions for first communion should be given by the pastor. To these instructions all children over twelve years should be sent. It will be incumbent on the pastor to give these instructions at times most suitable for the convenience and circumstances of the people. These instructions are to be apart from and independent of, all catechetical lessons by teachers and parents on Sundays or at other times.

THE PRESS. A great help in the education of children is to be found in providing them with good reading. Not alone for children is this a help, but for adults as well. The power of the press is great, and for evil is felt in every house in the land. So many read the newspaper that the few who do not, come under the influence nevertheless of those who do. From one cause and another, our American youth hunger after the printed page. They will read good literature, not perhaps the highest in tone and character, if they can obtain it. They are not so ready to read the magazine, the book, or the paper, which is written in the language of God's grace, that they will devour with greater avidity the pernicious publications of panders or depraved and corrupt taste. We warn parents against the danger of permitting in their houses unwholesome reading of any kind, calculated to corrupt faith and morals. They must, therefore, watch the newspapers, the novel, the magazine, the book, and the paper, in the hands of their children, and guard them from the poison in the newspaper lurks in the untested advertisement; then it permeates stories of doubtful character; then it is found in sneers and slurs against religion and its ministers; and, last of all, in the labored article, or editorial. The worst is the one that professes to be Irish and Catholic, while omitting an opportunity to state the real merits of the cause, and pointing towards the press and the Church. These papers are agents of the secret societies. They strive to destroy the confidence of the people in their pastors, as the best means of removing the greatest obstacle to the spread of their forbidden organizations. In time, the character of these papers is seen by all who have any religion left, but have not the means of excluding their Catholic tone of thought and feeling is chilled to death, and all love for their religion gone. We never encounter trouble in a parish without discovering that readers of these papers are the prime movers. Pastors will be watchful that papers of this description do not circulate in their missions. It is not, however, the fulfillment of duty to exclude corrupt and dangerous literature from the house; an ample supply of good reading should be provided. In every family there should be at least one newspaper, sound in its principles, in harmony with Catholic teachings, in sympathy with the Church's work, an assistant to the pastor in propagating a knowledge of living truths. A good Catholic newspaper, published during the week, the pastor's Sunday paper of preaching the Gospel, and is able to treat of subjects good for the parishioners to be familiar with, but which cannot be touched on in the sermon of the pastor. Many of these subjects, too, no matter how important and useful, would be out of place in a sermon. Families whose means will not permit the purchase of a newspaper, may occasionally reward them for good conduct and industrious habits by presents of useful and interesting books; if our American youth betray unworthy sentiments toward the nationality of their parents, it is because a correct knowledge of the history of the countries they came from has never been imparted. Mere ranting and bragging will not do away with ignorance.

SECRET SOCIETIES. Secret and out-bound societies are regarded with horror by the Church. The Popes have at various times condemned these societies, and excommunicated all belonging to them, or in any way aiding or abetting them. No one can be a member of these forbidden societies and of the Catholic Church at the same time. Many members of secret societies understand this fact so well, that now they are unwilling to admit a Catholic to membership. He can scarcely be true to them, so they say, since he betrays his Church, and is unfaithful to his religious obligations. In calling the attention of pastors and people to the dangerous influence of secret societies, we are moved thereto by anxiety to preserve our diocese from such calamity as it would be liable to if these societies got a foothold in it. For this mercy we thank God, who has inspired pastors with vigilance and zeal, and their people with docility and trust. The young may not be as obedient as the fathers, nor as quick to see danger ahead. It is right, therefore, that pastors should often repeat the warning of the Church, and, by pointing out to the unwary the evils flowing from association with condemned societies, excite in the minds of their hearers a dread of any affiliation with them. Some of these societies are condemned by the Sovereign Pontiff by name. There can be no question of the nature of the sin committed by a Catholic who joins any of these societies, and of the consequence to him in his relation to the Church. Other societies are equally to be avoided, because in their aims and methods, they are identical with the first class. It is not necessary that each time one of these societies puts on a mask, and assumes a name that the Holy See should tear off the mask and brand the exposed body. Sunday-school will not suffice. A short lesson in the Catechism every day may compensate for the loss of full religious instruction in the Catholic school. If Catholic parents realized the nature of this obligation of daily religious teaching,

- 1. Avoid all societies condemned by the Church by name.
- 2. Avoid all societies, whose principles are similar to those of the first class, as in any way identical to religion, or legitimate government.
- 3. Avoid all societies, whose purpose is the doing of wrong or injustice to individuals or classes in the community.
- 4. Avoid all societies bound by oaths of secrecy against the rights of lawful authority, spiritual or temporal.
- 5. Avoid all societies whose rites and rituals are made up of forms, ceremonies and words partaking of a religious character, or communion of worship not according to the teachings and practices of the Catholic Church. Some of the societies and lodges, with their most worshipful masters and high priests, are substitutes for church and priest.

Leaving out of account the commands of the Church and all religious considerations, a man has no right to give up one of the chief signs of weakness and decay in our young Republic. The robust vigor and plain common sense, so prevalent among the American people a few years ago, are clearly passing away. The disposition to associate in clubs, societies and unions, is very strong and wide-spread. These associations are not without advantages. How to maintain them without abuses creeping in, and that they may be a benefit to their members, is one of the social problems of the day. Attached to many of our churches are societies, whose members are associated for religious, benevolent and intellectual advancement. To guard these societies from dangers incidental to most bodies of organized associations, the Church, in lending her assistance and encouragement, also prescribes certain rules. She cannot lend protection and support to societies which are unwilling to submit to any supervision on the part of her ministers. We, therefore, direct that every society wishing to be recognized by the Church authorities, must be connected with some one church in particular, whose pastor shall be its spiritual adviser or director, with the right to be present at any of its meetings, to whom the respect due to his character and office shall always be shown, and whose decision, on all questions affecting Catholic faith and morals, shall admit of no discussion, but only of appeal to the bishop. It is much to be regretted that societies composed for the most part of young men, and it necessary to appeal to the community at large for assistance and pecuniary support, by means of picnics, excursions, festivals, etc. These societies should place their membership fees and dues at a price adequate to meet all legitimate expenses, and should be entirely self-sustaining, without becoming objects of public charity, often to the detriment of their own church and of the charitable institutions of the place.

PASTORS AND PEOPLE. Loyalty to Church and priest is a topic of great interest and importance in these days. When faith burns brightly in the heart, this loyalty is never wanting. Disloyalty indicates a dying out of faith, and often precedes its total loss. This disloyalty is seen in the readiness with which secret societies, past and present, are ready to take up and repeat any silly tale against their pastor, put an evil interpretation on his acts, misconstrue his motives, and seen happy in repeating to friend and foe, injurious insinuations, as well as direct slander and calumny. In all this there is proof of want of love, and even of ordinary respect, for their pastor. While he is engaged in the discharge of his parishioners, and honors their notions of right and wrong he is acceptable and pleasing to them; when, as in duty bound, he opposes their mistaken and erroneous ways of thinking, in matters of Catholic faith and morals, this spirit of disloyalty appears. They forget that the priest is the anointed minister of sacred things, that he stands at the sacrifice of Calvary; that he is an appointed preacher of eternal truths; that, in the tribunal of Penance, he pronounces the absolution over the repentant sinner; that, at the hour of death, he stands by the bed of the dying sinner, to help him to pass from earth to heaven, with all the means of mercy and grace belonging to the holy ministry. All this is lost sight of in the moment of passion, because the truth is little known, and not cherished. Like faith itself, loyalty is a tender plant, easily dashed and destroyed. No one can calculate the amount of harm to religion that is brought about by these disloyal Catholics. A few men in a parish or congregation sufficient to stir up trouble and impede every good work. They are able to poison some minds, and plant suspicion in others. They furnish arguments acceptable to the passions and prejudices of the people. If the pastor shuts his ears to parish gossip, he is ignorant of the object in his way, but yet realizes that his way is blocked by some unforeseen force. The mischief wrought by these disturbers of the unity and harmony of a congregation is beyond calculation. The measure is not to be found in the sin of the disaffected parishioner, but in all its active influence on others, working and moving in a parish for years. The young of the parish hear the talk, imbibe its dangerous spirit, and learn to speak as if they were Catholics. Worse than all, parents addicted to this sinful habit inducting their children with sentiments of disobedience and disloyalty to priest and Church. These unwise parents know not that the principle underlying God's command, "Honor thy father and thy mother," includes the duty of respect and obedience to all legitimate superiors, and especially to all who hold the sacred relationship of father to their spiritual children. These breeders of mischief—the sore heads and malcontents of a parish—usually seize on some trifling defect, or supposed neglect on the part of their pastor, as the basis of their machinations. The grain of truth, the larger grains of supposed truth answer every purpose when dealing with the disaffected, the ignorant and the young. Before the scandals thus engendered die out, faith has passed away from many, and others have ceased to comply with religious duties.

In nearly all the parishes of the diocese the best spirit of unity, hearty sympathy, and generous co-operation exists between the pastor and his parishioners; yet occasional displays of the opposite feeling need to be repressed and checked. Good people who listen to these evokers become, in some measure, responsible for the perpetration of this moral pest. Were they to discontinue the fountains of ill-will, and impose silence on the ill-natured talkers, the evil would soon come to an end. Blessed is the parish that is free from them! In a few days your Bishop will leave for Rome to pay to the See of Peter the decennial visit due from him by virtue of the oath taken at his consecration. At the tombs of the Holy Apostles, Peter and Paul, he will pray for the Church, and his own diocese in particular; at the feet of Peter's successor, Leo XIII., gloriously reigning, he will humbly lay the offerings of his diocese, and present to the Sovereign Pontiff along with his own sentiments of homage, veneration and obedience, those of his faithful priests and people.

During our absence, the diocese will be administered by our Vicar-General, the Very Rev. James T. McManus. We earnestly entreat the priests of the diocese, our zealous and devoted co-laborers in this portion of the Lord's vineyard, to remember us at the altar, and from our beloved children of the laity, obedient and true always, we ask, in all humility, their prayers, and especially those of their children. The words of our Lord Jesus Christ, and the charity of God, and the commemoration of the Holy Ghost be with you all, Amen.

BERNARD, Bishop of Rochester. Rochester, October 4, 1878. Right Rev. Bishop McQuaid, of Rochester, sailed on the steamship Russia for Rome. He will be absent four or five months. He was accompanied by Rev. Father Curran, of St. Andrew's, Dr. Curran we regret to say, leaves in a weak state of health, the result of untiring labor in the performance of his priestly duties. It is sincerely to be hoped that the faithful pastor will soon recuperate, and that he will return to his flock in health and vigor, ready to resume his pastoral duties among those whom he has hitherto so devotedly served.

A WORD TO YOUNG MEN.

From the Connecticut Catholic. There is no prettier sight to be seen than that of a young couple standing before the altar and taking on themselves new obligations, in the presence, and with the blessing, of the good priest. And we are glad to say this sight has been often seen in Hartford lately. But still there are a good many young men who have not yet chosen partners, and to them we would say emphatically: Do so as soon as possible. Do not wait till you are wealthy or have made a great name; you can acquire both wealth and reputation quicker by means of the assistance and aid of a good wife than by yourself. There are quite a number to choose from. They are neat, industrious, good-looking, lively, good sisters and daughters, and would make good wives. Think how pleasant it would be, after your day's labor, to go home and be kindly welcomed, to find a comfortable meal ready for you, and to have a companion to take part in your evening's walk. No more lounging around saloons, or propping up street corners, or retiring to some cheerless boarding-house—no, but the cozy sitting-room, the well-appointed table, the cheerful smile of welcome, and the affectionate greeting. You may perhaps that you are not wealthy. But not all of our young ladies wait wealthy husbands. They will be content to take you, if you ask them, and they like you, and to wait for wealth to come as the fruit of industry. At least we suppose so, as they are sensible girls. But in order to be worthy to secure such domestic happiness, our young men should be careful to try and deserve them.

- I. They should be strictly sober and temperate, for no sensible girl will take a drunkard, an intemperate man for a husband, because with such a one she could have no peace or happiness.
- II. They should be industrious and capable of making her a home. Wealth is not necessary, but it is a man's duty to support his wife at least in the same condition as she was formerly at her parents. It would not be kind to take a girl from her father's roof and place her in a less comfortable position.
- III. They should cultivate a love for home and home pleasures. We have known cases where a marriage has taken place in great haste, and where everything has looked bright. But a few weeks, or months after when the pleasure of novelty had passed away, the husband absented himself from home. He seemed to have no pleasure in his wife's company. Before marriage every hour he was away seemed an age, but after, it was all the other way, and anybody's company gave him more pleasure than his wife's. He went to saloons, was out of doors till ten, eleven, midnight! and often came home cross and ill-tempered.
- IV. At first the wife did not notice this in words, but oh! she felt it keenly. By many pleasant words she tried to entice her truant husband back again to his home and fireside. But she failed, and then came days and nights of sorrow and tears. At last she lost her temper, and who could blame her, and hard words and bitter speeches were heard. He retorted with as bad or worse, and a once happy home was the scene of wrangling and contention—a hell upon earth instead of a heaven of rest and happiness. The wife then is easily grieved at either a separation or a life dragged out in misery.
- V. Who shall rightly gauge or estimate the guilt of the young man who could take a girl from good parents and a happy home and wreck her whole life's happiness.
- VI. To prevent such a dreadful catastrophe, cultivate a love of home and home pleasures. Take your wife to every place of entertainment, you go to. Keep at home in the evenings, and read to her out of some pleasant book. Take walks with her and tell her all your little plans and schemes. Give her all your confidence; don't pay compliments to other women, and don't quarrel with your mother-in-law. Mothers-in-law are generally good souls and do not deserve to be abused. Never quarrel. Love God, obey the Church, and you will be happy.
- VII. In conclusion, one word more. Don't keep "steady company" with one girl a very long time unless you intend to marry her; for by so doing you do her a great wrong. You may secure her affection, which will be wounded by your desertion; you may keep away other more suitable or wealthier companions, and you not only waste her time but your own also. "Faint heart never won fair lady."

IMPORTANT LETTER OF POPE LEO XIII.

Late advices from Rome state that the Pope has addressed to his Secretary of State, Cardinal Nina, a letter, only now published, explaining at length the policy and purposes of the Holy See. Respecting the negotiations between Germany and the Vatican the Pope's letter says: "Following the impulse of our heart we wrote also to the powerful Emperor of the illustrious German nation, which, on account of the difficult position of the Catholics in that country, called for our special solicitude. This step on our part, solely inspired by the desire of seeing religious peace restored to Germany, was favorably received by the Emperor, and had the happy result of bringing about friendly negotiations, in which it was not our intention to obtain merely a truce, but a real, solid and durable peace. The importance of this object was justly estimated by the wisdom of those in whose hands the destinies of the Empire are placed, and will, we feel sure, lead them to extend to us a friendly hand to attain it. The Church, without doubt, will be happy to see peace restored in Germany, but such a result will be fortunate also for the Empire, which, with Catholic consciences at rest, will find, as in time past, its most faithful and devoted subjects among the sons of the Catholic Church."

THE CATHOLIC RECORD,

Published every Friday morning at 388 Richmond Street, opposite City Hall, London, Ont.

Annual subscription \$2.00 Semi-annual \$1.00

RATES FOR ADVERTISEMENTS.

Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type 12 lines to an inch.

WALTER LOCKE, PUBLISHER, 388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, OCT. 25, 1878.

All hail to the Record, the humble name, Be a niche for it built in the temple of fame;

Let its pages glow brighter, the more it aspires, To wake up our zeal, and to kindle the fires

That lay dormant—tho' they burn in our hearts as we roam—

For God and for country, for kindred and home.

To long were our oars, and our lanes at rest; To long hung the clouds o'er our beautiful West;

To long were we voiceless—THE RECORD at last Shook our flag to the breeze—spread our sails to the blast.

And lifted our Catholic pennon on high, Defiant of tempest or sea or sky.

The Record is Peace—'twas the Saviour who said, Peace, thou art still, and the storm was laid

As the Church whom it serves, it extends the right hand

To all that is honest and just in our land— Still militant, ready in every good cause

To stand up for right, to uphold Heaven's laws.

The vigilant sentinel dreads no alarm That sounds from beneath, where the enemies swarm

He arouses the guard, he dispels the shock, That fair would assault his impregnable rock.

So the Record inches all its grain age and bold youth, To close ranks and battle for God and for truth.

Mr. Denis McCarthy is the authorized agent and collector of the CATHOLIC RECORD for London and vicinity, to whom subscriptions and other payments due this office may be made.

We acknowledge with thanks the receipt of a volume of our excellent contemporary The Harp.

In glancing hurriedly over the pages we noticed some finely executed woodcuts, prominent amongst them being one of our good Bishop.

The Toronto Tribune has condescended to notice our appearance in the journalistic arena, and compliments us on being pretty good considering that we are "a little smaller than the Tribune."

Well, we are just one inch shorter than the Tribune, but we are fully as corpulent, and considering we have so many years to grow yet, in all human probability we will attain the height of the Tribune.

Should we adopt the cross as a motto for our heading it will make us considerably taller, as ours will be straight, not a diminutive leaning tower of Pisa.

The Pastoral of the Bishop of Rochester, which we publish on the third page, arrived too late for insertion in last week's issue.

We are happy to be able to publish it this week, and earnestly request our readers to give it a careful perusal. It is a most admirably written document and must strike all who read it with admiration for the Apostolic spirit in which it was conceived, and the brilliant and instructive manner in which it has been given forth.

His Lordship left New York on the 16th inst. for Rome. He leaves, not for recreation, but for the interests of religion, and we humbly pray that his journey may be prosperous.

CATHOLIC NEWSPAPERS.

The late Pius IX. of blessed memory, strongly recommended the publication of Catholic newspapers not only as an antidote against the pernicious literature of the day—

which saps the foundation of virtue, blurs the grace of modesty, and eradicates all sentiment of Christian morality—but also as a means of imparting useful knowledge to Catholic youth.

It is now an admitted fact that the more pleasing the system of education is made, the greater the avidity to learn becomes.

That a person can become complete master of a subject he dislikes, does not seem reasonable. A well-conducted newspaper is an excellent medium for the diffusion of all kinds of profitable information in a pleasing and interesting manner.

The perusal of a newspaper is relaxation from study or labor, but what an amount of valuable knowledge can we not gain from it.

The duties of a Catholic newspaper are not merely confined to the dissemination of Catholic doctrine, but also embrace the instruction of the people in everything that tends to elevate their moral and social condition; not merely to sustain theories, but to state facts and maintain them. No Catholic family should be without a good Catholic newspaper.

THE WATERWORKS.

It must be matter for congratulation to those of our citizens who take an interest in the welfare of our city to note from time to time the progress made in the construction of the waterworks. So far everything has gone on smoothly, and we are informed by the Commissioners that we are to have a supply of water sometime in November. This is doing what we may safely say no other town or city in Canada has done in the same length of time; and although London is not built upon a soil that renders excavation difficult, too much praise cannot be given to the gentlemen who took hold of the work and have carried it on so near its completion, and that at no high salary but simply to benefit our city by providing a plentiful supply of pure wholesome water.

We once more call the attention of our readers to the announcement that the Rev. Father Stafford, of Lindsay, is to deliver a lecture in St. Peter's Cathedral, here, on Sunday, 27th inst. It would be superfluous for us to say anything that would pretend to add in any way to the fame of the reverend lecturer, as he is too well and favorably known to all classes of the Dominion, by the amount of good work he has already performed; but we do not deem it out of place here to remind our friends that the object of Father Stafford's visit is a most laudable one—to help to provide for the poor of the city, and carry them through what may be a hard and trying winter to some of them.

The object of the St. Vincent de Paul Society, under whose auspices the lecture is to be given, is to hunt out and relieve that class of our poor who are really deserving of aid. As His Lordship Bishop Walsh truly remarked on last Sunday, we have in our midst a number of people who go from door to door looking for assistance who, in fact, are too lazy to do anything else, and who are in no need of help, and whom it is no charity to assist, while there are others who are too modest, too mild and humble to ask aid; and these are the people whom it is our duty to assist. The members of St. Vincent de Paul Society are always on the alert to find out any of the latter and relieve them in such a manner as will do them most good. Father Stafford's reputation as a lecturer on the subject he has chosen—temperance—is so well established that it needs no "pulling." But we can assure our readers that those who attend on next Sunday evening will enjoy a rare treat, as well as having the satisfaction of knowing that they have performed a good action by contributing to so noble a work as the relief of our deserving poor.

AMERICAN discoveries, which were formerly heard of with an incredulous shrug of the shoulders ever since the photograph was announced, are noted down, now, seriously. Another of these is just announced that might have been imagined by Edgar Allan Poe, and that ought, in any case, to be utilized by M. Jules Verne in his next book of "Scientific Adventures." According to the account given of it, Mr. Gresham, a practical mechanist, of New York, has hit upon a plan by which a ship may be photographed on the high seas, distant from 100 to 5,000 miles—the photograph giving the name, the latitude and longitude, and the destination, taken from chalk-marks on her deck. Mr. Gresham, it is stated, after a long series of experiments, has found that he can produce an artificial mirage, the principle of which, he declares, is identically the same as that which reflects in the middle of the desert of Sahara the images of lakes and waters a thousand miles away. This artificial mirage, so far as has yet been ascertained, can only, we are sorry to add, be produced by petroleum and asphaltum. All that is necessary, however, is the possession on board a vessel of a few pounds of asphaltum, with a censer to burn it in, and a small battery to heat the wires by which it should be surrounded. By a machine invented by Mr. Gresham, the artificial mirage is produced on tin. The instrument used for photographing the objects seen in the mirage is called by the inventor the "phantasmograph," and it is at present in a very crude form. He anticipates, however, that it will before long be brought to perfection, and that the marine insurance companies, when they realize its value, "will only be too glad to insist that all vessels shall carry the necessary apparatus." They will thus be cognizant of the whereabouts of the vessels upon which they have sold risks. At four o'clock precisely, on a clear afternoon, clouds of carboniferous smoke shall, Mr. Gresham proposes, be sent up from ships at sea, the required information as to names, and so forth, being previously marked in chalk in large letters on their respective decks. Then the photographic instruments are set. One vessel photographs the artificial mirage of another at a distance of perhaps more than 4,000 miles, and on arrival at port the intelligence thus obtained is conveyed to those interested in the matter. Then which, what more could be reasonably wanted?

CANADIAN CITIZENS.

The Montreal True Witness of Oct. 16th has an article under the caption of "Irish Catholics," which we consider far better suited to the columns of the other Witness of Montreal. The True Witness says: "The duty of Irish Catholics in Canada is to become Canadian citizens as soon as possible," and then explains its ideas of Canadian citizenship. "We mean by Canadian citizens men who accept the condition of affairs by which they are surrounded with good grace." Now, we have been always led to believe that the Irish Catholics of Canada are as good Canadian citizens as any other class of people in the Dominion, but it seems the True Witness thinks differently. And we are fully persuaded that they accept "the condition of affairs by which they are surrounded" with as good grace as it is possible to conceive of.

Again it says: "Our duty, in our time, is to learn the lessons of citizenship, and not to obtrude elements calculated to place class against class or creed against creed." We would like to know who obtrude the elements of discord? Is it the Irish Catholics? If so, then the True Witness must have been accusing another class of Irishmen most wrongfully for a long time. The True Witness must be a believer in anomalies when, after saying Irish Catholics should become Canadian citizens, it declares, virtually, that they cannot do so in view of the following fact:

"If the authorities in this country could only learn to treat Irish Catholics as they treat other men—to look at them simply as citizens, irrespective of their religion or their race, then we might rest assured that a day of better understanding would be at hand."

But the following piece of advice is, perhaps, unparalleled in the history of Irish Catholic journalism:

"When an immigrant comes to this country he should try and bring all the good, and leave as much as possible of the bad, behind. He should abandon once and for ever the causes of offence, for he has no right to make Canadians suffer from eccentricities or strifes which caused so much ridicule in his native land."

The Irish Catholic—whatever eccentricities he may have—gives no cause for offence except his religion and nationality, and though these may delude him from being recognized as a Canadian citizen they are too precious to abandon.

If some French Catholic journal were to tell the French Canadians that they must abandon all their eccentricities, such as their language, their religion, social customs, etc., we wonder what the French Canadians would think of it. We are surprised that a professedly Irish Catholic journal should indulge in such clap-trap.

THE ORANGE TRIALS.

Now that the Orange trials are over, and that nobody has been seriously hurt, it may not be out of place to make a few remarks upon the subject.

It will be remembered that the Orangemen were charged with illegally assembling on the 12th of July last, in the city of Montreal. After a great deal of evidence had been taken, and a large amount of legal wrangling gone through with, they were returned for trial. In the selection of the jury there was an exercise of judicial partiality which we believe to be unprecedented in what is legally termed "British practice." A jury composed entirely of Protestants was empanelled to hear the evidence against those men and to render a verdict accordingly. This we do not object to, it was justice. But we doubt very much if a number of Catholics placed in a similar position in Ontario would be allowed a jury composed entirely of their own co-religionists. It is reported Judge Ramsay charged the jury to acquit, and they did so. But subsequently the learned gentleman has decided that the Orange order is illegal in Quebec.

And now the climax of the difficulty may be said to have been reached. In Quebec the order is illegal, but who is going to prove whether the order exists in that Province or not? Who can prove that a man is an Orangeman except himself or a brother Orangeman? And it has been clearly demonstrated that neither one nor the other are obliged to criminate themselves. Therefore, the Orange order can exist in defiance of the law, and the members parade the streets of Montreal to their hearts' content, if they are able to fight their way through the serried ranks that may be drawn up to oppose the progress of their peripatetic buffoonery. Emboldened by the consciousness of being unamenable to the law, and determined to assert what they call their rights, it is safe to predict that the Orangemen will make the next twelfth of July a terrible day for Montreal.

Let us hope, however, that their better sense will prevail, and that the good advice of Earl Dufferin to all Irishmen will be taken to heart by the Orange order.

The Ursulines of Liebfrauen, Silosia, have to close their establishment on the 1st of October, in consequence of a sudden order from the Landgrave.

MR. FROUDE CRUSHED.

Mr. Jas. Anthony Froude, not content with perverting history to suit his purpose of vilifying Ireland, has published in the Nineteenth Century a series of papers under the title of the "Life and Times of Thomas Becket," in which he slanders and vilifies the great martyr—Archbishop of Canterbury. In the current Contemporary Review, Mr. Freeman, the famous author of the Norman Conquest of England, and the greatest living European historian, handles Mr. Froude without gloves. Mr. Freeman thus concludes his paper:

Still the narratives of which I speak are not purely fictitious; the main outlines of the real story are there; no amount of correction could make the narratives really good, but a careful improvement in detail might make them fairly trustworthy. Mr. Froude stands alone as the one writer of any importance, whose writings one can say that on them any process of correction would be thrown away. The evil is inherent, it is inborn. It is not mere coloring; it is not mere mistaken inference; it is not mere mistakes in detail, however gross the carelessness or ignorance which they might imply. It is the substitution, through page after page, of one narrative for another—the substitution of fact for fiction. I leave others to protest against Mr. Froude's treatment of the original story, except that the same actors appear in both. When such narratives as that of Mr. Froude appear under the garb of history, it becomes the duty of those who have really studied the times which he ventures to touch to put in their protest in the name of historic truth. I leave others to protest against Mr. Froude's treatment of the original story, except that the same actors appear in both. When such narratives as that of Mr. Froude appear under the garb of history, it becomes the duty of those who have really studied the times which he ventures to touch to put in their protest in the name of historic truth. I leave others to protest against Mr. Froude's treatment of the original story, except that the same actors appear in both. When such narratives as that of Mr. Froude appear under the garb of history, it becomes the duty of those who have really studied the times which he ventures to touch to put in their protest in the name of historic truth.

It is not a history, because history implies truth, and the "Life and Times of Becket" is not truth, but fiction. It does not record the life of a Chancellor and Archbishop of the twelfth century, but the life of an imaginary being in an imaginary age. It may be a vigorous and telling party pamphlet; it is not a narrative of facts. Mr. Froude is a man of undoubted ability, of undoubted power of writing. If there is any branch of science or learning in which accuracy of statement is a matter of indifference, in which a calm putting forth of statements which are purely arbitrary can be accepted in its stead, in that branch of science or learning Mr. Froude's undoubted ability, his gift of description and narrative, may stand him in good stead. But for the writing of history, while those gifts are precious, other gifts are more precious still, and he who has them should put them to the test of truth. He should be a man who can put things which really happened and find no place, and in which their place is taken by the airy children of Mr. Froude's imagination.

An English non-Catholic—better, perhaps, an anti-Catholic—journal has gone to the trouble of compiling an incomplete and unofficial list of the brave men and women who, during the past forty years, have forsaken the paths of wealth and honor, and even family associations, to cast their lot with the persecuted and despised Catholics. This incomplete list would fill about ten columns of our smallest type, and it includes not the poor—whose souls are equally valuable, and who no doubt made in their own humble sphere quite as great sacrifices—but members of the wealthiest and highest ranks, whose conversion startles those who think that it is something to gain a world even at the loss of one's own soul. This paper, the Whitehall Review, in the following extract from its article, endeavors to stumble on the motive of these sacrifices:

It could not well be love of power or of fame that led Dr. Newman to exchange the Oxford that adored him for the Birmingham that knows him not; that tempted Cardinal Manning to step aside from the open path that led easily on to Lambeth Palace and a seat in the Lords; that weighed with a hundred rectors and vicars—such as Oakley and Faber and Bathurst—who left fat livings and certain promotion to labor as obscure parish priests among the ignorant and the poor; that brought the noblest of earth's sons and daughters—with such titles as Norfolk, Argyll, Leeds, Buccleuch, Hamilton, Ripon, Bute, Londonderry, Lothain, Queensberry, Denbigh, Gainsborough, and Herbert—to bow before the lowliest ministers of the lowly; or that led poets like Coventry, Patmore, and Aubrey de Vere to adopt a creed that put them out of harmony with the temper of their time. It was not "love of ecclesiasticism" that made Henry Wilberforce, Edward Walford, Lord Charles Thynne, Mr. Oxenham and a hundred more, leave the ease of souls in the Anglican system to join a Church where, from one cause or another, they could never rise above the level of the laity. It was no love of learning or disinclination to weigh evidence that led men like the author of "The Apologia," and Mr. Allies, after years of controversy, to change one creed for another. Pecuniary gain could hardly be the ground on which clergy men with wives and families gave up their emoluments to fight against starvation as best they could with strange weapons, which one, at least, to our certain knowledge, wielded so ill that he sought, at last, shelter in a workhouse; and love of money cannot be the conduct-gauge of a company that includes Thomas Henry, who became a priest of the faith rather than a worldling millionaire; and George Lane Fox, that eldest son of Yorkshire's greatest gentleman, the Squire of Beauchamp, of whose enthusiastic zeal and charity his co-religionists are proud

to speak. It was not any want of hereditary Protestant traditions, careful training, and strong family ties that allowed nearly all of the Wilberforces, the descendants of Sir Walter Scott, the Lockharts, Dr. Arnold's eldest son, Father Coleridge (brother of the judge), Miss Stanley (daughter of the Bishop and sister of the Dean), William Palmer (brother of the Chancellor), the Bowings, Miss Gladstone (sister of the ex-Premier), Lady Charles Thynne, Mrs. Pyc (both of them daughters of bishops), and many more, to drift away from the old moorings. Nor did they in most cases, scale St. Peter's bark without infinite suspense, heartache, and difficulty. The hot impulse of youth might possibly be urged to explain away the conversion of Ambrose de Lisle when an Eaton boy; and the stagnation of age to account for that of the octogenarian, Sir Boncheir Wrey; but every intervening stage of life is represented in the list. Nor can it be said that this Catholic revival has its origin in a dilettante antiquarianism, or in the dreams of book-worms, brought up in a university and unfamiliar with practical life, for some of its most ardent disciples are gathered from the ranks of gay Guardsmen, and many whom soldier and sailor son of England has doffed his uniform to don the cowl of the monk and the cassock of the priest. Men of recognized learning in truth are there, such as Paley, Professor of Classics at Cambridge; Professor Barff, the chemist; Senger, Assistant Professor of Hebrew at Oxford; the legal man, eminent as Sergeant Bellasis, or as Edward Bayly, Hope Scott, Mr. Aspinall, and Mr. Bagshawe—Queen's Counsel all four of them; but everything is not grave and weighty where F. C. Burnand is, and Arthur A. Beckett, and Arthur Skeitchley—a Protestant curate in the olden time. Nor can "silliness," as Exeter Hall supposes, be laid at the door of the ladies who have elected to become daughters of the Holy Roman Church, Adelaide Procter, the poetess; Elizabeth Thompson, the military painter; Lady Georgiana Fallont, Lady Gertrude Douglas, author of "Linked Lives," and many more whose names cannot find place on our list, because they are not publicly known, though familiar, indeed, wherever suffering is to be tended and misery consoled, are not exactly "those to whom 'silly women' would seem to be an applicable term. It is evident, therefore, that on none of these grounds can we flatter ourselves that we have discovered a key to the Roman-walk movement—how pleasant soever that discovery might be to our Protestantism.

OPINIONS OF THE PRESS.

From the Toronto Tribune.

THE CATHOLIC RECORD.—This is the title of a new weekly journal, published at London, Ont., by Mr. Walter Locke. It is an eight page sheet, somewhat smaller than the Tribune, containing five wide columns to the page, and makes a neat typographical appearance. In politics it promises to be independent, while "still it will jealously guard Catholic interests whenever these are neglected or outraged by any political party whether in or out of power." His Lordship, the Bishop of London, has favored Mr. Locke with a commendatory letter, in which, however, he disavows responsibility for its utterances and views, "much less that it should be considered our (the Bishop's) official organ." The Record contains some well considered and well written editorial articles, and its selections have evidently been made with care and judgment. We wish our contemporary every success. Thanks.

From the Ave Maria.

We welcome to our sanctum the CATHOLIC RECORD, a new paper published at London, Ont. Mr. Walter Locke is its proprietor. A good Catholic paper has long been a desideratum in western Ontario. We trust the CATHOLIC RECORD, which begins very auspiciously, will fully supply the want.

From the St. Mary's Journal.

THE CATHOLIC RECORD is the name of a new paper published in London by Mr. Walter Locke. As its name implies, it will be devoted to the interests of the Catholics of western Ontario, and should receive a liberal support from them.

BLESSING OF A NEW ALTAR.

On Tuesday, the 8th inst., the solemn and imposing ceremony of blessing an altar was performed in the Parish Church of Maidstone.

The new altar is a gift from the married and unmarried gentlemen of the congregation. It is of Gothic structure and looks very handsome. Over the altar is placed a statue of the Sacred Heart of Jesus, a gift from Rev. J. Scanlon, a former pastor of the place. Rev. Dean Wagner, of Windsor, blessed the new altar, and preached on the occasion a very eloquent sermon on devotion to the Sacred Heart, in whose honor the new altar was dedicated.

The church of Maidstone is a beautiful structure of Norman-Gothic style, and cost about \$18,000. Its erection reflects great praise upon the untiring zeal and energy of the pastor, Rev. T. J. Onelle, and upon the noble and generous efforts of the good people of the parish, for they have succeeded in erecting a church to the honor and glory of God that will be a lasting monument of their faith and generosity.

On October 1st, four men named respectively Owens, Parker, Boyd, and Acheson, who had been drinking together in a public-house in Carrickfergus, left with a horse and cart. At the end of a lane is a bridge crossing a river, and the horse and cart in which the men were seated coming in contact with the wall of the south side, were capsized into the river beneath. Parker was killed, Owens had one of his legs broken; Boyd and the other escaped unhurt.

LADIES' DEPARTMENT.

PARIS AND AMERICAN FASHIONS.

Mrs. J. J. KIRKINGTON, EDITRESS.

Walking Costume for Elderly Lady—This dress is of black cashmere, trimmed with satin and lace; the mantle is also of cashmere, trimmed with lace and silk fringe. Bronze chip bonnet, trimmed with grey faille, feathers, and white lace strings.

Morning Dress—Striped dark blue and sultan linen, trimmed with Madeira embroidery.

Visiting Dress—Mantle of Indian cashmere, embroidered with various colors, and trimmed with fringe. Bonnet of black satin, trimmed with white ostrich feather.

Dress for Young Girl—This dress is of navy blue serge, trimmed with a killing of the same, and a navy gaiter embroidered with sultan. White straw or felt hat, trimmed with daisies and brown foliage; strings of Sultan ribbon.

Afternoon Dress—This dress is entirely of seal-brown estamine serge, trimmed with the same, and with fringe and ribbon to match. In front of jacket the straps are piped with silk of the same color; hat to match trimmed with gauze and plume.

Little Girl's Home Dress—This dress is grey cashmere, trimmed with killings of the same, and bands of black ribbon-velvet.

Travelling Dress—Dark lizard-green serge, trimmed with killings and bindings of dark myrtle-green cashmere.

Walking Dress—Seal-brown cashmere, trimmed with silk embroidery. Walking jacket of the same material, trimmed with beaded trimmings and black lace. Grey chip hat, trimmed with brown feather.

Grey Felt Bonnet—This bonnet has a high crown and drooping brim. The latter is edged with gold cord and trimmed on the inside half an inch from the edge with gold braid half an inch wide. The bonnet is trimmed with bands of grey velvet and grey grosgrain; on the right side are set loops of blue and bronze, which are held by a bronze agrafe. Similar agrafes are set above the bands in the back. From the loops at the side proceed two white ostrich tips curling toward the front. Strings of grey grosgrain ribbon.

MISCELLANEOUS.

Work-Bag—The bag is cut in two pieces; it is made of light bronze silk lined with white Persian. The embroidery is worked with pale blue silk on velvet of a darker bronze. The velvet is fitted to the silk after the embroidery is worked; the sides are then sewed together and finished by temporary bands of blue and bronze. The bag is drawn together at the top by a slide of ribbons.

Trimming-Lace and Embroidery—A very pretty trimming, which is suitable for ornamenting dresses, fichus, etc., is of tuchen lace, joined in the centre and pleated, a sprig of rose-buds and foliage worked in the natural colors will make a very beautiful trimming for a black silk dress.

Fichu—Muslin trimmed with Valenciennes insertion and lace, and rows of stamped satin leaves.

Dressing Slipper—A very pretty dressing slipper is made of grey cashmere, ornamented with rows of feather stitch and the plaited stitch, worked with olive-green embroidery silk. The front is sewn to a cork sole, lined with white flannel. The front of the slipper is ornamented across the instep with a ruching and bow of olive satin ribbon.

A lady, writing from one of the fashionable watering-places, remarks that the low-necked dress is "an abomination into which it is the duty of the press to look," whereupon a friend contemporary remarks that "it never fails to perform its duty in that direction."

HOUSEWIFE'S CORNER.

French Rolls.—Two quarts of sifted flour, a lump of lard about the size of an egg—one a little larger of butter; stir the flour the same as in making pastry. When stirred add blood-warm water, or, preferably, milk and water to mix; add a little salt, half a teaspoonful of home-made yeast, or three tablespoonfuls of baker's yeast. Mix in the evening as for bread, and let rise. In the morning shape them with the hand and board, and let them rise ten or fifteen minutes after putting them in the pans, then bake—fifteen minutes will suffice if the oven is hot. Good bread may be made in the same way, with a proportionately smaller quantity of lard and butter.

Indian Girdle Cakes.—Beat two eggs light, stir into them one quart of sweet milk, one teaspoonful of salt, and enough corn meal to make a good batter, bake on a soapstone girdle as soon as raised, or on an iron one greased with pork. One spoonful of batter for each cake.

Rice Waffles.—One cup of boiled rice, one pint of milk, two eggs, laid the size of a walnut, half a teaspoonful of soda, one teaspoonful cream of tartar, one teaspoonful salt. Flour sufficient to make a thin batter.

Fondue.—This delicious dish for supper is a modification of a receipt lately published in Scribner's Monthly, and I find it better adapted to the family table than the original, which was too rich for children.

A pint bowl full of mixed cheese, which should not be of a rich kind; the same quantity of bread crumbs, two well-beaten eggs, half a nutmeg, teaspoonful of salt. Heat a pint of milk boiling hot, and put in a large tablespoonful of butter; pour the boiling milk over the other ingredients, and mix well; cover the bowl with a plate, and set it back stirring occasionally, and being careful it does not cook. Half an hour before supper butter a nice pie plate and pour into it the mixture, set it in a quick oven and brown, sending it to table very hot. The success of the above depends on its being quite smooth, and the cheese all dissolved.

Wine Biscuits.—Half pound of butter, half pound of sugar, half pound of flour, six eggs—leaving out the whites of three, put the butter in the flour, add the sugar and eggs, then thin them out. These may be kept good for months by putting them in a jar.

Jelly Cake.—One cup of butter, two cups of sugar, three and a half cups of flour, four eggs, one cup of sweet milk, one teaspoonful of cream of tartar, half teaspoonful soda; flavor with vanilla. Bake in jelly cake tins.

Lemon Pie.—The juice and grated rind of one lemon, one cup of water, one tablespoonful of corn starch, one cup of sugar, one egg, a piece of butter the size of a small egg. Boil the water, wet the corn starch with a little cold water and stir it in the water when boiling, pour it over the batter and sugar; after it cools add the egg and lemon. Bake with plum and upper crust.

Nice Pudding.—One pint of sweet milk, one cup of raisins, one cup of currants, one cup of syrup, half a cup of sugar, one teaspoonful of soda, one cup of sard, little salt, and sufficient flour to thicken nicely.

Chilli Sauce.—Eighteen ripe tomatoes, four large onions, three cups of vinegar, two tablespoonfuls of salt, three tablespoonfuls of brown sugar, six Chilli peppers, or two teaspoonfuls of ground pepper, one teaspoonful each of allspice and cloves, two teaspoonfuls each of cinnamon and ginger. Tomatoes, onions, and peppers to be chopped fine, then add the spices and boil one hour.

THE BURIED CITY OF TWO THOUSAND YEARS AGO.

From the Weekly Register, Eng.

Recently an excavation was made at Pompeii, when the following interesting objects were brought to light: In gold, an amulet, a ring with an engraved agate set in its centre, another ring in which the stone was wanting; in bronze, a candelabra, two objects formed like nets, a pastry mould, a ring, some earrings, two linges of a door, and a large vase, which was broken in several places; in glass, a blue vase with one handle, a bottle, two phials, and a small square vase; in terra-cotta, or baked clay, one lamp, two small culinary vessels, two receptacles for oil, and a spoon; in iron, a beautiful candelabra; and in lead, three weights. These objects were carefully removed, and placed in the National Museum at Naples.

The works at Pompeii are carried on with the most expediting slowness. Two-thirds of the buried city have yet to be excavated, and the sum voted by the Government is only \$10,000 a year. In the August of 1875—the 18th century of the destruction of the city—games will be given in the amphitheatre, and feasts in the Forum. Many visitors are expected on that occasion. The statues recently found in Rome will shortly be placed in the Museum of the Capitol.

The city of Pompeii is now a perfect picture of a Roman city two thousand years ago. The streets, pavements, temples, images, theatres, dwellings, columns, household goods, baths, arches, fountains, forums, shops of various trades, musical instruments, weapons of labor, marble and bronze statues, frescoes and drawings, dining-rooms, bedrooms, and kitchens, with their appropriate furniture; food for the hungry, and medicine for the sick; glassware, vases and pottery; gems, medals, and coins and fruits, flowers, and shells, and all seem as they were on the terrible night when the city was doomed to sudden destruction. The streets are narrow, some being not more than eight feet across, but they are straight and regular. The pavement is composed of large flat stones or blocks of lava, and the deep ruts cut into them by the Roman chariots are clearly perceptible. At the crossings are large stepping-stones for the use of pedestrians, so large that their feet from the mud. Everything in the streets was silent and dead-like. There were no human beings in the houses, no promenaders in the streets; all were deserted. The dwelling-houses are generally small and one-story. They are built of stone and brick, plastered on the outside with mortar. An open court is the centre, and the different rooms are arranged in the Oriental style. Most of the roofs are destroyed, having been crushed down by the weight of the ashes. In the dining-rooms the tables are of stone, and many are covered with petrified food. Beds and couches are in the sleeping rooms. In one of the kitchens was found a fowl put on the skillet, and a steampan containing a small pig for roasting, all perfectly good and unaltered for many years. Many beautiful mosaics were found on the doors, and elegant frescoes on the walls, and they looked as bright and fresh as if they had only been finished a few years. The frescoes, pictures, mosaics, and sculptures, and even jewellery discovered in some of the houses, show the terrible depravity in morals which then prevailed.

In the streets are many shops which still have the signs over the doorways. In one there is some marble partly sculptured, with the artist's tooling round; in another medical and surgical instruments; in a third a marble counter with liquor jars behind it, and the stains made by the wet glasses on the counter prove that this was a drinking saloon.

Then there is an cutting block, and five or six cades are on the counter; five places to keep the soap and brushes warm are still in the room. The same building contains a grist mill and a bakery. In the baker's shop a batch of loaves were found which had been in the oven since the 14th of August, A. D. 79. The mill was turned by horse-power.

The various temples that have been examined contain in many cases of marble, silver and gold. The temple of Isis is eighty feet long and seventy-five broad. The ashes of victims were found on its altars. The skeleton of a priest, sitting at a table on which was spread a meal, is here, while near the door was another priest holding in his left hand a hatchet with which he had tried to cut his way out of the temple.

Over six hundred human skeletons have already been examined, but fortunately most of the inhabitants managed to escape, having heeded the warnings of the burning mountain. Only the bones remain of the victims, the flesh having mostly perished, but now and then a little tuft of mouldy hair has been found clinging to the skull. The position of the bodies, in every possible form of contortion, all indicate a violent death, one of agony and suffering. A miser was found grasping a bag of gold in his bony hand. In one room, a family group embracing each other in death; in another, the bones of dancing girls, mingled with the broken instruments of music, can be seen. In another place, the skeleton of a cook at his place near the stove in the kitchen. One house contained bones scattered about, bearing marks of being gnawed, while near by lay the skeleton of a dog, showing that the brute had survived and eaten his master. Here is a company of young and old fleeing to the sea; there the remains of a mother vainly trying to shelter her three little children from the fiery storm. In the city prison, not far distant, were found the prisoners, some with "their feet made fast in the stocks."

LOURDES.

The intelligence from Lourdes continues to be of the most consolating and heartening character. For many weeks past the great basilica there of Notre Dame de Lourdes has witnessed the most extraordinary and beautiful manifestations of faith on the part of pilgrims from the Higher and the Lower Pyrenees, from the Gers, from the Landes, from the Haute Garonne, from Arize, from Tarn, from the Aude, from Bearn, Roussillon, Provence, the Var, the Gironde, the Charente, Poitou, Nantes, Paris, and from all parts of Catholic France. During the last three weeks crowds have flocked thither from Arize, from Toulouse, from Franche Comte, and from Bretagne. For the second time this year a pilgrimage has come to the Holy Grotto from Belgium, Spain and Italy, it is hoped, will follow that example very soon by sending another throng of devoted Catholics to the same sacred spot honored by the apparitions of the Immaculate Conception. As the correspondents of the Tribune announce, no thing can be more admirable than the faith, the piety, the zeal, the devotion of the pilgrims thronging thither from all parts. And, meanwhile, the cures attributed to the intercession of Our Lady of Lourdes, cures bearing about them all the attributes of the miraculous, recall to mind the marvelous time of Our Lord himself and of His disciples. In spite of the eminent *sant* of M. Thiers, it must be said that the world finds itself once more in the age of pilgrimage.

Among those who have been converted in Great Britain to Catholicity during the present generation are, a son of Dr. Arnold, of Rugby, a niece of the Whistler Froude, a sister of Gladstone, a nephew of Whately, a grand-daughter of Sir Walter Scott, a grandson of Paley, and a son of Wilberforce.

THE PLAGUE.

The following appeal from the Sisters of Mercy, New Orleans, should be read and responded to generously:

September 18, 1878.
"The Orphan Asylum is full to overflowing, for we take every orphan that is offered. Three yesterday and five to-day were added to the number. Terrible mortality among the soldiers and their wives. We have taken all their orphans so far. I went to the barracks yesterday to take a batch of orphans. Such scenes of woe! Whole families swept away; fathers and mothers gone, and, in many cases, babies left. To hear the soldiers' children crying for their dead parents was heart-rending. God grant us better times before long. The epidemic and its consequences—plague like this, the North could be directed to the benevolence of three or two hundred thousand out of employment. Railroad and steamboat men are all idle, and must be so at least three months."

"The yellow fever is spreading at the asylum among the children. This is because so many children whose parents died of the yellow fever have been received. Indeed, the sisters have taken the little ones from the beds in which one or both parents lay dead. We have promised our Lord that no orphan child would be rejected by us. This promise involves a great debt, but I know God will provide for these helpless babes. All the sisters who are not victims of the fever themselves are out now among the fever-stricken people, and I am sending them, fair as a snowflake, from the death-bed of both parents. She is only fifteen months old, yet has taken the terrible fever. Just think, her father and mother died within three days, a poor young couple not long from Ireland. Knowing that our sisters everywhere have more than enough to do, I do not like to trouble them, yet some of the benevolence of the North could be directed this way, it would enable us to do immense good. You know that whatever is sent to us goes directly to the fever-stricken. Hundreds apply to us—the laudible poor, who would die before submitting themselves to the inspection of a public committee. We refuse no one. Our means are often exhausted; but we are ever ready. All our well sisters are engaged with the stricken. Every one of them that got the disease got it at the bedside of the dying. Inhaling the fumes of the black vomit once or twice is not much; but when this happens frequently, like produce like, and the vomit, as the French call it, is nothing but a foaming mass. Now, newly our sisters who took the fever ought naturally to have been exempt as they are natives. Yet, who have been here, can imagine how they have worked among the sick and dying. Four of them took the disease from coffin lids that no one else would touch. If our friends in New York knew exactly how things are I am sure some streams of their charity would flow so us. I know you will explain our case as opportunity offers and get us all the prayers you can."

Any contribution, however small, will be thankfully received by the Mother Superior, Convent of Mercy, No. 32, East Houston street, or by the Sister in charge at St. Joseph's Industrial Home, Eighty-first street and Madison avenue, and be transmitted to our sisters at once.

THE CALCULATING BOY.

Scores of children who have heard of the calculating boy in their school books, and hundreds of children of a larger growth learned with surprise, when the death of the renowned engineer, Mr. Bidder, was announced a few days ago, that he was this wonderful child. So completely had the fame of the engineer eclipsed that of the calculating boy that the two had become, in the public mind, separate and distinct existences. Nineteen persons out of twenty who knew that Mr. Bidder was in the flesh, believed that the calculating boy had passed away long ago, as most infant prodigies die out, eclipsed by a mediocre or obscure manhood.

But the truth about the calculating boy is that his power won for him the attention and patronage of George Stephenson. He became assistant to the two Stephensons in their railway enterprises; and afterwards a great railway constructor. He was, later, one of the chief promoters of the Electric Telegraph Company; and his career was crowned in 1860-61 by the presidency of the Institution of Civil Engineers.

Mr. Bidder's life will confirm the place he has long held in juvenile literature, for it exhibits extraordinary powers turned to honorable account, and made the pathway to fortune. It was in the course of an address to the civil engineers that he related how he was first encouraged to exhibit his calculating faculty by a neighboring blacksmith; and how his successes raised him to the dignity of being allowed to blow the bellows. This most modest reward was the precursor of very substantial ones. The little arithmetician became the wonder of his day, and at the height of his boyish fame he was conducted to calculate, to the presence of George the Third and Queen Charlotte.

George Bidder's extraordinary gift was one of memory and concentrated attention; and these faculties he very wisely applied to practical purposes, until he had achieved a distinguished position in his profession. In describing the wonderful calculating boy who was taken to Court to astonish the King, future tutors of the young idea can add how the infant prodigy nursed and developed his astonishing powers, and so turned them to account that he became a distinguished and honored man, and brought up a family so well that he left famous and promising sons behind him.

The late George Parkes Bidder, F. R. S., will be cited hereafter as a most notable exception to the rule that infant prodigies become full-grown noodles.

Edison is now at work on an apparatus that will not only generate the electric light, but will also distribute it so that it can be used like ordinary gas. Some knowledge of this got into the London stock market the other day, and caused, as the cable says, a panic in the gas stocks. When the electric light is introduced into every house, and the power of Niagara is transmitted to factories in Boston and New York, and all the large cities are heated by steam carried under the streets, and it comes to pass that honest men remain honest after they have taken office—when all this happens, people will not sing "The Sweet By-and-by" any more, for the millennium will be right here among us.

YELLOW FEVER.

A PRIEST'S RECORD OF HIS DEAD BROTHERS.

Editor of the *Pilot*—The readers of your valuable paper will be sadly surprised to hear that up to the present date nine priests and thirteen Sisters have fallen victims of the plague of Memphis. Three other priests and five Sisters are reported down with fever. The following are the priests dead:—

Father Martin Walsh, Pastor of St. Bridget's Church, born near Roscoe, county Tipperary, Ireland, age 40.
Father Michael Mengher, Cousin of Father Walsh, and late pastor of St. Columbkille's Church, Edgemoor, Penn., age 50.

Father P. McNamara, curate at St. Patrick's Church, born in Kerry, Ireland. He was the eldest of twelve children, though he was but 28 years old.

Father Boeckel, Dominican, age 30. America.
Father Raymond McGarvey, Dominican, age 32. America.
Father Scanlon, Dominican, age 29.
Father Materese, Franciscan, age 25. Germany.
Father Van Troostenberg, a Louisville volunteer, age 35.

Very Rev. Martin Riordan, V. G., age 50, born near Malloy, county Cork, Ireland.
Fathers Riordan and Walsh have been thirteen years in Memphis. They volunteered to accompany the R. Rev. Bishop Feelan to his new diocese in Tennessee. Father Riordan was reputed the deepest scholar in the South. The Bishop, appreciating his brilliant talents and universal knowledge, assigned him the first place in the diocese. Since the war Memphis has never recovered from financial embarrassment, notwithstanding Father Riordan, buoyed up with zeal and energy, built him a church, pastoral residence and a school. He purchased cemetery grounds, costing \$50,000. He invited the sisters of St. Joseph to his parish, who founded a magnificent school. St. Patrick's and St. Bridget's schools, each averaged a daily attendance of 200. Mother Immaculate, a religious heroine of 1873, nursed him till he breathed his last.

Father Martin Walsh, by his zeal and energy, gained for the diocese church property valued at \$200,000. Not only was Father Walsh a good priest, but he was also a good Christian soldier. He fought during the plague year 1873, and had the heartiest mortification of seeing 500 of his parishioners buried in their graves. He often regretted that he had lost the flower and the best of his flock. It was not considered extraordinary for a priest to give the last Sacraments to sixty in one day.

After this a sorrowful accident occurred to him. One day while riding, his horse took fright, cast him off and broke his foot. This landed him to the hour of death. Being a man of prepossessing appearance and noble bearing, many a lady who saw him, his venerable reverence limping from horse to horse. He spent his youth and life with his people. Like an undaunted soldier, though wounded, he would face the front of battle.

When parents died and forsook their children, and brethren their nearest kin, he remained with them to the last. He last met was the baptism of a convert, Mr. Michael Dreed, a well-known railroad official.

Tuesday evening, at six o'clock, August 25th, he returned home exhausted and weary. Throwing himself on his bed, "No matter who calls," said he, "I can go out no more." The words were prophetic. He was never again to be seen or heard. His manly voice and cheerful smile were no more to greet the hearts of his loving people. His name was beyond of charity and hospitality. It may be said, and truly said, that since his ordination his sacred hands gave the last bread of life to more dying people than any priest now living.

Father Mengher delirious and dying in the next room, got up but soon fell back to sleep with his hands over his head, prepared to die, and he will they were decently shrouded. Father Walsh was properly robed, but poor Father Mengher was deficient. One buggy and hack, containing the house-keeper and the sexton, formed the funeral procession.

Father P. McNamara was the next to follow. His parents are living in Ireland. Though but twenty-eight years old, he was the oldest of two children. He was ordained at St. Sulpice, France, and had bright and flattering hopes. On his way to a sick person he met Father Walsh's funeral, and hurried to the grave. Jumping out of the buggy, he stood pale and motionless. That evening he took sick, and soon followed his old friend.

Father Mack was a special favorite with children. He played with them, prepared them for the Sacraments, gave them the bread of life, and heard their little tales of sin and imperfection. He was, like themselves, young and innocent. I doubt if there is a child (surely not a good child) in the parish, that will not shed tears when they hear "Father Mack is dead." Happy for the dear young priest to be a favorite of those whom Christ has said "Send to the Kingdom of Heaven." No ceremony attended his death or burial, though, had he died in better times, the youth of the parish would have baled his coffin with warm tears of affection and love.

There is a monument in the midst of a circular lot in Calvary Cemetery. Around it are sleeping fourteen priests, five of whom died victims in 1873. And beside the altar are the remains of the pastors of St. Patrick's, St. Bridget's, and St. Columbkille's Churches.

May the great God of Mercy open the gates of Paradise to these heroes, who fought so well and died so nobly. P. A. R.

We learn from the *London Engineer*, that though nothing of a practical character is being done on our own shore with respect to the Channel Tunnel, the efforts of the French coast, are continued with success, inasmuch as at present the information obtained is of a character confirmatory of the geological evidence given in support of the construction of the tunnel. The French authorities, it appears, are sanguine of the success of the work from an engineering point of view, but at present all financial proceedings are postponed on account of want of English support, and, it is said, the difficulty with which the scheme is looked upon by the heads of the English Government. There is therefore very little use in opening up negotiations for an English subsidy. As far as the actual value of the tunnel is concerned it has yet to be shown that it is either wanted or could be worked except at a considerable annual cost; but that the Government or any of its members look upon it with disfavour does not prove its utility any more than Lord Palmerston's assertion that the Suez Canal would be impracticable and useless made it so.

Camels and elephants for Australia, to help in explorations, are now advocated. When camels were first taken to the new country they died rapidly, but different localities were tried and diet was changed, so that the original 100 have so increased and multiplied as to number about 400. In some localities they have been trained for draught purposes, and though better adapted to carry than to pull heavy loads, they are, by judicious treatment, made to haul enormous loads, averaging a ton for each animal. The use of trained animals in Central Africa, where they are reported to thrive well on leaves and grass, has lately been recorded to with considerable success, and the conditions in Australia are thought to be as favorable to them as those of Africa.

A CATHOLIC DOG.

Monsieur Capel, whose portrait is drawn "Lottin" under the title of Monsieigneur Capesby, has a pet dog, to whom Charles Warren Stoddard was recently introduced at Cesar Villa, the former home of Mr. Sothem. When the San Francisco traveller was formally presented, Beppo put out a paw and saluted the visitor with a short, low bark. "Beppo," said Monsieigneur, here is a mouthful with the compliments of Bismarck." A huge bit of cake was placed under the nose of the dog, who refused even to look at it. Being urged to eat, he turned away, and retreated in the deepest disgust. "The Pope sends it," cried Beppo's master, and the words were scarcely uttered when the cake disappeared in a flash. "Three cheers for Pio Nono!" cried the host, Beppo sprang to a table, under a fine portrait of the Pope, put his forepaw upon it, and barked thrice with enthusiasm.

The Berlin *National Gazette* publishes the sensational announcement that an agitation had begun in Russia to compel the Czar to abdicate, and that the Czarovitch will preside over a commission to draft a constitution.

EDEY BROS., PHOTOGRAPHERS, ARTISTS IN CRAYON, WATER COLORS, INK, OIL. 280 DUNDAS STREET.

Duly competition in their profession, and are prepared to do the finest work in all its branches.

SPECIAL ATTENTION TO CHILDREN. EDEY BROS., 280 DUNDAS ST, LONDON, ONT. London, Oct. 23, 1878.

TEMPERANCE.

THE REV. FATHER STAFFORD, OF Lindsay, Ont., will deliver a lecture on the above subject in St. Peter's Cathedral on

SUNDAY, OCTOBER 27, 10 o'clock p. m. Admission, 25 cents. FOR THE BENEFIT OF ST. VINCENT DE PAUL SOCIETY.

GOLDNER'S CLOTHING EMPORIUM, 386 RICHMOND STREET, LONDON.

Gentlemen requiring Fall Suits will find an unlimited stock of all the Newest Styles in Scotch, English and Canadian Tweeds, at this establishment, and can rely upon an experienced cutter turning out a stylish suit to their satisfaction.

A large and varied stock of Ready-made Clothing (our own make) always on hand. In this department great care is exercised in having everything made in good style and well trimmed, and for workmanship they cannot be surpassed.

GENTS' FURNISHINGS—All the newest styles in Shirts, Collars, Cuffs, Scarfs, Silk Handkerchiefs, Braces, Etc., are to be seen displayed in great profusion at this establishment.

All the Latest Novelties in American and English Hats and Caps at

GOLDNER'S DR. J. B. PHELAN, GRADUATE OF McGILL UNIVERSITY, MEMBER OF THE COLLEGE OF PHYSICIANS AND SURGEONS, FRANKLIN, MASSACHUSETTS, AND ECONOMY, OFFICE, NITSCHKE'S BLOCK, 272 DUNDAS ST. Night calls to be left at the office. 24ky

J. DOYLE & CO., WHOLESALE AND RETAIL DEALER

GROCERIES, WINES, LIQUORS, PROVISIONS, ETC., SOUTH-WORK BLOCK, TALLEY STREET, ST. THOMAS, AGENT FOR THE CATHOLIC RECORD. 24ky

SADLER'S HOUSEHOLD LIBRARY.

- The only cheap edition of popular works issued in handy and convenient volumes, firmly bound, and in which the type is large and clear. The volumes of this series are marvels of cheapness. The following volumes are now ready: No. 1. Pater's; or, The Church of the Catacombs. By Cardinal Wiseman. 25c. No. 2. Calista; A Tale of the Third Century. By John Henry Newman. 25c. No. 3. Life of Father Mathew. The People's Sovereign. By Henry Moore. 25c. No. 4. A. P. Maguire; or, The Broken Plow. 25c. No. 5. The Poor Scholar, and other Tales of Irish Life. 25c. No. 6. The Straw-cutter's Daughter; and the Portrait in my Uncle's Drawing Room. 25c. No. 7. The Adventures of a Protestant in Search of Religion. 25c. No. 8. The Life of Mary Queen of Scots. By Donald MacLeod. 25c. No. 9. The Two Victories. A Catholic Tale. 25c. No. 10. The Brides and the Bridesmaids. 25c. No. 11. The Death. Does he Exist? and What Does he Do? 25c. No. 12. Portraits of Young Men. 25c. No. 13. Virtues and Defects of a Young Girl at School and at Home. 25c. No. 14. Sick Calls; or, Tales from the Diary of a Missionary Priest. 25c. No. 15. The Garden of Gethsemane. A Tale of the Times of Christ's Passion. 25c. No. 16. Winifred, Countess of Nithsdale. 25c. No. 17. Tales of the Five Senses. By Gerald Griffin. 25c. No. 18. Love; or, Self-Sacrifice. 25c. No. 19. Life of Blessed Margaret Mary. 25c. No. 20. The Apostles' Creed. 25c. Being Part I. of Catholic Anecdotes. 25c. No. 21. The Confessions; Being Part II. of Catholic Anecdotes. 25c. No. 22. The Sacraments; Being Part III. of Catholic Anecdotes. 25c. No. 23. The Mirror's Daughter; A Catholic Tale. 25c. No. 24. The Reformation in the Fifteenth Century. 25c. No. 25. The Olden's of Glen Cottage. 25c. No. 26. Horatio's Charity. 25c. No. 27. Pictures of Christian Heroism. 25c. No. 28. Religion in Society; A Tale of the Days of St. Thomas More. 25c. No. 29. The Life and Times of St. Bernard. 25c. No. 30. The Life of St. Elizabeth of Hungary. 25c. No. 31. The Lives of the Early Martyrs. 25c. No. 32. The Lives of the Early Martyrs. 25c.

Any volume sent, postage prepaid, to any address on receipt of the advertised price, by the publishers, Address B. & J. SADLER & CO., CATHOLIC PUBLISHERS, 275 NOTRE DAME STREET, MONTREAL. We have a number of other volumes in press which will be issued shortly. 24ky

THE SILENT STRANGER.

A stranger sat in the corner of the car hence to New York in easy attitude, his feet upon a large black trunk. The gentlemanly conductor, going his rounds, at the first station politely informed the stranger that the trunk must be put in the baggage car. To which the stranger nothing replied. At the third station the vexed conductor more imperatively told the stranger that he must put the trunk in the baggage car or it would be put off the train. To which the stranger nothing replied. At the fifth station the mollified conductor, addressing the stranger, begged him to remember that he had done what his duty required, and that he had only done it after repeated warnings, and that it was solely the stranger's fault. To which the stranger laconically replied: "Don't care; 'taint my trunk!"

POETS' CHILDREN.

The fates of the families of the English poets are rather peculiar. Shakespeare and Milton each died without a son, but both left daughters, and both names are now extinct. Shakespeare was soon so. Addison had an only child, a daughter, a girl of some five or six years at her father's death. She died, unmarried, at the age of eighty or more. Farquhar left two girls dependent on the friendship of his friend Wilkes, the actor, who stood nobly by them while he lived. They had a small pension from the Government, and had long outlived their father and seen his reputation unalterably established—died unmarried. The son and daughter of Coleridge both died childless. The two sons of Sir Walter Scott died without children—one or two daughters died unmarried, and the Scotts of Abbotsford and Waverley are now represented by the children of a daughter. How little could Scott foresee the sudden future of the music issue? The poet of the "Fairie Queen" lost a child when very young by fire when the rebels burned his house in Ireland. Some of the poets had sons and no daughters. Thus we read of Chaucer's son, of Dryden's sons, of Dr. Young's son. Ben Jonson survived all his children. Some, and those among the greatest, died unmarried.—Butler, Otway, Prior, Pope, Gay, Thompson, Agenside, Shenstone, Collins, Gray, Goldsmith, and Rogers.

POCKET-PICKING AS A FINE ART.

From the Globe. Pocket-picking is evidently considered in France to be a fine art in which this country is proficient. At least, one would judge so from the continual reference to Englishmen whenever a case occurs on the Continent. It may be safely said that the offence in question is hardly ever heard of as being committed by a native-born Parisian. The latest instance recorded shows to what proficiency the English pickpocket carries his trade in the gay capital. For some time back an English "Mees," with the proverbial eccentricity of her country, has been a constant visitor to the captive balloon on the Place du Carrousel. That everything should be in keeping with her nationality she was in the habit of making two or three ascents daily. This eccentricity was at first not much noticed. Was she not English, and did not this account for it? Recently, however, the police had their suspicions aroused, and determined to be on the watch. A day or two back the young lady, as usual, mounted in the air with three other venturesome persons, and on her return to land immediately joined her one-legged protector. The discovery was immediately afterwards made, however, that three portmanteaus had mysteriously disappeared from the pockets of their rightful owners. The young lady and her cavalier were seen hurriedly leaving the enclosure, pursuit was made, and, probably on account of the wooden leg, the capture was not difficult. On a search of the suspected persons being executed, no fewer than twenty purses were found, amongst them the three in question containing money to the amount of 3,000 francs. The tabern was, of course, the locking up of the interesting couple, who persisted in retaining their incognito. The idea of robbing a party of balloon excursionists was worthy of the professors in the art, and the fact of the fee of twenty francs which is charged for each ascent being willingly paid shows that a great deal was expected from the natural confusion of intellect likely to occur to those who for the first time take a flight heavenwards. It would seem that very much the same idea had struck the body and gentleman at Paris had evidently crossed the minds of the bold spirits who have been recently experimenting on board the Calais-Douvres on equally confused and helpless passengers.

"What is the whole debt of the United States, and how much have we paid on it since the close of the war?" asks a reader of the Pilot. In August, 1865, the debt amounted in round numbers to \$3,000,000,000. During the last thirteen years the debt has been reduced nearly \$1,000,000,000, and it now stands \$2,035,580,324.

FOREST CITY GROCERY!

SPIRIT CELLARS AND GENERAL PROVISION WAREHOUSES.

The patronage extended to the above store by the public has induced us to retail our goods at wholesale prices. JUST IMPORTED AND ON HAND A first-class stock of Fresh Groceries and Provisions, FINEST SANDERMAN'S PORT WINES, FINEST VERMILION SHERRY WINES, FINEST JAMAICA RUM, P. HENNESSY'S AND JULES ROBIN BRANDIES, FINEST J. DE KUYPER & SONS' HOLLAND GIN, IN WOOD AND BOTTLE.—also on hand—CARLING AND LABATT'S ALE AND PORTER ON DRAUGHT.

J. J. SOUTHCOTT, opp. Oddfellows' Hall.

NOTICE.

THE CHEAPEST PLACE IN CANADA —TO BUY— CROCKERY, GLASSWARE, CHANDELLERS, LAMPS, &c., &c., AT WHOLESALE OR RETAIL.—IS AT—

L. C. LEONARD'S, 88 Dundas Street, London, opposite Edward Adams & Co.

HOUSEKEEPERS!

TO GET THE BEST GROCERIES, WINES AND LIQUORS, FLOUR, HAM AND BACON, FINEST TEAS, PURE COFFEE, ETC., AT THE LOWEST POSSIBLE PRICES.

WILSON & CRICKSHANK, 350 RICHMOND STREET, BETWEEN KING AND YORK, LONDON.

P. O'KEEFE, WHOLESALE AND RETAIL DEALER Groceries, Provisions, Glassware, Crockery, Etc. FRONT STREET, STRATHROY. Next to Federal Bank. AGENT FOR THE CATHOLIC RECORD.

NEW FALL DRY GOODS.

A CHOICE AND COMPLETE STOCK JUST OPENED OUT

J. J. GIBBONS, CRYSTAL HALL BUILDING, 199 DUNDAS STREET.

FALL MILLINERY!

A full stock of Fall Millinery in the very latest styles and at prices to suit the times.

A FULL ASSORTMENT OF WOOLS, BERLIN, FLEECY, ZEYPHER, GERMAN TWIST, And Fingering Yarns, Wool Squares and Clouds, Also Hosiery and Gloves, Ladies' Underclothing, Corsets, Skirt-liners, and a full stock of Laces and Embroidery. MRS. J. J. SKEFFINGTON, 193 DUNDAS STREET, 27 Cape Hats and Bonnets always on hand.

THE LONDON BOOT AND SHOE STORE.

LOOK BEFORE YOU LEAP IS GOOD ADVICE. FACTS.

The reasons why Philip Cook is enabled to sell better goods at lower prices than any other Boot and Shoe store in town are these: First—He purchases more goods, and invariably for cash, thereby getting an advantage in price. Second—He sells more goods, and is thereby enabled to mark goods at a much smaller margin than any competitor. Besides, he never allows his clerks to misrepresent an article, and will cheerfully show goods, whether you wish to purchase or not.

D. REGAN BEATS ALL CREATION!

CHEAP BOOTS AND SHOES

R. DENNIS, MANUFACTURER OF BOLTS

FOR BUILDING AND BRIDGE PURPOSES, ORNAMENTAL FENCING FOR FENCES AND HOUSE FRONTS MADE TO ORDER.

KING STREET, OPP. CLARENCE HOUSE, LONDON, ONTARIO

CHEAP LUMBER, SHINGLES, ETC.

E. E. HARGREAVES, GEORGIAN BAY LUMBER YARD, YORK STREET, NO. 290.

T & J. THOMPSON, IMPORTERS AND DEALERS IN ENGLISH, GERMAN AND AMERICAN HARDWARE.

RECEIVED!

THIS WEEK, 1,000 CATHOLIC PRAYER BOOKS, ASSORTED AT 25c., 50c., 75c., \$1.00, ETC., NEW, LARGE TYPE.

BRYCE'S, 108 DUNDAS STREET.

TO THE CATHOLIC CLERGY

The undersigned would respectfully announce that he is now prepared to make up

SOUTANS, SOUTANELLES, CASSOCKS, AND ALL OTHER ECCLESIASTICAL GARMENTS.

All work guaranteed to give satisfaction. Orders promptly attended to.

WM. J. TRAHER, 402 Clarence Street, second door south of Dundas Street, east side.

PRESTONE, FIRE GRATES, ETC.

GEO. POWELL, JUNR. MARBLE WORKS, 401 KING & RICHMOND STREETS, LONDON, ONT. Monuments, Tombstones and Mantel-Pieces in variety.

C. J. WHITNEY & CO.'S MUSIC HOUSE,

MECHANIC'S INSTITUTE BUILDING, 229 DUNDAS STREET.

Sole agents for the celebrated ESTY ORGANS, Hallett, Day & Co., McCannan and WHITNEY & CO. PIANOS.

All kinds of Musical Instruments, Stools, Spreads and Musical Goods of every description. Latest Sheet Music and Music Books. Prices lower than any house in the city.

C. J. WHITNEY & CO.

THE SACRED HEART ACADEMY,

422 DUNDAS ST., LONDON, ONT.

Offers every facility to pupils for acquiring a thorough mental and moral education.

Board, Tuition, Washing, Stationery and Bedding, \$75 per session of five months, payable in advance. Day Pupils, Senior Department, \$10. Junior Department, over seven years, \$8.

MUSIC, DRAWING AND PAINTING EXTRA

The French Language, Plain Sewing, Lace and Fancy Work, Embroidery, etc., etc., free of Charge.

P. O'DWYER, WHOLESALE AND RETAIL DEALER

Groceries, Liquors, Tobacco, Cigars, Etc., CUTTEN HOUSE BLOCK, FRONT ST., STRATHROY

J. D. DEWAN & CO., WHOLESALE AND RETAIL DEALER

Groceries, Wines, Liquors, Provisions, Etc., FRONT STREET, STRATHROY.

SPECIAL NOTICE.

C. M'CALLUM, WHOLESALE & RETAIL DRUGGIST, RICHMOND STREET.

REDUCTION IN PRICES.

Ayer's Cherry Pectoral 0.80, Ayer's Hair Vigor 0.80, Hall's Hair Restorer 0.80, Peruvian Syrup 0.80, Vinegar Bitters 0.80, Felt's Syrup 1.10, Bristol's Sarsaparilla 0.80, Radway's Sarsaparilla 0.80, All-Doer Medicines 0.80, Florida Water 0.80, Lubin's Perfumes 0.45, Alkibon's Perfumes 0.45, Citrate Magnesia 0.01, Magnium Toilet Soap 0.49, C. M'CALLUM, 229 DUNDAS STREET, SECOND DOOR EAST OF ODDFELLOWS' HALL.

Special Prices in Paints, Oil, Varnishes, &c. James' No. 1 Imported Lead... \$2.25 per 25 lb. keg. Other Good Brands Cheaper.

PLEASE EXAMINE THE PRICES. C.M'CALLUM.

THE VICTORY BASE BURNER.

THE BEST IN THE MARKET.

Come and see them before buying any other.

Cook, Box and Parlor Stoves, Tinware, Cutlery, Coal Oil, Lamps, Etc.

M'BRIDE & BOYD, 229 DUNDAS STREET, SECOND DOOR EAST OF ODDFELLOWS' HALL.

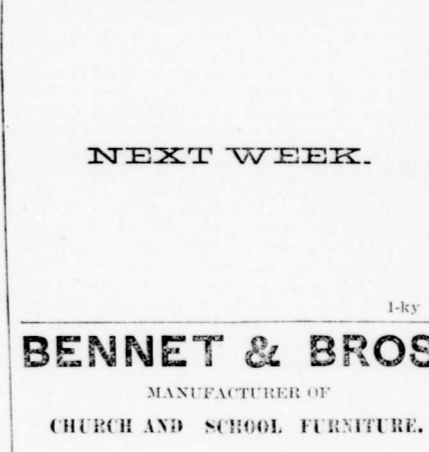
DON'T LOOK AT THIS

SPACE

NEXT WEEK.

BENNET & BROS.

MANUFACTURER OF CHURCH AND SCHOOL FURNITURE.



BENNET'S Patent Folding Seats and Desks, the cheapest and best in use, have been adopted by St. Anne's School, Montreal, Rev. Bro. Arnold, Separate School Board, Toronto, M. O'Connor, Esq., Public School, London, Separate School, Stratford.

And upwards of one hundred different schools in the Dominion. Awarded First Prize at Provincial Exhibition, 1885.

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.

STAINED GLASS WORKS, NO. 67 DUNDAS STREET.

OFFICE, 434 RICHMOND ST.

PAINTS, OILS, VARNISH, GLASS, BRUSHES,

PAPER HANGINGS

434 RICHMOND STREET.

R. LEWIS & CO.

THE NATIONAL POLICY!

AS CARRIED OUT BY THE MUSIC DEALER, C. F. COLWELL,

is to "protect" the public from "high prices" and sell first-class Pianos and Organs cheaper than any other dealer in Ontario. I can supply any instrument required by my patrons cheaper than the cheapest.

EMERSON PIANOS AND ESTEY ORGANS

a specialty. An inspection of my stock and prices is earnestly solicited. Come and have a common-sense talk, when I will explain how and why I can and do sell the

THE LEADING PIANOS AND ORGANS

at lower prices than any other dealer. Satisfaction guaranteed every time.

OFFICE AND WAREHOUSES—Albert Block, corner Dundas and Clarence, rooms 2 and 3, upstairs.

C. F. COLWELL.

A. & S. NORDHEIMER'S

PIANO-FORTE AND MUSIC WARE ROOMS, 220 DUNDAS STREET.

General Agent for the celebrated pianos by Steinway & Sons, New York; Chickering & Sons, Boston; Dunham & Sons, New York; Haines Bros., New York. Also Organs by Princes & Co., Buffalo.

Canadian Agents for Novello-Ewer & Co., of London, the renowned publishers of Sacred and Secular Music and Musical Works.

A large assortment of Music by Mozart, Haydn, Lombolletti, Mercadante, Hummel, Peters, Jansen, Emerig, and Rosewig, and other celebrated composers of Catholic Music.

Every variety of Sheet Music, Musical Merchandise and Instruments kept in stock.

E. E. CROSSIN,

Square and Upright Piano-Forte Manufacturer, WILL BE GLAD TO SHOW HIS FIRST CLASS INSTRUMENTS TO INTENDING PURCHASERS and their friends at his temporary manufactory, over 25 Dundas Street, opposite Harbison's Drug Store.

ST. VINCENT DE PAUL SOCIETY

CONFERENCE OF THE SACRED HEART, ST. MARY'S DISTRICT, LONDON.

A GRAND DRAWING OF PRIZES FOR THE RELIEF OF THE POOR during the coming winter will take place shortly. Due notice will be given. Tickets 25 cents each. JAS. LACEY, President; CHAS. QUINN, Secretary.

ECONOMY COMBINED WITH RESPECTABILITY.

HINTON & PORTWOOD, (From London, England.) UNDERTAILORS, &c.

The only house in the city having a children's Mourning Carriage.

FIRST-CLASS HEARSE FOR HIRE.

LAING & McPHERSON'S

NOTED CHEAP DRY GOODS AND CLOTHING HOUSE, SOUTHWEST CORNER OF DUNDAS AND RICHMOND STREETS, LONDON.

A Large and Seasonable Stock Always on Hand.

FALL STOCK RECEIVED.

Dress Goods, Wines, Blankets, Flannel, Shawls, etc., in endless variety, and at very low prices. A CALL IS RESPECTFULLY SOLICITED.

LAING & McPHERSON.

E. A. TAYLOR & CO.

ARE

CLOSING OUT

A MISCELLANEOUS STOCK OF BOOKS, PICTURES & STATIONERY,

AT VERY LOW PRICES.

Cor. Carling and Richmond Streets.

WESTERN HOTEL, DELAWARE.

THIS IS THE MOST COMFORTABLE House in the village. A good stable is attached, and conveniences for the travelling public.

FRANCIS JARVIS, PROPRIETOR.

PAINTING, GRAINING,

SIGN WRITING, KALSOMINING, PAPERING,

WALL PAPER, WINDOW SHADES ROLLERS,

GLASS, PUTTY, OILS, VARNISHES, MIXED PAINTS,

NOBLE & HARGREAVES, 199 Arcade, Dundas Street.