

# The Catholic Record.

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

VOLUME 9.

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NICHOLAS WILSON & CO

136 Dundas Street,  
Tailors and Gents' Furnishers.

FINE AND  
MEDIUM WOOLLENS  
A SPECIALTY.

INSPECTION INVITED.

For the Catholic Record,  
In Memoriam.

Alas, I heard unheeding the wind wailing  
In the trees,  
Heard, and that with no meaning from the  
Heard, and that with no meaning from the  
Knew not in the northland where the tinted  
maple waves,  
With folded hands lay resting a tender  
heart and brave.

My Father, all unthought of was the angel's  
welcoming pain,  
As I passed in thy face, with its look of  
pale and  
On this eyes that smiled no welcome, the lips  
so white and chill,  
And the crucifix was resting where the loyal  
heart lay still.

Our Father, for the first time thou didst  
speak no soothing word,  
When thy children knelt beside thee and  
deep sorrow  
And our hearts grew faint with sorrow as we  
knew not of thy face,  
We stilled that loving heart to us—till the  
great accounting day.

Our Father, how we bless thee for the heritage  
thou left,  
Enshrined in loving, grieving hearts 'twill  
ever more be kept:  
Thy unshaken truth and loyalty to God, and  
to thy faithful people,  
The hungry poor were dear to thee, eye, even  
to the end.

Our Father, whilst yet pale pain is set on  
tear-swept faces,  
As no words can picture regal thou in wondrous  
graces,  
And triumphant souls exultant chants of  
rapture sing thee,  
Oblessed rest, O royal rest, to His throne  
they bring thee.

Our father, looking upwards past the seraphim's  
sweet song,  
Rise thy children's prayers at eventide, with  
bitter tears among,  
Low and tender words we speak of the new  
home thou hast won,  
Where thou art waiting for us till our life-work  
shall be done.

—ANNIE WRIGHT SMYTH.

## THE MEMORIAL MINSTER.

ST. MARY AND ST. JOHN.

A Glorious Monument of a Well-Spent  
Life.

BISHOP WALSH'S POWERFUL SERMON.

We briefly announced last week the  
solemn and impressive ceremony of the  
dedication in Toronto of the Memorial  
Church of St. Mary and St. John, raised  
to commemorate one of the most  
remarkable episcopates in Canada since  
the days of Laval, that of the Most Rev.  
John Joseph Lynch, first Archbishop of  
Toronto. On the twenty-fifth anniversary  
of his Grace's episcopal consecration, the  
celebration of this historic event did not,  
however, take place till the 11th day of  
December, His Grace, having in mid-  
November gone to assist at the sessions  
of the Third Plenary Council of Baltimore,  
which did not terminate till Sunday,  
December 7th, following. The Toronto  
editorial reference to the celebra-  
tion, said in its issue of Dec. 20th:

"We stated in our last that the celebra-  
tion of the silver jubilee of His Grace the  
Archbishop was the most magnificent  
affair of the kind ever witnessed in Can-  
ada. And so it was. The Catholics of  
two great nations vied with each other  
in doing honor to Holy Church and great  
self-dedication to the very first in  
Toronto witness such a gathering of  
distinguished churchmen from every  
portion of the American continent.  
Never were Canadian public men of  
every shade of political thought so thor-  
oughly agreed as to the propriety of pay-  
ing a united tribute of respect to one  
who, whether as churchman or citizen,  
has never failed to do his duty by the  
land of his adoption. Archbishop Lynch  
was born near Clones, County Monaghan,  
Ireland, February 6th, 1816. He has  
consequently almost completed his  
sixty-ninth year. In his early youth he  
evinced a remarkably pious disposition  
and his parents in respect to one  
tended him for the church. He was  
first placed under the charge of the Car-  
melite Brothers at Clondalkin, where he  
began his classical studies. Before, how-  
ever, he had attained his twentieth  
year, he entered the College of St. Vincent,  
Castleknock. Here he made rapid  
progress and won general esteem for  
learning and piety. Here too he might  
have remained beloved and honored,  
but he had long yearned for the life of a  
missionary. With this object in view he  
left St. Vincent's for the house of the con-  
gregation of the Lazarists in Paris. In  
1842 he received the sacred orders of sub-  
deaconship and deacon, at the hands of  
Mgr. Affre, Archbishop of Paris, afterwards  
murdered at an insurgent populace.  
In 1843 he was ordained priest by the  
Archbishop of Orléans, Most Rev. Dr.  
Murray. Filled with an ardent desire for  
missionary labor he accompanied the  
late Mgr. Odin, then Vicar Apostolic of  
Texas, to that remote and sparsely set-  
tled region. Three years, from 1846 to  
1849, he labored in Texas, bearing with  
every trial that poverty, hardship and  
sickness could bring him. His charac-  
teristic courage and self-reliance  
never for a moment forsook him.  
In 1849 he removed to Missouri, where  
he became Superior of the Seminary of  
St. Marie de Barrens, and was also  
selected delegate to the sexennial gen-  
eral sessions of the Lazarists, held in  
Paris in 1849 and 1855. In the latter  
year he visited Rome. Returning to the  
United States at the invitation of Bishop

Timon, he proceeded to Buffalo, and in  
1856 founded the Seminary of Our Lady  
of Angels at Niagara Falls. In 1859 the  
Most Rev. Dr. Charbonnel, Bishop of  
Toronto, asked for the services of a coad-  
jutor. The eyes of the Holy Father fell  
upon Dr. Lynch, who was, on the 20th  
of November in that year, consecrated  
Bishop of Aechinas, *p. l.*, *cum jure suc-  
cessionis*. A few months afterwards  
Bishop De Charbonnel resigned the see  
of Toronto and Dr. Lynch became the  
third bishop. In 1870 a new ecclesiasti-  
cal Province was erected in Canada,  
and Bishop Lynch made its metropolitan,  
with the title of Archbishop of Toronto.  
Thus, for five and twenty years has this  
reverend prelate wielded the pastoral  
staff in the chief city of Ontario. His  
administration has been characterized by  
firmness and prudence, sweetened by  
an invariable amiability of disposition.  
What marvel then if it has been crowned  
with extraordinary success. His Grace  
is universally beloved by his peo-  
ple. At all times accessible, he is  
ever ready to lend ready ear to their  
petitions. The orphaned, the widowed,  
and the poor have in him a constant and  
tireless benefactor. He has indeed  
spent himself doing good among the  
little ones and the afflicted of Christ's  
flock. His pen and voice have, at the  
same time, been ever at requisition to  
defend Catholic interests. This duty he  
has, however, fulfilled, without engend-  
ering those ill feelings so often the re-  
sult of such action. Never in the his-  
tory of Toronto has there been a  
general feeling now subsisting in  
this city. Never was the Catholic body  
so respected throughout the Province as  
at this moment. Its cause? The kindly  
regard for the feelings and the generous  
consideration for even the prejudices of  
the non-Catholics of the Province by the  
Bishops of Ontario, with His Grace the  
Archbishop of Toronto at their head.  
That this happy state of affairs may long  
continue, and that His Grace may yet  
be spared for many years to rule over  
the see of Toronto, is the wish, not only  
of the Catholics of Ontario, but of all  
good citizens, of all who prize virtue,  
value disinterestedness and admire the  
rare qualities that combine to make men  
great."

Among the many testimonials of regard  
presented to His Grace on the occasion of  
his Silver Jubilee was a purse from the  
clergy and laity of Toronto with the  
sum of \$8,000. The Archbishop with  
that self-sacrificing purpose  
and noble single-heartedness that have  
ever characterized him and lie at the basis  
of his success, resolved that this money  
should be devoted to the promotion of  
religion, to the honor and glory of God.  
A Memorial Church, in commemoration  
of a long and arduous episcopal adminis-  
tration, and in thanksgiving for God's  
infinite favors and mercies to the Arch-  
bishop, priests, and people of Toronto  
during an eventful quarter of a century  
in the country's history, was decided on  
by His Grace as the purpose to which this  
generous donation of the clergy and faith-  
ful should be devoted. To-day the  
Memorial Church dedicated to St. Mary  
and St. John is all but completed. Its  
total cost to the present has been \$30,000,  
but it will, no doubt, when fully com-  
pleted and provided with all the ap-  
pointments of a city church, have in-  
volved an expenditure of another \$10,000.  
From the *Globe* of the 29th we borrow  
the following details:

DESCRIPTION OF THE CHURCH.  
"This church, besides being the only  
domical church building in Toronto,  
possesses many of the distinctive fea-  
tures which will always mark it as one  
of especial interest among the sacred  
edifices of the city. The church is built  
of white brick and the style is classic.  
The walls are two bricks thick with an  
air space between. It is solid at all  
angles, where the pilasters have six-inch  
projections on the outside and nine-inch  
projections on the inside. The dado  
from the cornice down, is done in cement  
work of wood covered with muntz metal  
and resting on large stone templates in  
solid brick piers about seven by eight  
inches. This is the first time that  
muntz metal has been used in this way  
and it gives the dome a massive appear-  
ance. The church has a semi-circular  
apsis. The ceiling, of which as well as  
that of the nave, is paneled in plaster  
with flowers in the centre of each  
between the ribs. The faces of the ribs  
in both nave and apsis are beautifully  
ornamented with mouldings. The ceiling  
of the latter, as well as other parts  
of the interior, have been

RESERVED FOR SUBJECT PAINTING.  
The Tonic pilasters in the interior,  
which are of plastered brick, support  
an entablature with enriched frieze.  
Those in the sanctuary are fluted  
and have a still richer frieze.  
Under the sanctuary entablature is an  
arcade with Tuscan pilasters resting on  
an enriched string. The arches forming  
this arcade are pierced for windows com-  
municating with a chapel over the sac-  
risty. The sacristy is on the west end  
of the apsis. The transepts are also  
ornamented with arcades. The upper  
part of the dome is ornamented with  
pilastered ribs between which are pierced  
eight circular windows. Surmounting  
this is a skylight ornamented with stained  
glass. The lower part of the dome has  
a cornice with enriched arcade running  
round it. The main arches supporting  
the dome are enriched with honeysuckle  
and egg and dart ornaments in plaster.  
The organ gallery is supported by eight  
Corinthian pilasters in wood, with the  
capitals beautifully carved.  
The whole of the interior is finished in  
various tints, except the dado and organ  
gallery, which are finished in oil. The  
interior decoration of the church, while  
not elaborate, exhibits exquisite taste,  
and is like the general design and style  
of the beautiful little edifice, quite uni-  
que among Toronto churches.

The pilasters and entablature outside,  
and portico columns, platform, etc., were  
originally designed in stone, but the fact  
that they are of wood does not materially  
detract from the beauty of the structure.  
The length of the church inside is 100  
feet; the width at transept is 35 feet; the  
width of nave 29 feet; width of sanc-  
tuary 25 feet; and the length of the sanc-  
tuary 28 feet 6 inches. The architect was  
Mr. F. C. Law. The several contractors  
were—for carpentering, Messrs. Moir &  
McCall; stonework and bricklaying, John  
Herbert; plastering, Messrs. W. R.  
Rundle & Co.; painting, Messrs. Joseph  
McCauland & Son; roofing, Messrs.  
Duthie & Son; muntz metal work,  
Messrs. Douglas Brothers. The cost of  
the church when completed will be  
\$40,000.

The ceremony of the dedication began  
at 9 o'clock precisely on the 28th, feast  
of St. Simon and Jude, Apostles. His  
Grace the Archbishop accompanied by  
the city and visiting clergy performed  
this impressive ceremony. At 9:45 Pon-  
tifical High Mass was celebrated by His  
Lordship the Most Rev. James Joseph  
Carterry, O. P., Bishop of Hamilton, with  
the Very Rev. Father Dowling, V. G.,  
Paris, as assistant priest, the Very Rev.  
Father Laurent, V. G., Toronto, as deacon,  
and Rev. Father Conway, Rector of St.  
Peter's Cathedral, Peterboro, as sub-  
deacon of the Mass. The deacons of  
honor at the Archiepiscopal throne were  
the Very Rev. Father Heenan, V. G.,  
Hamilton, and the Very Rev. Father  
Rooney, V. G., Toronto. His Lordship  
the Bishop of London was assisted by  
the Very Rev. Father Vincent, V. G.,  
Toronto, and the Very Rev. Dean O'Con-  
nor, Barrie. The Most Rev. Dr.  
O'Mahoney, titular Bishop of Eudocia,  
and Auxiliary of Toronto had for assist-  
ants the Very Rev. P. D. Laurent, V. G.,  
and Administrator of Peterboro, and  
Rev. John E. Coffey, LL. D., editor of the  
Catholic Record, London. In the  
sanctuary were also the Right Rev. Mgr.  
Bruyere, V. G., London; the Right Rev.  
Mgr. Farrelly, V. G., Belleville, diocese  
of Kingston; the Rev. E. B. Kilroy, D.  
D., Stratford; the Venerable Arch-  
deacon Casady, Toronto; the Very Rev.  
Father Kavanagh, President of the  
College of Our Lady of the Angels,  
diocese of Buffalo; the Rev. Father  
Orion, editor of the *Catholic  
Union and Times*, Buffalo; the Rev. Father  
O'Hagarty and Shannahan, St. Cathar-  
ines; and Rev. Father Dully, Dixie;  
Rev. Father Jelfoot, Orangeville; Rev.  
Father Galbraith, Toronto; Rev. Father  
Whitney, Toronto Gore; Rev. Father  
Gearing, Floss; Rev. Father Egan,  
Thornhill; Rev. Father Bergin, Moyn,  
Murray, McCann, McBride, Hoad, Lalor,  
Morris, Trilling, Brennan and Gavin of  
Toronto.

Among the laity present were His  
Excellency the Hon. John Beverley Rob-  
inson, Lieut. Gov. of Ontario, Gen-  
eral Sir Frederick Middleton, Hon.  
Frank Smith, Senator and Privy Coun-  
cillor of Canada; Hon. C. F. Fraser,  
Hon. T. W. Anglin, editor of the  
*Travels*, and ex-Speaker of the Com-  
mons of Canada, Messrs. Hugh Mac-  
donald, Q. C., Toronto, E. J. Conroy,  
Ontario, W. J. Murray, P. Curran, J.  
O'Connor, Toronto, and others.

THE SERMON.  
His Lordship, the Bishop of London,  
preached the sermon of the day. He  
took for text the following words of Holy  
Writ, "And I will ask the Father and he  
shall give you another Paraclete, that he  
may abide with you forever; the Spirit  
of truth whom the world cannot receive,  
because it seeth him not, nor knoweth  
him; but you shall know him; because  
he shall abide with you, and shall be in  
you." (John xiv, 16-17.)

But the Paraclete, the Holy Ghost,  
whom the Father will send in My name,  
He will teach you all things, and bring  
all things to your mind, whatsoever I  
shall have said to you. (John xiv, 26.)  
And when the days of the Pentecost  
were accomplished, they were all  
together in the same place.  
And suddenly there came a sound  
from heaven, as of a mighty wind com-  
ing; and it filled the whole house where  
they were sitting.  
And there appeared to them cloven  
tongues of fire and it sat upon each of  
them:  
And they were all filled with the Holy  
Ghost; and they began to speak with  
divers tongues, according as the Holy  
Ghost gave them to speak. (Acts ii,  
1-4.)

MAY IT PLEASE YOUR GRACE, MY LORDS,  
REV. FATHERS, DEAREST BRETHREN  
OF THE LAITY:  
We are this morning witnesses of an  
important and interesting ceremony, the  
dedication of a beautiful temple to the  
service of God, a temple raised by the  
clergy and laity of this diocese in com-  
memoration of the long, eventful,  
and glorious administration of the  
first Archbishop of Toronto. In  
this magnificent church, built by  
your zeal and self-sacrifice, God will  
be adored and worshipped in spirit and in  
truth; the Holy Sacrifice will be offered  
up for the living and the dead; the sacra-  
ments of Jesus Christ will be administered  
for human salvation; the Word of God  
will be preached in its purity and integ-  
rity; the precious Blood of Jesus will plead  
irrevocably before the Divine mercy-seat  
for the remission of human guilt and the  
alleviation of human sorrow; the tears of  
the sorrowful will be dried up, and  
immortal souls, made in the image of  
God, will be rescued from the servitude  
of Satan and won back to the liberty  
of the children of God. Therefore, dearest  
brethren, in building and enlarging this  
church, you have, in the words of Holy  
Writ, done a great work, because you  
have built a house not for man but for  
God, not for the wants or the happiness of  
the perishable body, but for the necessities  
and the happiness of the imperishable  
soul. As this material temple in its solid-  
ity and strength, in its comeliness of form

and harmony of proportions, in its deep  
foundations and its arching heights, is an  
image and a manifestation of the living  
Church which the Son of God instituted on  
earth for the salvation of His people, it will  
not, I trust, be considered out of harmony  
with the occasion that calls us together  
if we pass from the material temple and  
its uses to that of the Church of the living  
God which Jesus Christ has built on  
the foundations of the apostles and  
prophets and of which He Himself is the  
chief corner-stone; but as within the  
limits of a discourse it would be impos-  
sible to treat adequately this whole  
subject, we will take for our considera-  
tion to-day the Church of God as the  
organ of the Holy Ghost.

We live, my dear brethren, in a world  
of change and decay. All things human  
are perishable. The greatest monu-  
ments that were ever raised by human  
genius and power will perish and  
crumble into ruins. In this world of  
change there is but one institution that  
is unchangeable; but is but one insti-  
tution that is indestructible, and that is  
the living Church of God, the Holy Catho-  
lic Church. And this fact alone proves  
that it is not the work of man, that it is  
a divine institution, and the creation of  
the infinite goodness and almightiness  
of God!

At a time, dearest brethren, when the  
most sacred truths are questioned and  
assailed, when a false science is doing  
its utmost to destroy the foundations of  
which Christianity reposes; when it is  
sought to substitute a cold, barren, cheer-  
less unbelief for the truths and the  
graces and the consolations of the Chris-  
tian faith; when gifted minds are drifting  
from the moorings of revealed religion  
and are venturing out, without compass  
or chart, into the dark ocean of unbelief;  
when the modern forms of Christianity,  
having on them the curse and the pesti-  
lence of their human origin, are falling  
into pieces and losing their hold on the  
intellect and the conscience of the age;  
at such a time it is comforting and en-  
couraging to find the Church of God, the  
Holy Catholic Church, withstanding the  
assaults of a false science, resisting  
the wasting influences of time, and the  
destructive forces of decay and death,  
and proof against human hostility and  
the powers of darkness, standing in the  
midst of a changeable world, unchangeable  
and indestructible; a shadow and a reflec-  
tion on earth of that unchangeable God  
with whom, as the apostle says, "there is  
no change or shadow of alteration."

The Holy Catholic Church, which  
Christ established, He selected apostles,  
organized them into a teaching body of  
church which was to continue for all  
time the work which He had begun.  
This body was not yet a living organiza-  
tion. It was still incomplete, and life-  
less as the body of Adam drawn from  
the slime of the earth ere yet the breath  
of life breathed into it, and man be-  
came a living soul. Our Lord, however,  
repeatedly promised that He would  
send the Holy Ghost—the third person of  
the blessed Trinity—to complete the  
organization of His church and  
to become its life and its soul. But this  
was not to be until He had ascended  
into heaven and enthroned His glorified  
humanity on the right of His Eternal  
Father. "I will ask the Father and he  
will give you another Paraclete that he  
may abide with you forever, the Para-  
clete, the Holy Ghost, whom the Father  
will send in My name. He will teach you  
all things and bring all things to your  
mind whatsoever I have said to you;  
when He, the Spirit of truth, is come, He  
will teach you all truth." The fulfill-  
ment of this promise ten days after our  
Lord's ascension (Acts ii.) was accom-  
plished on the Day of Pentecost by the  
personal advent of the Holy Ghost in  
the manner described in the second  
chapter of the Acts of the Apostles. It  
is thus the Holy Ghost, as third person  
of the blessed Trinity, assumed and  
exercised the office of sanctifier and  
illuminator of mankind. He came to  
be the life and soul of the Church—  
to complete its organization, to quicken  
it into life, and to start it on its world-  
wide mission of mercy, of charity and  
of truth. The Holy Ghost descended  
upon the Church to become the sancti-  
fier and teacher during all time down  
to the consummation of the world. The  
Church, then, is the body of Christ, a  
mystic personality, whose head is Jesus  
Christ and whose soul is the Holy Ghost.  
She is a moral person, whose mission it  
is to represent the Father and the Son  
to teach mankind all the truths that Christ  
taught all the days down to the end of  
time. This is the conception of the  
Church that pervades the entire writings  
of St. Paul. Speaking of the great  
blessings which we have received through  
Christ, the Apostle thus concludes the  
first chapter of the Epistle to the  
Ephesians: "And He hath put all things  
under His feet and hath made Him head  
over all the Church, which is His body,  
and the fullness of Him who filleth all  
in all." Filled with the same idea, the  
apostle continues: "One body and one  
spirit as ye are called in the one hope of  
your calling; one Lord, one faith, one  
baptism; one God and Father of all, who  
is above all and through all and in you  
all." In his Epistle to the Romans he  
continues the same description of the  
Church: "For as in one body we are  
many members, but all the members  
have not the same office; so we being  
many are one body in Christ, and each  
of us members one of another." In his  
letter to the Colossians he declares that  
"Christ is the head of the body, the  
Church." The Church, therefore, is a  
living body, a mystic personality whose  
head is Christ, and whose life is the  
Holy Ghost. From this conception of  
the Church so much insisted upon by St.  
Paul and the fathers many important  
consequences follow as stream from their  
sources.

felt the shock. It was an earthquake  
that quivered through its frame and  
shattered it like a broken mirror.  
Nature no longer spoke the language of  
praise and adoration. It became a fallen  
and degraded thing, out of joint with  
the purposes of its Creator. The slimy trail  
of the serpent was over it all. Man by  
sin closed the gates of heaven against  
himself and his posterity; his soul  
was mortally wounded; his will was  
weakened like a wounded serpent; his  
heart was corrupted, and his intellect  
shrouded in darkness. By his disobe-  
dience he brought the malediction  
of heaven upon the earth he trod.  
"Cursed is the earth in thy work." For  
4,000 years of sin and shame and sorrow  
and suffering mankind groped their way  
in darkness looking wistfully for the day  
when from on high that was to come and  
visit them, and calling upon the Divine  
Deliverer to come and lift them up from  
the abyss of degradation into which they  
had so deeply sunk. At length, in the  
fulness of time, the Eternal Son of God  
came down from heaven, assumed human  
nature—a body and a soul like ours—in  
the cloths of a wounded serpent; He  
was born. In time he became the  
God man. He vested His divinity in  
humanity, in order that His acts as the  
God man might be of infinite value—  
might make adequate atonement to the  
offended majesty of God for the infinite  
multitude of men's sins. He laid aside  
the attributes of His glory and emptied  
himself, says St. Paul, taking upon him-  
self the form of a servant, that by His own  
obedience the guilt of human disobe-  
dience might be expiated. Our Blessed  
Redeemer came with a balm for every  
sorrow, with consolation for every affliction,  
with healings for the wounded soul.  
He brought truth for the intellect and  
love for the heart, and the Good  
Shepherd He recalled mankind that  
were scattered like sheep in the  
desert paths of error, and placed them  
on the road that leads to happiness. He  
at last died the cruel death of the cross,  
and by the shedding of His blood blotted  
out the handwriting of death that was  
against us, made full atonement for  
human wickedness and reconciled us to  
heaven. He died for our sins and rose  
again for our justification and ascended  
into heaven to prepare a place for us in  
the many mansions of His Father's  
house. It was thus our blessed Lord as-  
sumed and exercised the office of Re-  
deemer, and this office He is to exercise  
for all time through the church which  
He established. He selected apostles,  
organized them into a teaching body of  
church which was to continue for all  
time the work which He had begun.  
This body was not yet a living organiza-  
tion. It was still incomplete, and life-  
less as the body of Adam drawn from  
the slime of the earth ere yet the breath  
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will give you another Paraclete that he  
may abide with you forever, the Para-  
clete, the Holy Ghost, whom the Father  
will send in My name. He will teach you  
all things and bring all things to your  
mind whatsoever I have said to you;  
when He, the Spirit of truth, is come, He  
will teach you all truth." The fulfill-  
ment of this promise ten days after our  
Lord's ascension (Acts ii.) was accom-  
plished on the Day of Pentecost by the  
personal advent of the Holy Ghost in  
the manner described in the second  
chapter of the Acts of the Apostles. It  
is thus the Holy Ghost, as third person  
of the blessed Trinity, assumed and  
exercised the office of sanctifier and  
illuminator of mankind. He came to  
be the life and soul of the Church—  
to complete its organization, to quicken  
it into life, and to start it on its world-  
wide mission of mercy, of charity and  
of truth. The Holy Ghost descended  
upon the Church to become the sancti-  
fier and teacher during all time down  
to the consummation of the world. The  
Church, then, is the body of Christ, a  
mystic personality, whose head is Jesus  
Christ and whose soul is the Holy Ghost.  
She is a moral person, whose mission it  
is to represent the Father and the Son  
to teach mankind all the truths that Christ  
taught all the days down to the end of  
time. This is the conception of the  
Church that pervades the entire writings  
of St. Paul. Speaking of the great  
blessings which we have received through  
Christ, the Apostle thus concludes the  
first chapter of the Epistle to the  
Ephesians: "And He hath put all things  
under His feet and hath made Him head  
over all the Church, which is His body,  
and the fullness of Him who filleth all  
in all." Filled with the same idea, the  
apostle continues: "One body and one  
spirit as ye are called in the one hope of  
your calling; one Lord, one faith, one  
baptism; one God and Father of all, who  
is above all and through all and in you  
all." In his Epistle to the Romans he  
continues the same description of the  
Church: "For as in one body we are  
many members, but all the members  
have not the same office; so we being  
many are one body in Christ, and each  
of us members one of another." In his  
letter to the Colossians he declares that  
"Christ is the head of the body, the  
Church." The Church, therefore, is a  
living body, a mystic personality whose  
head is Christ, and whose life is the  
Holy Ghost. From this conception of  
the Church so much insisted upon by St.  
Paul and the fathers many important  
consequences follow as stream from their  
sources.

1 The church is necessarily infallible,  
and cannot err in her office of teaching,  
for she is the organ through which the  
Holy Ghost speaks to mankind, and  
teaches them to observe all things what-  
soever Christ has commanded. "When  
He, the spirit of Truth, shall come,"  
says Christ, "He will teach you all truth,  
and will recall to your minds all things  
whatsoever I have said unto you." They,  
therefore, who deny the infallibility of  
the church, deny by implication the  
office of the Holy Ghost in the world and  
the divinity of Christ who sent him into  
the world, and through him to secure  
His church from error. Hence it is not  
the indiscriminate reading of the Bible,  
but the teaching of the church of God  
which is the means divinely appointed  
to instruct mankind in the truths of  
religion. Christ hath said: "He that  
heareth you, heareth me; he that despiseth  
you despiseth me." "What is bound by  
you on earth I bind in heaven." And again the corporate com-  
mission to "teach all nations." Behold  
I am with you always, even unto the  
consummation of the world. The church  
being the creature of Christ, it would be  
as absurd to attempt to amend the laws  
of the physical world, to regulate the  
revolution of the earth and control the  
sun's beams as it would be to amend the  
laws and reform the church, which is  
as much the creation of God as is  
the physical world. So that the other  
churches that have sprung up have  
sprung up from error, and are  
and are being carried on in error. If it  
were not so all our Bible is not true.  
Is Christ going to allow His church to  
become a corrupt body? Could Christ  
be the author of contradictory religion?  
No. The true church of Christ is a  
model system of harmony and truth.  
Christ speaks of His "church," not  
churches; His "kingdom," not king-  
doms; His "sheepfold," not sheepfolds.  
This is not examined by members of  
other sects. They do not compare as  
they should and use judgment in decid-  
ing, and there is the fault. For example,  
the Legislature of Ontario is sitting in  
Toronto making good laws to govern  
Ontario. When those laws are given to  
the people are the people allowed to  
interpret them for themselves? No.  
Judges are placed in power to interpret  
the law. And men are educated in  
Christ's college to interpret His religion  
to the people.

2 The church is essentially holy and  
she is the mother of all true sanctity  
upon the earth, because Christ, her  
head, is the foundation of sanctity,  
and the Holy Ghost, the sanctifier,  
is her life. Her doctrines con-  
duce to a holy life and the graces at  
her sacraments nourish and fertilize  
the soul and cause it to bloom like a garden  
with the fragrant flowers of holiness.

3 The Church is indivisible because  
the Holy Ghost is numerically one.  
Hence as there are not two Holy Ghosts  
there cannot be two true Churches. The  
Church is the mystic body of Christ, and  
is as complete in its oneness as the  
human body itself is complete in its on-  
eness. It follows therefore as a necessary  
consequence that all who through their  
own fault are not members of the body  
of Christ, do not partake of His life, and  
are not in the way of salvation. "What  
the soul is to the body of the man," says  
St. Augustine, "that the Holy Ghost is to  
the body of Christ, which is the church."  
If a member should be cut off from the  
body, the soul follows not that severed  
member, so man as a Christian is a Catho-  
lic while he is alive in the body; if off  
he becomes a heretic; the Holy Ghost  
follows not the amputated limb.

Fourth and lastly.—The church is im-  
perishable because it is indissolubly united  
with the Holy Spirit, and because this  
union is to last for all time. Nations  
may disappear, dynasties may be over-  
thrown, the proudest throne may be  
shattered into fragments, but the church  
of the living God shall live on forever in  
all the freshness and vigor of youth.  
Nations may combine against it; princes  
may conspire against its mission and its  
very life even, as they did against the life  
of Christ Himself; but "no weapon," says  
Isaiah, "that is formed against her shall  
prosper and every tongue that resisteth  
her in judgment shall be condemned." In  
the midst of the dissolving work of man  
in a world of change and mutation, she  
stands unchanged and unchangeable.

The Church Catholic has seen the rise  
of empires and their fall. She has seen  
dynasties arise, thrones erected and torn  
down. She has seen systems of religion  
become popular and afterwards lose their  
hold on their followers and decay and  
perish. She finds herself surrounded by  
the ruins of dynasties, of empires and  
thrones and systems of philosophy and  
false religions, and amidst these she  
stands erect and proud with the divine  
life strong within her like the pillar of  
Phocaa amid the ruins of the Roman  
forum.  
Already two thousand years have  
passed over her, and she has suffered no  
essential change either in her doctrines, in  
her morality, in her constitution, in her  
worship, in her action, in her fearless  
beauty. During twenty centuries of  
time she brings forth and forms with the  
same facility apostles, martyrs, confes-  
sors and virgins. To day, as in the first  
ages of Christianity, the faith of Jesus  
Christ is preached with the same zeal,  
confessed with the same constancy, and  
practiced with the same fervor and  
perfection. If the number  
of her children diminishes in one  
part of the world it increases in  
another. Catholicity is always the same,  
it has the same spirit, the same strength,  
the same fruitfulness, because the  
Church that embodies and conserves it  
is always the same, is but the reflection  
on earth of that great God with whom  
there is, as with the apostle, "no change  
or shadow of alteration."  
Catholicity is always the same in its  
spirit and its teaching, in its sanctifying  
CONTINUED ON EIGHTH PAGE.



Father Joe.

Gliding mid the poor and low. He has hungered in vain. With his voice so sad and low. On a mission pure and holy. Goes contented Father Joe. When the sunbeams gild the river. And the clouds are black with rain. He is by the corner of the street. By the sinners bed of pain. Though the life ebbs fast and faster. Though the Reaper, Death, is nigh. Still he whimpers of his Master. Ever watching in the sky. And the crown that waits in Heaven. When repentance comes not late. And the sinner stands forgiven. At God's bright eternal gate. I have listened to him preaching. Till his wailing voice would fall. Still good reasons he was teaching. Though his cheek was sad and pale. When he spoke of faithful dying. Glad in public and in gold. When poor Lazarus was pining. With the hunger and the cold. "What avails the rich man's treasure? He has hungered in vain. Dives feels eternal pleasure. Dives feels eternal pain. Over watches the meek, never spirit. And the pauper shall bring low. Thus the poor rich joys inherit. And preaches love to Father Joe. There are those who never practice. What they eloquently preach. And whose every look and act is. The reverse of what they teach. Let them gather in their talents. Let them look to their account. When the base, faithful steward. Shall be called to his account. Though the autumn leaves are falling. Though the flowers will surely die. There are voices ever calling. To home beyond the sky. Where the flowers never wither. Where the cold winds never blow. May thy soul be wafted thither. When God calls thee, Father Joe. I have met him: tired, returning. Through the mist and morning street. I have met him in the morning. When the thick mists clooged his feet. And God grant that when the fountains. Of His mercy ever flow. Far beyond the distant mountains. I may meet with Father Joe.

CARDINAL MASSING ON THE IMPRISONMENT OF THE POPE.

London, Nov. 5, 1886.

On Sunday morning there was a large congregation at the Pro-Cathedral, Kensington, at the High Mass, at which the Cardinal Archbishop of Westminster assisted, and also preached. Selecting as his text the words, "Little children, it is the last hour, and so you know that Anti-christ cometh, even so are there many Antichrists, whereby we know that the command of our Holy Father, Leo XIII., the whole of this month will be devoted to prayer that through the intercession of the Immaculate Mother, the Mother of God, we may obtain peace for the Church, peace for the world, and liberty for the Vicar of Jesus Christ. Our Holy Father has said that the condition of the world and of the Church was deplorable. Let us try to understand his meaning. St. Leo told the Christians of his day that it was the last hour. That the last times of grace were given to the world, that our Divine Master would come again, and when He would come that hour of grace would be over. We have seen and again the prophetic words of our Lord, and the prophecies of St. Paul of the Anti-christ. The Anti-christ, without doubt, will be a person, not a mere spirit, not, as some men would have it, a state of a multitude of men, but a person who will lead and head that multitude of men who are setting themselves against God and His Church. I do not pretend to teach you anything that I have not first learned of the Church, and as the Church has not by any authoritative declaration taught us what Anti-christ will be, or who Anti-christ will be, I do not undertake to tell you. But this, I think, is clear to all who have reason illuminated by faith. If they look upon the state of the Christian world, they will see that already there are many Anti-christs. There are three points which I wish to bring before you to day. The first is the declension of the Christian world. The second is the detronement of the Head of the Christian world, and the third, and the last, will be the warfare against the Christian world. Our Lord foretold that because iniquity abounds the love of God should grow cold. Let us apply that to the state of the Christian world. Well, it never would have committed schism if it had the love of God reigning in it, for the unity of the Church is the outward and visible sign of the inward Divine charity, and schism is a mortal sin, because it is a sign against the charity of God and our neighbor. Next, there are controversies against every article of the faith. These things could not be if the love of God reigned in the heart, because the truth would make men to be of one mind. Thirdly, there are signs against justice everywhere, and signs against justice there could not be if the love of God reigned in the hearts and consciences of men. I will not speak of wars nor of outrage and violence; I will speak of those things which come home to our selves. I will take only the sins of the tongue and the sins of the heart, for the sins of the tongue are also the sins of the heart. What do we find? Evil speaking, mutual accusations, detraction, active and passive. Look at the whole state of Christian society. Is it not true that there are violations of charity in this one point on every side? Once more our Lord asked, "When the Son of Man cometh shall He

find, think you, faith on the earth?" If He were to come now who would He find? He would find a monster which even the other world never had—a monster. The heaven world was so pervaded with a belief in the existence of God that it was God in everything. It defied all the works of God's hands, it multiplied gods; so far from not believing in Him, it cannot believe enough in the presence of God, it invested with divinity the works that God made. And when a more cultured intellect rejected the grosser forms of idolatry men became pantheists; they believed that God was the soul of all things, so that every particle of the earth and every mote in the sunbeam was a manifestation of the presence of God. In the Christian world there are no men who in the cold intellect of their nature, in the perverseness of their will, TELLS US THAT THERE IS NO GOD. Lastly, you remember those words—"We will not have this King to reign over us." Is it not true that men are trying to drive the recognition of God out of science as if science could not be true unless it were absolutely independent of God? Are not men driving God out of His own creation? believing that all things are either eternal or had come into existence without a creator. Is it not true that men are striving to drive the authority of God out of politics, that States are beginning to refuse to recognize God as the Supreme Lawgiver; that men refuse to accept the oath as any longer binding in His name; that laws are made by the will of man, and without the sanction of the law of God? Is not God exiled from society? Who ever mentions His name? The maxima, the traditions of society—were God and His will and His law and His commands recognized in these? It comes to this: There was a time when the Christian society of the world was higher than the individuals that composed it. Individuals might become unchristian in their lives, or even sceptical; nevertheless, Christian society sustained them and held them up. Its spirit, its maxims, its influence sustained them. Now individuals are Christian and Catholic; but society is not, and society pulls down the individual. Men have to swim against the torrent to keep their Christian life and their Catholic faith. I think the words that I have applied to the condition of nations are not too strong; and I am sorry to say they have a very large application, even to our own land. The anti-Christian spirit, after spreading all over the West in Mahometanism and all over the West and North in what is called the Reformation, this spirit whereby the sanctuaries of the East, where our Divine Lord in the Blessed Sacrament always dwelt, were rendered desolate, and which, after spreading to the North of Europe, and even to our own land, where those sanctuaries in which our Divine Master always dwelt day and night

ARE NOW LIKE THE TOMB where He once lay and where He no longer is—this spirit after spreading from nation to nation, at last entering into Catholic nations, took the form of a great revolution, and that revolution having taken Catholic Italy, and the head of the Christian world—as even those who are not Catholic will not deny—the first pastor and the first Bishop of the Christian world, the Vicar of Jesus Christ, as we believe and know, is shut up in his own room, and as far as the hand and will of man can, he is destroyed. When faith reigned in the world the head of the Christian Church was believed to be the Vicar of Jesus Christ. He was recognized as having a civil principedom and a temporal power, because the Vicar of Jesus Christ can be subject to no human sovereignty; he is the one person in the world without secular claim jurisdiction; he was therefore sovereign himself, and what he possessed was protected by the universal recognition of justice amongst men, and it was guarded by the salutary fear of sacrilege. Now, where are these things? Already the great majority of nations that once belonged to the Church, I am sorry to say, have ceased to believe that the Pope is the Vicar of Jesus Christ. They deny his right to these patrimonies which God has given him. A CATHOLIC NATION HAD SEIZED on the last remaining patrimony which God had given to the Vicar of His Son on earth. Well, this I take has been another sign of the declension of the Catholic world. But be not alarmed; five-and-twenty Popes have either never set foot in Rome, or have been driven out of it. The line of Pontiffs, who represent the supreme power and authority of the Son of God cannot be broken; it will never be broken until our Divine Master, to whom will be given the keys that Peter received at the Sea of Tiberias. Lastly, there is one only alternative before the reason of men. We must either receive our faith as disciples from a Divine teacher, or we must take that faith as critics by the formation of our own religious opinions. There is no other alternative path. There is no man but one of these—he must be either a disciple of a Divine teacher, or a critic using the documents of Christianity and ultimately forming his own religious opinions. The Catholic Church, being ever guided by the Holy Ghost, the Spirit of Truth, cannot swerve from the discipline of Jesus Christ, and our teachers cannot swerve from the faith of the Church. THAT GREAT REVOLT WHICH CAME SOME THREE HUNDRED YEARS AGO desolated Germany and the north of Europe, and, alas! I must add, our own land. Men now say that there is no infallibility, no infallible teacher. Men form their own religious opinions; they have no certainty of what they believe. And what is more, and the opinion is not definition, and these indefinite religious opinions are the beginning of scepticism. The Christian world has striven to undermine the Divine certainty of faith, to detronize its head, and is it not true that the condition of the Christian world is deplorable? And if the Vicar of our Lord is so far from his crown, is there not reason to spend our time and more than this month, in continual prayer for the intentions of the Holy Father? Preserve your faith inviolate for your children; do not for the sake of any worldly success take your children from the formation and guidance of the faith and confidence to those who

cannot form them in the light of that faith and after the example of Jesus Christ. We are bound to do that for the sake of posterity. If our forefathers did not suffer even death we should not doubt that another work from his pen would cause a sensation in church circles, especially since he has become the head of the Catholic hierarchy. Written for the Catholic Record. WORDS.

IN HIS OWN HOUSE.

HOW CARDINAL GIBBONS APPEARS TO A VISITOR.

Since the clamour preceding and attending the cardinalate investiture has passed away, Cardinal Gibbons has resumed his quiet mode of living, and guests in the contrast. While presiding at ceremonies in the cathedral he is a typical prince of the Church, writes a Baltimore correspondent of the Pittsburgh Dispatch, dignified, pompous and careful that all the ceremonies should be performed with a splendor becoming the primacy of the see. His residence has wide open doors for all comers, be they rich or poor, Catholic or Protestant, and he never refuses an audience when it is possible to grant it. The poorest parishioners of the cathedral are treated with the same courtesy as the owners of millions. He will have no form outside of the cathedral is hateful to him. He has a warm shake of the hand for everybody, and one of the most winning smiles in the world. His parlor is furnished with notable simplicity, being devoid of anything like ornament beyond the pictures of a few Catholic prelates and some scenes in Rome. The cardinal's favorite position, when conversing with visitors, is leaning back in an easy chair with feet crossed and arms folded. He is an excellent converser, having the happy talent of saying the right thing to the right person, and not overwhelming people with the learned chuck talk that some prelates like to indulge in on all occasions. To visitors he appears to be benevolent, with a disposition to take things easy. The cardinal believes in the maxim, "Early to bed, early to rise, makes a man healthy, wealthy and wise." He is in the habit of rising at six o'clock, sometimes at five, and is in his private study at seven. His days are passed in the recitation of his breviary, in studies, in receiving visitors and in recreation, of which he takes a great deal. He is an individualist talker. His daily office is performed with his own hands. WALKING UP AND DOWN the brick pavement in the rear of the archiepiscopal residence, and he is frequently seen tramping over some theological work while pouring in the library. Moreover, he takes a daily walk through the streets with one of his priests. This walk is taken about six o'clock in the morning, and often extends to the city suburbs. As he tramps along he seldom speaks to his companion, but seems bent on getting as much exercise as possible out of his walk. It is said that the young priests of the city are not particularly glad when the cardinal invites them out for a stroll, for, however enjoyable the walk may be to the priest, it is tedious to his companion. The cardinal always selects a young man as his associate in tramping. As in the case of the Confederate general J. E. B. Stuart, who used to take one of his young officers along on his wildcat excursions into the enemy's lines as a special mark of favor, so the cardinal means it to be a distinction for the young priest whom he asks to trudge along with him for miles. THESE HOT DAYS. During these walks he frequently makes calls on his flock. He does not stand on ceremony. Sometimes he walks into a house and finds the ladies of the house altogether unprepared for such a distinguished visit. Still he makes himself at home with the ladies' sense of propriety. While he was bishop of Richmond the members of his flock were kept in a constant state of apprehension about his inopportune calls, for, somehow or other, it seemed to the good housewives that he always selected washing day for visiting. In Baltimore, though he is a small man his steps are astonishingly long, and he never seems to get tired. He is always dressed, while in the street, in a black Prince Albert suit, generally ill-fitting as to the coat, and wears a hat which is never quite as well brushed as it might be. His extra broad shoes show that he goes in for comfort rather than elegance. Generally the cardinal so manages his walks as to stop at St. Mary's Seminary at North Pace street. He has a great love for THE OLD INSTITUTION and for the professors who trained him for the priesthood. During the summer months he gets a rest by occasional visits to St. Charles College, sixteen miles from the city, where he received his early education. The Sulpician fathers control both these institutions, and are very proud of these visits of the prince of the church, whom they once had under their charge. His affection for them is shown in many ways. He gives to them places of honor at all ceremonies in the cathedral, and it is said, will exert all his influence to place them in charge of the proposed Catholic University. This summer he departed so far from his custom of summering at St. Charles' as to go for a week or two to Cape May. He did not go to the seashore for amusement, however, as he is decidedly averse to going to every day a gentleman is to pay the usual toll. The cardinal would always be well closed never applying wrong words to wrong things, how often

does the air ring with the word toll, and by whom uttered? by idlers who have never known what it was to experience toll, but for a real meaning of this word cast a glance at the pale faced seamstress as she weaves the tear from her sad eye, less by its fall the silk on which she sews be spoiled—pity the wretched carrier as he mounts the long steps under a broiling July sun, then compare these to the ungrateful complaining, lucky people, who should lift their hearts to God, and declare themselves insensible to His goodness. The Athenians were noted for coining line names for the vilest crimes. Their parish was styled, "The House," taxes were called "Contributions," Crime and criminal, belong to all languages, but sin and sinner to the Christian alone. In French there is no such word as listener; every Frenchman talks for the mere pleasure of talking, not for the purpose of being heard by his same race. "Talking is Golden." We read that the Spartans were fined by their country if they used two words where one would have been sufficient, so particular were they of their words. The Captor of language is an assassin, he stabs the very heart of his country, he is the author of all the wrong resulting from his deed. It has been observed, that wherever the language derived from Ancient Rome prevails there also is the religion of the "Eternal City." It is not hard for a reasonable person to understand why thoughtful men should govern words. The Greek, that most perfect of European Tongues is entirely controlled by thought. A person's thoughts, no matter how they sway, they will always be bent upon the subject which is uppermost in the mind. Even great masters, who are supposed to have the greatest knowledge, (often ensure) the import of words are often answered by the smallest words. Words are excellent servants, but tyrannical masters, we must always remember that, "The tongue is an unruly evil," God has given it to us for our good, but we often make it the instrument of much wickedness. Bad language runs into bad deeds, and those who speak badly will regard their actions accordingly. Who can estimate the amount of evil done in society by idle words, by words of calumny and slander. Cannon balls piled up together are harmless things so are words arranged in a dictionary, but it takes the mind to find these words and send them to the mark. Solomon apples for silver. However we are to remember that man's dictionary is human experience. If we would but take note of the words, the things would take care of themselves. Our Holy Father the Pope is very amiable and his conversations are most interesting but every little while he stops before he speaks for he is well aware of his position and he knows that his words will be repeated, as the words of the Pope, George Washington was known for his great care in speaking, he possessed the virtue of knowing how to be silent and it has been said that "he guarded well his tongue." His words controlled his opinions. How terrible are our thoughts, but when they receive life, by being spoken they startle, annoy, frighten us, how often are evil words pronounced by the idle gossip who never considers the lasting impression those words may make. How startling a truth when we remember that the air is one vast library where in every word man utters is preserved, but that word good or bad. Scripture tells us that we will have to render an account of every idle word, oh! how butterable truth! How the curse of the blasphemer, the scoffing of the atheist, the jeers of the profane will appear on the last day in the "Book of Remembrance," we to them. Not only is every word registered in that book, but modern sciences has shown that they produce an abiding impression on the globe we inhabit. The pulsations never cease, it waves raised by sound and in less than twenty-four hours every atom of atmosphere takes up the altered movement resulting from that sound. ANNES M. CORRY, St. Joseph's.

REMEMBER. The mother sat still with snow-white hair, So feeble and thin and pale; The son at her side, in manhood's pride, Was rudely and harshly and pale. So ready of hand, so set of foot, So haughty in his might, That he would forget to care for her. That was still in his mother's right; That the careless wrong and the cruel word Were easy to do and say; Till sorely wounded, with aching cheeks, He answered him thus one day: "If only the past could speak, my son, If thou wouldst remember right, How I carried thee in those trembling arms, And tolled for thee day and night; Loving and guiding, and watching thee, Till the years have made thee strong; If only thou wouldst remember this, Thou never wouldst do me wrong. For now I am cast upon thy love, I am frail and old and gray; Oh! son, that I pursued long years ago, Remember my love to-day." He dropped by her knee, as in olden times, Her pardon and love to seek; Her grey hair bowed to his young brown head. And her tears were on his cheek; And ever since in his heart she trod, In his strong young arms he has rested. For he never forgets that once he lay An infant upon her breast. O man in your strength and hope and joy Remember that wailing infants once You lay in your mother's arms; Remember she then was fair and strong; That you will grow old and gray; That the wrong of the right you do to her Will come back to your hearts some day!

Medical Colleges as Schools of Infidelity. Catholic Review. Some one has said that the telescope is the best antidote to the microscope. It is a curious fact that the study of the minutiae of nature by one who has had no previous philosophical training and no sound religious instruction is apt to lead into a hard, narrow materialism. But the contrary seems to be the effect of the wide and far-reaching views of the universe afforded by the telescope. Of course a sound scholar can discern the wonderful works of God through the microscope as well as through the telescope. But, unfortunately, for a number of reasons the students at the microscope are not as a class as well grounded in learning as those at the telescope. To restrict the discussion to physiology alone, one would suppose that to be a science in which sound logic would be in constant demand. For beyond the narrow arena of well attested facts, it includes a vast field of guesses and conjectures. Take almost any topic of the science, and conjecture will be bound to crop out on all sides. Careful, cautious reasoning, therefore, ought to be expected here. But what is the state of the case? Let us take a text book of physiology written by an American as an example. It is not held in as high repute as some other textbooks of the science that are used in the American medical colleges, and that are mostly reprints of English works or translations from German or French authors. There is scarcely anything original in it of value, but it is all the better as a sample for that reason of the sort of doctrine it is taught to American youths desiring to become physicians. The work is by Dr. Austin Flint, Jr., of New York, and is entitled, "A Text Book of Physiology," designed for the use of practitioners and students of medicine. It is published by the Appletons, and has been more than ten years in print. Now, it must be remembered that the great mass of students in our American colleges of medicine have "little Latin and less Greek," to begin their medical studies with, and few, very few of them in proportion to the whole number yearly graduated, have had the advantage of any preliminary intellectual training whatever. Their powers of observation may have been developed, but, except in comparatively rare cases, their minds have never been trained to a critical spirit of reasoning. They are quick to perceive a fact, or what they deem to be a fact, and as quick to jump to a conclusion. Nothing can be more amusingly egotistical and dogmatic than such a mind after it has once come into possession of a certain number of more or less connected facts. But it would be hardly fair to blame very severely the slow young graduates of our medical colleges who are yearly recruited for the great army of infidels, when it is remembered that their masters in medical science are, many of them at least, as much given as themselves to illogical dogmatism. Here is a sentence from Flint's "Physiology" (p. 655): "The brain is not, strictly speaking, the organ of the mind, for the mind exists as it would imply that the mind exists as a force independent of the brain substance; and intellectual force, if we may term the intellect a force, can be produced only by the transmutation of a certain amount of matter." This is not the place to discuss a question of physiology, but it is an excellent place to call attention to the illogical propaganda that is, though partly covered up by an affectation of scientific exactness, carried on in our medical colleges. Dr. Flint, any where in his work, offers a proof of this bold assertion that there is no mind (or soul) distinct from the matter of the brain or the nervous system? Not a word. The young student is expected to take Dr. Flint's word, or the word of some other microscopic physiologist, that he is, after all, merely a brute with more delicate and complicated functions than other brutes. It is a subject worthy of attention by the right parties, and, meantime, it is apparent that for the sake of Christianity, of truth, of the young men themselves, of teachers for a knowledge of medical sciences, ought to have been unusually well instructed in their religion and in the principles of Christian philosophy. A Radical Change. Daniel Sullivan, of McMillin, Ont., takes pleasure in recommending Barbock Blood Bitters for dyspepsia. It cured him after years of suffering. From being a sceptic he is now a confirmed believer in that medicine. A Wide Range. A wide range of postal applications may be met with in Woodville, Ont., speaks of in high terms for rheumatism, lame back, sprain and many painful complaints too numerous to mention. It is used internally or externally.

THE POOR OF IRELAND. A Dublin Letter in the Indianapolis Journal, says: "I have learned to respect the Roman Catholic Church more than ever before since my visit to that country. Given an industrial education—children who would grow up in ignorance and vice. At the Convent of Keamare I found nearly five hundred children received as day pupils. Many of these children came from five or eight miles, and were necessarily given a breakfast by the convent, and a piece of dry bread before they started for their homes at evening. The magnificent buildings of the convent were the donations of one man who is buried beside the altar in a cathedral adjoining. Local making is taught here, and I was shown the bed-spread ordered by Queen Victoria, the nimble fingers of the misses in these schools. Said the gracious sister: "Maybe you can mention our laces to the Americans, that they can order of us, for we support ourselves entirely through the generosity of those who love and see the necessity of our work, for our people are very poor." In the over-crowded work I saw these gentle mannered, sweet-faced sisters ministering in sickness and death. In this district I find the percentage of crime very low; theft is almost unknown, notwithstanding their poverty; woman is virtuous to an almost entire degree. I believe this to be owing to the strict surveillance of the Roman Catholic religion upon the conscience of these people. They live more for the reward of eternity than they do for the pleasure of the present. So long as English landowners reign in Ireland, let the Roman Catholic priest alone, that the latter may exercise a polite power that keeps the soul from degradation that besets the body through poverty or sore physical distress. The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or not. Illness is the mother of mischief, but industry is a sure sign of prosperity.

THE CATHOLIC RECORD

PUBLISHED WEEKLY AT 488 RICHMOND ST. LONDON, ONTARIO.

Catholic Record.

LONDON, SATURDAY, NOV. 6, 1886.

IRELAND AND ROME.

The deep attachment of Ireland to Rome has fairly passed into proverb, so unique is it in the world's history.

We announce to-day in our columns the inauguration of a noble project, so national and so Catholic that the mere mention of it carries with it commendation.

The Very Rev. Dr. Glynn, Prior of the Augustinian College, Rome, struck with this singular obliteration and forgetfulness of the Irish national saint in the capital of the Christian world.

Such a project can need no words of mine to recommend it. Frenchmen, Germans, Spaniards, when they visit the Eternal City, find there churches of their respective nations.

Archbishop Croke, forwarding a like liberal donation, writes: I am delighted to learn from you that it is proposed at last to erect a church in Rome in honor of St. Patrick.

Funds for it, I feel assured, will not be found wanting. The whole Irish race will subscribe. Were it necessary I should gladly go a begging for it myself.

The Most Rev. Dr. Kerby, Archbishop of Ephesus, and Rector of the Irish College in Rome, also writes: "It is with singular pleasure I hear of your intention to build a church in Rome in honor of our glorious Apostle, St. Patrick."

We earnestly direct our readers' attention to the report elsewhere in this issue of Mr. Justin McCarthy's first lecture and reception in Canada.

We are just now reading in the Lowell Weekly Sun a series of interesting and edifying sketches of the Oblates of Mary.

We had intended making, last week, some observations on the school question in Ontario, but our friend "Clanquhill's" letter to the Hamilton Times reproduced in our columns left us little or nothing to say.

their enemies and the country's would have the world believe. They are, as a matter of fact, quite unequally and unfairly dealt with in school and other matters.

THE VAGARIES OF RITUALISM.

The Protestant Episcopal Convention at Chicago, composed of aesthetic latitudinarians, gilt-edged religionists and hyperorthodox divines who preach an empty ritualism to vacant benches or to unfeeling hearts.

A sense of justice and a respect for truth prevented the adoption of a proposition so monstrously absurd. Descent from the heterodox Ecclesia Anglicana is not indeed anything to boast of.

Turning our eyes now to the "Ecclesia Anglicana," we see a curious straining after Catholic forms and ceremonial, an attempted revival of practices sternly condemned and emphatically repudiated by the stalwart Protestantism of the day.

St. Hugh, who was a firm believer in the supremacy of the Roman Pontiff, an enemy of kingly tyranny, facing dauntlessly the regal murderer of Thomas a Becket, had no successor in Lincoln since the so-called Reformation broke the apostolic line in the ancient sees of England.

THE OBLATES OF MARY. We are just now reading in the Lowell Weekly Sun a series of interesting and edifying sketches of the Oblates of Mary.

THE SCHOOL QUESTION.

We had intended making, last week, some observations on the school question in Ontario, but our friend "Clanquhill's" letter to the Hamilton Times reproduced in our columns left us little or nothing to say.

Hosts following the consecration prayer." If this is not Popish innovation with a vengeance we know not what the term signifies for non Catholics.

At 5 o'clock Evensong was sung, there being a large congregation. The procession was the same as in the morning, only the Bishop of Edinburgh this time having his pastoral staff.

Through a night of doubt and sorrow are indeed thousands of honest and earnest hearts in Britain and elsewhere now pining.

THE RIGHT MAN IN THE RIGHT PLACE.

When the Irish National Convention of America made, last August, selection of John Fitzgerald, of Nebraska, for President, and therefore leader for the time being of the Ireland of this new world.

A CATHOLIC CONGRESS.

L'Echo de Fourviere gives us some interesting particulars concerning the Catholic congress of Liege, which was on the 26th of September solemnly opened, and on that day began its deliberations.

"MY DEAR FATHER GLYNN—On returning to Dublin a few days ago after a short absence I found the enclosed among many letters awaiting me.

my dear Father Glynn, most sincerely yours, "WILLIAM J. WALSH, Archbishop of Dublin, &c."

"IRISH NATIONAL LEAGUE OF AMERICA." "Lincoln, Neb., Sept. 13th, 1886." "His Grace Archbishop Walsh, Rutland square, Dublin."

"MAY IT PLEASE YOUR GRACE—Learning that a project has been set on foot to erect in Rome a church dedicated to St. Patrick, and that the Very Rev. Prior of Santa Maria in Posterula is now in Ireland with a commission from the Holy Father to enlist the aid of the Irish people in this patriotic undertaking.

"This may have been through our own neglect, but be that as it may, it is now the duty of the Irish Catholic people both at home and abroad to enable Dr. Glynn to erect such a temple to St. Patrick in Rome as will be a monument worthy of our love for his memory as well as a credit to the Irish nation."

THE DERRY TRIUMPH.

What James II. could not do Justin McCarthy, deputy leader of the Irish National party, has achieved, reduced Derry, and lowered forever its historic "No Surrender" flag.

"There is much anxiety among the supporters of the government as to disturbances in Londonderry not only because of Justin McCarthy's immense and well-deserved popularity there but chiefly of the popular resentment against Mr. Lewis, the Conservative. He is, without exception, the most unpopular member of parliament who has sat in the House of Commons since the present popular Irish organization was formed."

CANADIANS ABROAD.

By a singular coincidence, the two democratic nominees for legislative honors in the 30th Minnesota legislative district, consisting of a portion of the city of Minneapolis, Hennepin county, are Canadians, and natives of the Dominion Capital, Bernard Cloutier, Alderman of the 4th ward, Minneapolis, was born in Ottawa, Canada, in the year 1845.

PURGATORY AND THE COMMUNION OF SAINTS.

We reproduce at the request of not a few of our patrons that portion of His Lordship the Bishop of London's pastoral relating to the doctrine of the Communion of Saints. Nothing more excellent as to literary merit, nothing more sweetly Catholic and touchingly devotional has ever appeared in our columns.

The Catholic Church is a living organism—it is the body of Christ. It exists in Heaven in a triumphant state, and on earth, in a suffering state: "As in one body," says St. Paul in the Epistle to the Romans, "there are many members, but all the members have not the same office, so we being many, are one body in Christ, and each one of us members of His body."

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The Catholic Church is a living organism—it is the body of Christ. It exists in Heaven in a triumphant state, on earth in a militant state, and in Purgatory in a suffering state. "As in one body," says St. Paul in the Epistle to the Romans, "there are many members, but all the members have not the same office, so we being many, are one body in Christ, and each one members one of another." The communion of saints is a great fact attested by the revealed word of God, and embodied in the Creed, the Church is a vast society of the children of Christ, embracing the saints in Heaven, the suffering souls in Purgatory, and its members still detained in the flesh. There is a bond of union, of sympathy, and of charity, binding all these children of the Church in one great family of God. Death cannot separate these souls, nor raise up an impassable barrier dividing them, for Christ, who is our peace, hath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one; that is, hath embraced and united the saints in Heaven, his children on earth, and his suffering prisoners in Purgatory, into one body, which is His Church. And, as in the human body, all the members are interdependent and minister to each other's wants, and feel for each other's sufferings, and contribute to the well being of the whole body, so, in the Church of God, which is the body of Christ, the various members thereof do, by their divine appointment, and according to their position, and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and merciful offices, are bound together by the bonds of active charity and friendship, which defy the powers of death and the ruin and wreckage of the grave. We here on earth invoke the prayers of the saints—their intercede for us with God—and by prayers, aims, deeds and other good works we bring relief and comfort, and we hasten the day of their freedom and happiness for the prisoners of God in Purgatory. This is the communion of saints in the fullest sense of the word. It presents the whole world as a family of God, in which the living and the dead are united in love, and the living and the dead are united in love, and the living and the dead are united in love.

ened by rare good taste that could produce the following:

The Communion of Saints.

O holy mother, let me kneel  
And touch thy robe when shines so fair;  
Bring no words—I only feel,  
Nor break the quiet by my prayer.  
Affliction's chain the earth has bound,  
And spanned the wide and pathless main,  
But thy maternal hand has found  
The only link death's iron vain;

The sainted ones who passed before  
O'er many a rough and rugged way,  
Rejoicing in the trials they bore,  
Still hear our voices when we pray,  
And as on earth they ever tried  
To aid the weak in hour of need;  
Now closer to the Master's side,  
For fainting souls they intercede,

Our own beloved so dearly prized,  
Still bear in all our lives fieri parts,  
By tender thoughts are canonized,  
Their altars decked in all our hearts.  
They know the hope which late they shared,  
The faith perchance they helped to wake,  
The deed some thought of them has spared,  
The cross it gave us strength to take.

And though in Heaven they hear the prayer  
Which trembling doubt still offers up;  
Their altars decked in all our hearts,  
They know the hope which late they shared,  
The faith perchance they helped to wake,  
The deed some thought of them has spared,  
The cross it gave us strength to take.

Requiem Eternam.

LAWRENCE DEVAENEY, DIED MARCH 3, 1886.

Saint Victor's Day, a day of weep,  
The altar that is raised so low  
And silent, sliding o'er the snow—  
Miserere, Domine!

With Villa Maria's faithful dead,  
Among the just we made his bed,  
The cross he loved to shield his head—  
Miserere, Domine!

The skies may lower, wild storms may rave  
Above our comrades' mountain grave,  
That cross is sacred to the dead—  
Miserere, Domine!

Deaf to the calls of love and care,  
He bears no more his mortal share,  
Nought can avail him now but prayer—  
Miserere, Domine!

To such a heart who could refuse  
Just payment of all burial dues,  
Of Holy Church the rite and use?  
Miserere, Domine!

Right solemnly the Mass was said,  
While hushed the tapers round the dead,  
And many tears like rain were shed—  
Miserere, Domine!

No more Saint Patrick's aisles prolong  
The burden of his funeral song,  
His noxious spirit must now be long—  
Miserere, Domine!

Up from the depths we heard arise  
A prayer of pity to the skies,  
To him who dooms, and vindicates—  
Miserere, Domine!

Down from the skies we heard descend  
The promises the Psalmist penned,  
The benedictions without end—  
Miserere, Domine!

Misty our Holy Church's will  
To shield her parting souls from ill;  
Jealous of death, she guards them still—  
Miserere, Domine!

The dearest friend will turn away,  
And leave the clay to keep the clay;  
Ever and ever she will stay—  
Miserere, Domine!

When for us sinners, at our need,  
Thy mother's voice is raised to plead,  
The frontier hosts of heaven take heed—  
Miserere, Domine!

Mother of Love! Mother of Fear!  
And holy Hope and Wisdom dear,  
Behold we bring thy supplicant here—  
Miserere, Domine!

His flaming heart is still for aye,  
That need fast fly thy elements,  
Oh! look on him with love and awe—  
Miserere, Domine!

His Faith was as the tested gold,  
His Hope assured, not overbold,  
His Charities vast and true—  
Miserere, Domine!

Well may they grieve who laid him there,  
Where shall they find his equal—where?  
Nought can avail him now but prayer—  
Miserere, Domine!

Friend of my soul, farewell to thee!  
Thy truth, thy trust, thy envy;  
As thine, so may my last be—  
Miserere, Domine!

—SAINT VICTOR'S DAY, (March 6).

DIOCESE OF KINGSTON.

St. Mary's Cathedral.

\$18,000 SUBSCRIBED FOR ITS IMPROVEMENT—GREAT GENEROSITY OF BISHOP AND PEOPLE—THE NEW STAINED GLASS WINDOWS AND OTHER IMPROVEMENTS.

The fund for the improvement of St. Mary's Cathedral in Kingston, which has been sustained with the same earnestness and enthusiasm as during the first year of its existence, a little over two years ago, the Bishop and Congregation decided to establish a Sunday collection, as the easiest means of procuring the wherewith to make the necessary improvements in the cathedral, and in this short space of time the magnificent sum of \$18,000 have been collected. This is, truly, a good showing for two years, and should the same perseverance and generosity continue for two years more, the cathedral will be then exteriorly, as it is now interiorly, the finest church edifice in Ontario. From the annual statement read to the congregation on last Sunday, it appears that the collection, taken amongst the people each Sunday, has been still further augmented by the second instalment of His Lordship's generous subscription of \$5,000. As a special mark of approval for the great generosity of the congregation at large, and as an encouragement to the collection which is still supported with as great zeal as on the day of its inception, His Lordship has advanced his yearly subscription some six weeks before the time agreed on. The current expenses for the past year have been considerably less than those of the previous one; but to give effect to the voice of the vast majority of the people, who, on being consulted by advice of the Bishop and Church Committee, expressed their desire to have the church more thoroughly and comfortably heated, an expenditure of about \$4,000 has to be incurred in placing the necessary steam-heating apparatus in position. This work is being rapidly pushed forward, the boilers are in position in the basement of the

church, the brick chimney in the course of construction, and in another month the church will be well heated. Over \$1,000 of the expense incurred thereby, are already paid, the next payment will not be made until the beginning of the new year, and the final one, only at the end of winter, when the apparatus shall have been thoroughly tested, the debts being paid. St. Mary's Cathedral Improvement Fund" account stands, at present, as follows:

Table with financial details: Total received from August 1st, 1884, to Oct. 1st, 1886, \$18,963 46. Less amount allotted to the Cathedral as the equivalent of the customary offering, \$1,472 00. And—Expenses, including the painting of walls and renewal of buttress caps, etc., \$831 11. Balance now on hand, \$12,214 15.

STATEMENT OF ACCOUNT FOR THE YEAR ENDING 18th OCTOBER, 1886.

Table with financial details: Received at 73 Mass St., \$2,963 63. Received at 103 St. Mary's St., \$143 05. Received at 103 St. Mary's St., \$476 22. Sum-total received from the people from 18th Oct., 1885, to 18th Oct., 1886, \$6,881 90.

GENERAL SUMMARY.

Table with financial details: Total received from the people to date, \$15,416 81. Total received from the Bishop's donations, \$2,000 00. Total received from other sources, \$131 82. Grand total from August 21st, 1884, to October 18th, 1886, \$18,000 48.

Such a successful and highly satisfactory state of affairs ought to be a source of pleasure to all, but the congregation of St. Mary's are moreover to be congratulated, as Father Kelly told them from the pulpit last Sunday because fourteen stained-glass windows now adorn their church. These render it exquisitely beautiful to the eye and enhance its religious character in an eminent degree. At the same time, they convey to the mind the general idea of the principal events of the History of Man's redemption from the Fall of the first parents to the martyrdom of St. Peter and Paul shine out in forms of richest art and tints of varied coloring. Three panels in the upper tier of each window exhibit carefully selected symbols expressive of the general idea of the six subjects portrayed in the bays below. The apt significance of these symbols forms a charming feature in the whole order of the work from a Scriptural point of view, whilst their artistic elegance contributes to the fullness of pictorial grace and beauty. The cost of the glass in each window is \$350.00. To the honor of Kingston it is to be noted that a cent of the \$7,700.00 paid for the fourteen windows has been charged to the Cathedral Improvement Fund. Each window is a gift to the church from one or more individual members of the congregation or from friends in the diocese. We understand also that the altar of St. Joseph is to be on a line with the main altar, and that the vestry is to be removed altogether, thereby affording more room for the congregation, and giving the church that due proportion of which it was deprived in the past. Owing to the Bishop's generosity, this change in the interior will be effected without any additional burden on the congregation, or any diminution of the general improvement fund; for, at a meeting of the General Committee of the Church Improvement, held in the vestry last Sunday, His Lordship proposed that he would borrow, on his personal responsibility, the requisite amount of money for removal of the altar of St. Joseph back to the wall at the end of the church, and completion of the work of alterations and improvement thereby made necessary. It was proposed and unanimously adopted that the Church Improvement Fund pay for the new pews which will be placed in the acquired space, and that the revenue therefrom be applied to the payment of principal and interest at four per cent. until the same is discharged in full—thus saving the necessity of drawing upon the Church Improvement Fund for this work.

"THE CAUSE OF IRELAND."

Mr. Justin McCarthy's Lecture in St. John, N. B.

GRAND COMPLIMENTARY BANQUET.

St. John's, Globe, Oct. 27.

The Mechanics' Institute was crowded to its utmost capacity Monday night to hear Justin McCarthy lecture on "The Cause of Ireland." The doors were opened at 6.45, and while the audience were getting their seats the City Cornet Band played several choice selections in fine style. The appearance of the lecturer for the evening, accompanied by Mr. Francis McCafferty, President of the Irish Literary and Benevolent Society, was the signal for a general outburst of applause, which continued long after both gentlemen had taken their seats. Mr. McCarthy in introducing Mr. McCarthy, said he could hardly find words to express the pleasure and gratification he felt in introducing, on behalf of the Irish Literary and Benevolent Society, a gentleman so widely known and so highly esteemed as Mr. Justin McCarthy. He hoped and believed that the sentiments of the people of St. John were favorable to home rule, and he felt that he did not decline to extend to Ireland what they themselves enjoy. After referring to the struggle for responsible government in New Brunswick, Mr. McCarthy said he had much pleasure in introducing to the audience the novelist, historian, journalist and eminent parliamentarian, the vice-chairman of the Irish nationalist party, the first lieutenant of Charles Stewart Parnell, (great applause) the member elect for Londonderry—Mr. Justin McCarthy. The lecturer was tendered a genuine ovation. Mr. McCarthy is a man of short stature, with anything but a powerful looking physical frame. He wears full and long whiskers, and from the fact that he is quite bald above the temples, and that at the back of his head there is a heavy growth of wavy hair, his head has the appearance of being very large. Both his whiskers and hair are iron gray. His style is an easy, conversational mode of speaking, and the quaint way he has of telling a story at once deeply interests his hearers, and quickly gains their confidence, which he never loses until his last sentence is uttered. Another feature about Mr. McCarthy is the vein of humor which he introduces in telling of the early struggles of the Irish party in the House of Commons. After the applause had subsided, Mr. McCarthy expressed his gratitude to the audience for the kind reception they had accorded him. He came here to address them on a great political question—The Cause of Ireland. He came as one who had been more or less prominent in contesting for the legislative freedom of Ireland, and therefore brought to the notice of the people the battle field. The lecturer referred to the time when Canada rose in insurrection for the principle of responsible government, and to the visit of Lord Durham to this country to put down the rebellion, and his subsequent recommendation to the British government to grant the people of Canada responsible government instead of suppressing them by arms. What Canada obtained is what Ireland wants—home rule. Lord Durham's scheme knitted together by the firmest bond in the world the Canadian Dominion and Great Britain, and he asked those who had faith in the Irish Nationalists to press the home rule will do the same for Ireland as it has done for Canada. The lecturer next told of the struggle that had been carried on through several generations for home rule until the present time, when it has reached what Mr. Gladstone would call "within a measurable distance of a cess." He told how the Irish party were outnumbered six to one at Westminster, and how the Irish people had always protested against government from abroad. He briefly referred to the movements of Irish leaders in the past, and the causes which led to their downfall, and made particular reference to the efforts put forth by Isaac Butt in recent years, and his failure. Mr. McCarthy drew a gloomy picture of the fate of four of those men who were prominent in Irish affairs during the time of O'Connell and the time of Butt, and who held that the only chance for Ireland was through Westminster, and by taking office under the English Government. The lecturer told of the way the new Irish party were formed under the leadership of Charles Stewart Parnell, and of their tactics in the House of Commons until they brought themselves prominently before that body and also before the world. Although the methods used were severely criticized and all kinds of hard names were heaped upon the party, the lecturer said looking back at the early days of the struggle he did not much wonder at it, but he felt that the policy was justified by the result. He claimed that the cause the party had pursued was as much the interest of England, Scotland and Wales as that of Ireland. The lecturer then gave a detailed account of the English parliament at Westminster, such as measures like gas, water or sewerage bills from the remotest little villages in England, Scotland or Ireland, and he held, in consequence, that the time of the English parliament was too much taken up with these petty affairs, rather than with great national measures which had the importance to the whole nation. The lecturer stated that there were measures concerning the life and happiness of the people before the English parliament which had been put off year after year for the past thirty years, and that they were crowded out by railway and other cooperation bills, although the former were of far greater importance. It was this the Irish party were trying to rectify by allowing each country to legislate for itself in minor matters. The lecturer spoke of the great strides the National party made in the last general elections, and how, in a few years, they had grown from six members to 86. He held that the Irish national movement was not a sectarian movement, and pointed to the names of several well-known leaders who were Protestants. The National party had a majority in Leinster, Connaught and

Monster, and the lecturer felt certain that if the question was submitted to later alone, there would be a mighty majority there. "In the language of Mr. Parnell," said the speaker, "they could not spare a single man in the regeneration and reorganization of Ireland." The lecturer told of Mr. Gladstone's conversion to home rule. "No great measure was ever carried in England in a rush," said Mr. McCarthy; "but the passage of home rule for Ireland was as sure as the rising of the sun on the morrow, and while he had no claim to being a prophet he felt assured that within two or three years an Irish Parliament would be established on College Green. Mr. McCarthy said he felt elated at the speedy coming of victory, and when it did come he felt it would be a gain to the English and Scottish races as well as to the Irish people. "The cause of the people were struggling for was what made the Dominion of Canada and neighboring republic successes. Home rule would be a measure of justice to Ireland, as it would put an end for ever to the rancour and hatred of two peoples for each other; and it would be because it would strengthen her to meet the foe at her gates by silencing one within her walls. The lecturer said he was not without hope, a strong hope and strong conviction, that in the coming Irish Parliament they would have their friends of the future the Orangemen of Ulster, there with them, and he would hold out the hand of friendship and brotherhood to their present opponents among the Orangemen, who, he trusted, would take off their coats and go over with the Nationalists to work for the regeneration of the country. After comparing Ireland and England to a piece of Swedish statuary he once saw, in which two men were fastened together with thongs and armed with knives, engaged in a fatal duel, in which either or both might be destroyed, he said he hoped the days were coming when this duel would no longer be continued; when the thongs would be cut, and the knives drop from each other with the might of a brother. "The wish," said the lecturer, in conclusion, "that we may nearer each other must be the prayer of every Christian heart. From time to time Mr. McCarthy was most vigorously applauded, and he was loudly and enthusiastically cheered at the end of his address. A large number of prominent gentlemen went on the stage and paid their respects to him.

THE BANQUET.

Mr. McCarthy took place at the Royal Hotel immediately after the lecture. Mr. Raymond did his best, and the result was a splendid success. The table was beautifully decorated with flowers and plants, and presenting a very handsome appearance. The chair was taken at 10 o'clock by His Honor Judge Watters, who had on his right the Guest, Hon. James Dever, Mr. C. W. Weldon, M. P., Dr. Berryman, M. P., and Mr. James A. Harding, High Sheriff; and on his left Mr. James Murray, U. S. Consul, Hon. John J. Boldington, J. J. McGaffigan, D. J. O'Neill, S. D. Scott, J. H. Wagstaff, J. Altman Morrison, Daniel Patton, Thos. Gorman, John O'Regan, John Kelly, Ald. Quigley, Dr. McAvenny, Geo. Murphy, Michael Farrell, James Morgan, P. J. McEvoy, G. Herbert Lee, M. A. Finn, Esq., Coleman, C. E. Whittridge, R. O'Brien. Grace was said by Father Dollard.

Judge Watters promptly called the company to order when the supper was over, and proposed the health of the Queen—a toast, he said, that always finds a hearty response among Her Majesty's subjects. He hoped that in a short time the Queen would be able to take such action as would intensify the loyalty of Ireland. The chairman next proposed the President of the United States, and remarked on the business relations and the pleasant social intercourse that have always existed between the two countries. The toast he said, would commend itself to all lovers of liberty and free government, (applause.)

U. S. Consul Murray heartily thanked the company for the warm manner in which the toast had been received. He expressed great pleasure at meeting the honored guest.

The chairman then proposed, amid ringing cheers, the health of Mr. Justin McCarthy. In doing so, Judge Watters took occasion, on behalf of St. John, to thank the Irish Literary and Benevolent Society for inducing Mr. McCarthy to visit this city. He expressed great gratification at the charming lecture to which all had listened, and he congratulated Mr. McCarthy on the eloquent manner in which he had introduced the lecturer. Mr. McCarthy, continued the chairman, was no stranger in St. John. His name and fame had preceded him. As a scholar, writer, historian and member of parliament, his record was a proud one. The ment, his record was a proud one. The lecturer then met Mr. McCarthy everywhere he goes, for this is a continent of home rulers. In Canada we had home rule before confederation and again at confederation. When he should go back to take his seat in parliament for his constituency, or if he pleased for his country, he could tell the house that the people here believed in home rule for themselves and for Ireland. In conclusion, Judge Watters wished the guest of the evening the full enjoyment of all the omissions he will receive.

After "He's a jolly good fellow" had been sung, and three cheers and a tiger had been given, Mr. McCarthy was able to

make his voice heard. He said he could hardly find words to express his gratification at the warm welcome he had met with in St. John and elsewhere in Canada. He was sensible that much of this was due to the cause he represented, but he would be selfish enough and jealous enough to desire to appropriate at least some part of it to himself personally. He could never be so stupid and dull as to forget the kind reception given him. But it was a rash thing to call upon him to speak at this banquet. The friends should remember that he was one of the seven so called obstructionists. How would it be under the stress on his feelings he should go on to express his gratitude, say for four or five hours, or go on to expound the Irish question for one all night sitting. He assured the audience that he could do this with perfect ease. His training had been good and he had plenty to talk about. Nevertheless, seeing that the persons present were his friends and not his antagonists, he would spare them and allow them to take his word for his staying capacity. The Irish party were only asking for the rights that the people of this country had secured and would fight and die for rather than lose. A nearer acquaintance with the project showed that there was nothing dangerous, nothing seditious in it. Once in Wales a traveller saw on the mountain side a form which showing through the fog and mist seemed a monster. As it came nearer and was more distinctly through the haze it was found to be a man, and when close at hand the traveller saw the form more clearly he found it was his brother. So this Irish party seen first through the mist of prejudice and misrepresentation appeared to be a monster, but as the light breaks in and the mists have cleared away it is seen that they are not men, and as the vision grows clear still it is discerned that after all they are men and brothers. Prolonged applause followed.

The vice chairman, in fitting terms proposed the Senate and House of Commons of Canada.

The senior Senator, Mr. Dever, first responded. "I thank you exceedingly," he said, "for this opportunity given me to say a few words in the presence of our distinguished countryman. I, too, was born in that land which has given birth to some of the most gifted men that English speaking people can look to with pride—men known as orators, soldiers, statesmen, poets, historians, men of God, philosophers—yes, men high up in every pursuit of earth. But, gentlemen, we came not here to listen to long speeches, but to eat and manifest our deep interest in our distinguished countryman, and through him in the Irish people and their cause—the cause of liberty and fair play.

Senator Boyd, spoke in his happiest vein. He defended the senators from the charge of being old women—remarking that no chamber which contained such men as Sir Alexander Campbell, Senator Scott and Speaker Miller could be a useless body. His friends by his side, the solicitor general and Mr. Ellis, had just told him they meant to be senators. He himself could wish them nothing better than that they might live long enough to get there. Mr. Boyd referred to a visit he long ago paid to Ireland as the correspondent of the Boston Journal, at which time he saw and described the causes which led to the poverty of that country. In a lecture afterwards, delivered in St. John, he had told the people here of the curse of absentee landlordism which was to Ireland. There were good landlords who had done well by their tenants, but it was the other class which produced such movements as those in which Emmet was implicated. It was these conditions which made Meade rebel in Ireland, though he became a loyal statesman in free Canada, and which made a rebel of the man who under other auspices became the statesman Sir Charles Gavin Duffy in Victoria. Mr. Boyd referred to the eminent manufacturers, business men, lawyers, clergymen and journalists which Ireland had given this country, and expressed his regret that Mr. McCarthy was unable to visit St. John schools.

Mr. Weldon spoke for the House of Commons. He said he was under the disadvantage that he was not an Irishman or a senator. He had his constituents to look after and could not take his ease as a member of the senate. Like the home rulers, with whom he sympathized, he was willing to make great sacrifices for his country. He sometimes felt, he and his friends of the minority, when they saw how weary the Canadian ministers were, that they would be willing to take their places and give them a rest.

"The Canadian Boat Song" was sung by Father Dollard, and evoked loud applause.

Mr. McCarthy next proposed the Local Legislature. Solicitor General Ritchie, after returning thanks for the hearty reception of the toast, referred to the great pleasure it was to have here so distinguished a brother Irishman. The toast was not far from that of seven will be seen. Irishmen, he continued, only want the same right that Canadians possess—the right to govern themselves. No Canadian then can wish to keep from others what he has himself. Home rule, he added, is on the eve of success, and soon everybody will be in favor of it. He was glad of the success of the I. L. & B. Society's efforts.

Mr. Ellis on behalf of the House of Assembly, said the time is coming when the Local Legislature will be even of more importance than it is now. He was delighted that the society had brought Mr. McCarthy here. The lecture, he said, was a plain, clear statement of the Irish case, and when they have heard are ready to listen to plain presentation on any matter, and when they have heard are ready to adopt just views if convinced. Mr. Ellis congratulated Mr. McCarthy upon the tone of his lecture. The cause of Ireland, he said, was the cause of democracy every where. When a state fails to minister to the wants of a people it is time it should be dissolved, and a start made upon a new basis. The time is fast coming when governments must pay more attention to the happiness of the people. Mr. Ellis said he was especially pleased to meet Mr. McCarthy, because he was a member of the press, and he was glad to grasp his hand in that capacity. He hoped that the distinguished writer and statesman will come again, and when he does come he will discover that the seed he is now planting will have produced good fruit.

NEWS FROM IRELAND.

Wicklow.

The strongest evidence of the unfairness of the judicial rents, in view of the fall in the price of produce, is afforded by the action of Lord Fitzwilliam. Griffith's valuation makes his estates worth £47,666. The rental is £49,074. But Lord Fitzwilliam, although on his estate the English system has long been adopted, and all improvements are paid for by the landlord, has reduced his rents for the present half year by fifty per cent. What other reason can be there for making this reduction, except that he thought it only right under the existing circumstances? Here, then, we have a great landlord recognizing, in the most practical manner, the contention of Mr. Parnell, that Irish tenants cannot, even in the best condition is exceptionally advantageous, pay more than half the judicial rents this year.

Wexford.

A representative of the *Wexford People* has visited the Marquis of Ely's tenants in the New House at Wexford. He found them all in good health, and in excellent spirits. They said they were determined to remain in the poorhouse, and their motto is "No surrender."

The Rev. A. Kinsella, C. C. Bennow, died on Oct. 24, at the Parochial residence. The deceased was in his sixtieth year, and although enfeebled for some years was yet apparently in good health. The deceased gentleman, who was the uncle of the Rev. A. Kinsella, Monaghan, was born in 1820, in Clonsilla, and entered St. Peter's College at an early age. From thence he went to Maynooth, where he completed his studies and was ordained in 1856 and shortly after was appointed to the Curacy of Blackwater, after being in several curacies, including Clongeng, Tintern, and Coolroney, he was transferred about four years ago to Banow.

Louth.

At Hucknall, Louth, in the diocese of Nottingham, England, there is being erected a church, school, and presbytery, on land given for the purpose by Mr. and Mrs. James Hanlon. Mr. Hanlon has also donated £1,000 towards the completion of the buildings. Mr. Hanlon left Cooley some years ago to enter the service of Her Majesty's Customs at Liverpool, where, after serving twenty years, he retired four years ago, and settled at Hucknall. A Major Worwick has also contributed £500. Father Macdonnell, the pastor, will soon see a group of ecclesiastical buildings under his charge, which must prove gratifying to his Irish-loving Bishop, the Right Rev. Dr. Bagshaw.

Cork.

Sir Thomas Grattan Emond, M. P., delivered a lecture in Cork, on Oct. 7, on "The Irish Rebellion of 1841." He said Irishmen were accused of being too fond of raking up the memories of the past. Though the wrongs of the past could not be forgotten, they might be forgiven, and, as an instance, he referred to the compliment paid to Mr. Gladstone by Irishmen. He attributed the defeat of Ireland in her early struggles to disunion and treachery; but the Ireland of to-day was a united country, and he was a winning game. They had eagerly seized upon the honest endeavor that was recently made to give to Ireland her own parliament; but they were not ready to accept a peaceful solution they were now as ready to continue the fight. He had no anxiety for the future of their cause. The lecturer was frequently applauded.

Clare.

It is understood that the Sub-Sheriff of Clare has ready writs for 20 evictions in hands for execution, which is looking upon with dismay, being indicative of the realization of the worst predictions concerning the action of the landlords towards the tenants during the winter.

Limerick.

The Most Rev. Dr. O'Day has appointed Rev. T. Graham, C. C. Buff, to be Administrator of C. O. A.

Kerry.

It has been frequently urged that the Irish tenants must be able to pay their rents because these rents are not higher than Griffith's valuation, whilst prices of produce are not lower now than they were then. Putting aside the fact that Griffith's valuation was estimated on a far lower scale of living than is at present deemed legitimate, it would seem that the judicial rents are considerable in excess of Griffith's valuation. In Kerry the judicial rents which were before the Land Courts during the months of April, May, June and July were fixed at £13,031, whilst Griffith's valuation of the holdings dealt with was £8,803. The largest landowner in Kerry is the Marquis of Lansdowne. The judicial rents of six of his tenants amount to £85; Griffith's valuation of their holdings is £62.

Antrim.

In Belfast Mr. Maurice Healy is waging a daily war against the Orange claimants in the Revision Court of West Belfast, and adding to the Burgess roll many staunch and firm supporters of Mr. Sexton. Mr. O'Doherty is busily engaged in similar work in Derry, and doing capital service. Mr. O'Hea, in East Donegal, is strengthening the registry for the

Nationalists, and Mr. Michael McCarran

is fighting a stubborn battle with the Orange landlords of South Down, and adding many good men true to the roll. Mr. Reynolds has had a very busy time of it in East Tyrone, and has considerably improved the prospects of the National party in that division of the country.

Armagh.

On October 1st, Lurgan was again the scene of riot and disorder, the disturbances having their origin in Protestant band parades through the principal thoroughfares. When passing Edward street, the Catholic district, the bands played party tunes, and as they were prevented only by the prompt interposition of the constabulary. At eight numerous assaults were committed, and several persons were beaten. One young man named Neill was beaten in a brutal manner, and received a scalp wound, from which he is still profusely bleeding. When he escaped from the mob he was pursued to the house of a barber named Connor, a Catholic, whose door was broken by the violent mob, and Connor was obliged to defend Neill by threatening to shoot his assailants.

Fermanagh.

Long impunity has evidently made the Northern landlords utterly reckless as to their dealings with their tenants. Some of these gentry are as insensible to shame as they are to the disgrace of being so. They rob their tenants of their votes, all sorts of mean and shabby devices, and exult in the swindle when they are found out. Of this bare-faced tribe, Captain Barton, who has been before the world in connection with the North Fermanagh Revision, is a fair specimen. He gets about ten tenants, who have sub-tenants, to make them sign away their right to the franchise as inhabitants occupiers under threat of eviction. He will not have anyone on his property who won't vote just as he wishes, and he laughingly pleads guilty to this amiable weakness. However, some of the men whom he has been trying to disfranchise have been kept on the register by Mr. Bell, the Revising Barrister. This decision has aroused the ire of Mr. Davis, solicitor for the Orange party, to a degree which may be unwise. "If you decline to disfranchise this man," said he to the Barrister (referring to the case of a man named McKelone), "you will be dishonouring him. That is to say, Captain Barton would insist on his being turned out."

The Guardians of the Galway Union

have set a good example to the rest of Ireland in their resolute effort to pitch the bail-reviving, priest-persecuting Mr. Blake neck and crop out of their board room. This gentleman belongs to the class of place-hunters who esteem it an honor to be kicked by the patent leather boots of the aristocracy, a man with lavish sympathy for the "gentry," and a blustering tongue and a brow of brass for the priests and people. It is men like this whose sneers and calumnies are always at the service of the enemies of their religious faith. The popular party were defeated for the time in their effort to oust him from the position of Solicitor to the Board. They were defeated by an unscrupulous master of fossil *ex officio*, but they were defeated by a majority so narrow as to make ultimate success certain. Notice was forthwith given for the same motion at the earliest opportunity, and will be repeated, we trust, until it is carried. The *ex officio* guardians he will not have always with him. A couple of attendances will exhaust their zeal. The popular party throughout the country should take the lesson to heart.

Mayo.

Lord Kilmacdonnell offers his Mayo estate for sale to his tenantry. The Cloonkeen tenantry on the estate of the Earl of Lucan, who were evicted recently and admitted as caretakers in consequence of holding under a joint tenancy, have just written on him, recommending the Rev. P. Lyons, A.M., with a view of arranging the rent. Father Lyons explained the hardships of refusing rent from individual tenants unless the conditions were the lease. He considered Father Lyons' representations, and agreed in future that each tenant pay separately, foregoing all law costs, and allowing to next March to pay the ordinary rents due.

The Shame of a Great Merchant

was that a skin disease made him look like a drinking man. Dr. Pierce's "Golden Medical Discovery" is a certain cure for all diseases of the blood and skin. It should be tried by all afflicted with leprosy, salt-rheum, scald head, St. Anthony's fire, erysipelas, ring-worms, pimples, blotches, spots, eruptions, boils, carbuncles, sore eyes, rough skin, scrofulous sores, swellings, blood taints, itching of the skin, throat and nose, ulcers of the liver, stomach, kidneys, lungs and uterus. Purify the blood and health will return. By Druggists.

Worth Remembering.

There is probably no better relaxing remedy for stiff joints, contracted tendons, and painful congestions, than Yellow Oil. It cured Mrs. John Stoddell of Yellow Oil, who was afflicted for years with contraction of the bronchial pipes and tightness of the chest. It is the great remedy for internal or external pain.

CATHOLIC PRESS.

London Universe.

Among the items of news from Ireland this week is one to the effect that a petroleum well has been discovered under the floor of a house in the County of Sligo. The discovery, if it is true, and the well is so deep, is a most interesting bit of bright promise in the way of intelligence from the West instead of the usual melancholy budget. Not alone literally, but politically, it is to be hoped Ireland may "strike fire" before long.

A Rosary Blessed by Cardinal Newman.

Washington Cor. N. Y. Star. The reproduction here of a paragraph from an English newspaper reciting that Cardinal Newman had at his advanced time of life, was meditating another pilgrimage to Rome, has brought to the attention of the correspondent of the Star an interesting local circumstance connected with the venerable prelate.

The Messenger of the Sacred Heart.

An edifying instance of the blessing that accompanies the observance of our salvation came under our observation not long since. Several Catholic ladies were spending a few weeks at a boarding-house at Atlantic City, and they did not neglect to ask a silent blessing or to give thanks before and after each meal. A young colored girl, who had never received any religious instruction, waited upon them at table; and her astonishment was great at seeing all these ladies, who were strangers to one another, make the Sign of the Cross at each meal. At rest, she asked an explanation of her mother, but that poor woman was as ignorant as her daughter as to what this strange custom could mean. Finally, being able longer to restrain her curiosity, she constantly observing the repetition of the mysterious sign, she ventured to inquire its meaning of one of the ladies. The young lady to whom she applied for information was an ardent convert to her holy Church and a Child of Mary. She was but too happy to give the desired explanation of the use of the sacred symbol, and the girl was so impressed by her words as to desire to become a Catholic. Her instruction was at once commenced, but as the short stay at the boarding-house did not permit the full preparation which was desired, the Ladies of the Sacred Heart assumed the delightful task, and were exceedingly edified by the excellent dispositions with which the convert received baptism, and made her First Communion. The girl has become an earnest Catholic, having thus been led into the True Fold by the glorious beacon-light of the Sign of the Cross.

Horsford's Acid Phosphate

Dr. E. W. Hill, Glens Falls, N. Y. says: "I have used it in cases of nervous and general debility, and always with success. It is an excellent remedy for atonic dyspepsia, or any low state of the system."

A Cure for Cramp.

It is a valuable fact for mothers to know that there is no better or more certain remedy for cramp than Hagyard's Yellow Oil used internally and externally. This household remedy may be had of any druggist.

Try It.

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

NEW TREATMENT.

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

The priest plays for them, helps on the innocent gaiety, and leads their thoughts, with gentle insistence, to heavenly things.

The change throughout the region, we are told by a good priest, himself from that northern land, that seems almost miraculous. The records of Catholic missions show many another. Wise direction, zealous and devoted priests, and the tact and discretion in dealing with men who come from loving them disinterestedly—these qualities are not rare among Catholic missionaries "from China to Peru." They are displayed to-day under tropic heats, by African rivers, in South American swamps, and on hot deserts, close to men in lonely lands, well as in the dark and snowy forests of Northern America.

Cardinal Newman's note to Mr. Reeve

returning the rosary is as follows: "DEAR SIR—I offer my best apologies to you, but I am always in difficulty with packets to open and what not. Thank you for your most kind and welcome letter. "I return your rosary. Excuse a short note, but I write with difficulty. "Which my blessing on yourself, most truly yours, "JOHN H. CARDINAL NEWMAN."

The handwriting betrays evidence of great feebleness, and is in marked contrast with that of only a few years ago, when, despite his eighty years, the cardinal seemed to grip his pen with great firmness. In one of his latest letters to Mr. Reeve he refers to his end, which he expresses himself as assured cannot be far distant, and with pathos to the consideration which has been shown him by many other Americans to whom, as to his correspondent, he is personally unknown.

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The Rising Generation

man should find you resolved to give Ayer's Sarsaparilla a thorough trial. It will cleanse and invigorate your blood, and restore the vital organs to their natural functions. Mrs. J. D. Upham, 231 Shawmut avenue, Boston, Mass., writes: "For a number of years I was troubled with indigestion, and unable, without distress, to take solid food. After using Ayer's Sarsaparilla one month I was

Entirely Cured."

Mrs. H. M. Thayer, Milton, Mass., writes: "I have been very much troubled with torpidity of the liver, and Dyspepsia. Ayer's Sarsaparilla has cured me." Mrs. J. W. Bradley, Hyde Park, Mass., writes: "I was greatly reduced by Dyspepsia, and was advised to take Ayer's Sarsaparilla, which entirely cured me." Mrs. M. F. Hamblett, 25 Lawrence street, Lowell, Mass., writes: "I was sick two years with stomach and liver troubles, and obtained no relief until I took

Ayer's Sarsaparilla

sarsaparilla. Since that time I have enjoyed excellent health."

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Just Beyond.

When out of the body the soul is sent. As a bird speeds forth from the opened tent. As the smoke flies out when it finds a vent. To lose itself in the spending—

Does it travel wider does it travel far. To find the place where all spirits are? Till the courage fails and the light is dim. And must it lose its search of its heaven?

And feel its travel unending? And caught by each baffling, blowing wind Storm tossed and beaten, before, behind, Till the courage fails and the light is dim. And must it lose its search of its heaven?

I do not think that it can be so. For weary life is all men's sorrow. And battling and struggling to and fro Man goes from his morn to his even.

And surely this is enough to bear. The long day's work in the sun's hot glare. The doubt and the loss which breed despair. The anguish of baffled hoping.

And when the end of it all has come. And the soul has won the right to its home. I do not think that it can be so. For weary life is all men's sorrow. And battling and struggling to and fro Man goes from his morn to his even.

No wild may the storm be, and dark the day. And the audacious soul may clasp its clay. A frightful gasp at the end of its stay. But when it glides it for going.

With a rapture of sudden consciousness. I think it awakes to a knowledge of this. That Heaven is not far from our knowledge. And the souls of the saints are near.

That 'tis but a step from dark to day. From the worn-out tent and the burial clay. To the rapture of the saints in glory. And the souls of the saints are near.

And that just where the soul, perplexed and awed. Begins its journey, it meets the Lord. Lay just outside of its prison! —Damon Colledge.

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SIXTEENTH SUNDAY AFTER PENTECOST.

Feast of St. Raphael, Archangel. "In the time of Raphael, one of the seven who stand before the Lord."—Eusebius of the Feast.

The history of Tobias, one of the most beautiful narratives of the Old Testament, teaches us many lessons. There we find a charming picture of home life. The father of the family is at once the example and teacher of his children; the son, a model of filial devotion to his aged parents, succoring them in their need, submissive to their will, delighted to give them pleasure.

The life of the family is full of peace. Even in affliction they recognize the finger of God and His blessing rests upon them. He is the sunshine of their home. To serve Him—to keep themselves free from sin—is their chief care. When, therefore, it became necessary that the younger Tobias should make a long journey, the first thought of his father was to find him a suitable and trustworthy companion. He would not trust his child to the guardianship of every man. He felt the necessity of great care in the choice he made. Such a choice is indeed not a trifling matter, not so unimportant an affair as some would seem to think it; the happiness of a whole lifetime, perhaps even eternal salvation itself, may be at stake. Young people especially are very susceptible to the influence of those who are about them. They are open-hearted, unsuspecting, too ready often to give their confidence and friendship to those unworthy of either. They are slow to abandon those upon whom they have bestowed their regard, unwilling to believe evil of them because of their affection for them. And so the danger to their virtue is very great when they fall into the hands of their ignorance, leading them open to many temptations. Virtue is a precious thing. It is a treasure beyond price. To have virtue is to possess nobility of soul, elevation of mind, a close likeness to God. To have habits of virtue marks us out as true men, men who have made their animal nature subject to reason through God's grace. Virtue is not acquired in a day. The getting of it means work, constant work, for a time, perhaps a long time; it costs money, it costs the sacrifice of their own pleasures, and because it is so valuable it must be carefully guarded lest we lose it, for we may be robbed of our virtue as well as of our money.

The bad companion is he who is trying to rob us of our virtue—to rob us of the good that we possess. He wants to destroy our innocence; he wants to disturb our peace of soul; he wants to unman us, to make beasts of us. Where are these bad companions? How shall we know them? By their words, by their actions, by their speech, when they make their dirty jokes and tell their smutty stories. You shall know them when they invite you to low drinking saloons, to places where pure men strive to advance the best interests of Tobias and to further the object of his journey. This is true friendship; this is right companionship. It is unselfish, conscientious endeavor to promote the friend's welfare. Young people, find yourselves a Raphael, but trust not every man.

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