

The Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, NOV. 4, 1881.

NO. 160

CLERICAL.

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

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

N. WILSON & CO.

The Miss-Nomers.

(From the Dublin Penny Journal.)
Miss Brown is exceedingly fair.
Miss White is as red as a lorry.
Miss Black has a grey head of hair.
Miss Green is a flirt ever merry.
Miss Lightly weighs sixteen stones.
Miss High source can muster a guinea.
Miss Hare wears a wig and has none.
Miss Solomon is a sad nitwit.
Miss Midway's a terrible scold.
Miss Day's ever cross and contrary.
Miss Young is now grown very old.
And Miss Heavyside's light as a fairy!
Miss Short is at least five feet ten.
Miss Solide's of humble extraction.
Miss Love has a hatred towards men.
White Miss Still is for ever in action.
Miss Green is a regular blue.
Miss Scarlet looks pale as a lily.
Miss Violet ne'er shrinks from our view.
And Miss Wiseman thinks all the men silly.
Miss Goodchild's a naughty young elf.
Miss Lyon's from terror a fool.
Miss Mee's not at all like myself.
Miss Carpenter no one can rule.
Miss Sadler ne'er mounted a horse.
White Miss Green from the stable will run.
Miss Kilmore can't look on a corpse.
And Miss Almond ne'er revell'd in a gun.
Miss Greenhead has no brain at all.
Miss Heartwell is ever complaining.
Miss Lane ne'er has been at a ball.
Over hearts Miss Fairweather likes retreating.
Miss Wright she is constantly wrong.
Miss Tinkell, alas! is not funny.
And Miss Singer ne'er watch'd her flight.
And alas! poor Miss Cash, has no money.
Miss Bateman would give all she's worth
To purchase a man to her liking.
Miss Merry is shocked at all things.
Miss Rover the men don't find striking.
Miss Bliss does with sorrow sorrow.
Miss Hope in despair seeks the tomb.
Miss Joy still anticipates we.
And Miss Charity's never "at home".
Miss Hamlet resides in a city.
The nerves of Miss Standish are shaken.
Miss Pridmore has no wit or wit.
Miss Faithful her love has forsaken.
Miss Porter dispises all froth.
White Miss Green'll make with I think
him.
Miss Neekly is apt to be wrath.
Miss Lory to meanness is sinking.
Miss Seymour's as bold as a bull.
Miss Last at a party is first.
Miss Binkie, dislikes a striped cat.
And Miss Weller has always a hair.
Miss Knight is now changed into Day.
Miss Day wants to marry a Knight.
Miss Prudence has just run away.
And Miss Charity's never "at home".
But success to the fair—one and all.
No Miss-apprehension be making.
Though wrong the men don't find striking.
There's no harm, I should hope in Miss
Tacking.

CATHOLIC PRESS.

Boston Pilot.
"The arrest of Parnell is generally approved here."—Telegram from Berlin.
Moscow, Constantinople, and Dahomey are yet to be heard from.
Another batch of Mormon agents, twenty-four in number, left for Europe a few days ago, to gather up "converts." They are Scandinavians, Welsh, Scotch and English, and they are to "labor for the cause" in their respective countries. Forty more are ready to follow and take up the same kind of work. There is also a batch of about forty preparing to operate in the South.
The parish priest of Brockton, Mass., has asked the Irish-Americans of his town to boycott the Brockton Gazette for publishing an unjust and offensive article on Parnell and the Land League. The editor is also charged with having stolen the article from a Boston paper, probably the Advertiser; but he says he didn't. If the Irish-Americans of Brockton and other places respect themselves they will try the efficacy of not buying the papers that dislike and insult them.
The N. Y. Commercial Advertiser calls attention to the fact that English editors say "the patience of Parnell is a sign that the patience of the British Government is exhausted;" words very like the ones used by the same class of men when it became known in London that orders had been sent to the Royal Governor of the Province of Massachusetts to seize and send to England for trial Sam Adams and John Hancock, "those avowed enemies to the British Crown." "Let the Irish," says the Advertiser, "take comfort and courage out of the past history of human liberty, and patiently wait for the freedom that is sure to come to them."
It goes terribly against the grain with the New York Herald to admit that England is in the wrong, but it has to do so. While still abusing Mr. Parnell, it is obliged to confess that England enters upon her new programme of persecution "without the sympathy of the civilized world." "The extremity of arresting Mr. Parnell," the Herald says, "and of violating the cardinal principles of that liberty which underlies the Brit-

ish system, alienates from the Crown that sympathy which would have followed an effort to enforce the Land Act."

Dublin Irishman.
"We have left Scotland behind. While we were awake and hammering hard nails into the coffin of landlordism, the canny tribe north of the Tweed were dozing beside their toddy. Now some of them are stirring. The Aberdeen district is initiating a campaign against high rents, and in favor of compensation for tenants' improvements. What drowsy fellows are these in the higher latitudes of Scotia minor! Long ago we squeezed that thing, compensation for improvements, out of the grab-all rick. Our surprise is very great that Scots who have irack rents bid, have so long continued to bleed as weekly as a poor veal calf, hung up by the heels in the shambles."

Catholic Telegraph.
Both the English and Anglo-American papers have tried to make capital out of the pronouncement of the Irish hierarchy on the Land Bill. The prelates stated that they considered the act an instalment of justice. Parnell does the same. The Bishops' opinions carry much weight, for instance: "The Bishops unite with the people urging on the Government the release of those who are still imprisoned under the Peace Preservation Act, hoping that such a measure will contribute not a little to the peace of the country." And the answer is to immediately throw into a dungeon the Tribune of the Irish people. This is a logical sequence of the Elizabethan tradition. The bastard Tudor used to say to her Bishops, those of her own manufacture, when they opposed her sovereign will, "By—I will unlock you." But to Catholic Bishops such a threat has no meaning. It is useless to try and misrepresent the faithful Irish prelates, they are truly animated with a deep solicitude for the welfare of their flocks. British bribes and overtures are unheeded by them.

United Ireland.
"Chiefest amongst the resources of civilization" in the dealings of the British with this island, we must reckon lying. Good, sound, full-bodied, rich-flavored lying—that is the article most in demand in the commerce of statesmanship with our country.
As we take some trouble to-day to riddle Mr. Gladstone's speech at Leeds from many sides, and to show how others have riddled it, we need only here summarise it neatly under these heads:—First, trick to detach Mr. Dillon from the Irish cause by mixing him up in compliments to dead patriots and recreant living ones. That trick has recoiled with frightful force upon the trickster's head. Second, a confession—that the power of the landlords is gone, and that the Government has no moral force behind it. Thirdly, a threat—that if the people won't take his Act and worship himself, he will do something too dreadful to be mentioned. Cunning, disappointment, rage—these things act like Kilkenny cats and eat up each other.

Baltimore Mirror.
The Agnostic Mallock startled the intellectual world with the query, "Is life worth living?" His own answer is that if the solution of the mystery of existence offered by the Catholic Church be accepted, life is of inestimable value; but that otherwise its curses outnumber its blessings. The life proposed as a model by the church is the life of Emmanuel, who said of himself—"I seek not my own will, but the will of him that sent me." In that life God is the mainspring. As St. Paul taught the first Christians: "Whether you eat or drink or whatsoever else you do do all to the glory of God." The intention is the main thing. It high itself, it enables commonplaces, elevates littleness, glorifies trivial things. So, when a man thinks to please God, his supernatural intention gives a merit to his deeds that they otherwise would not possess. This intention need not be explicitly formed at every turn. It is not necessary to count every step of a journey and to say at every pace: "I am going to Rome." But the intention to do God's will during the day should be made every morning, and when it is made and kept, it makes any life worth living, whether on the farm or in the forum.
Why the Rev. Mr. Harrison, the one hundred dollars a week revivalist, is called the "Boy Preacher" we cannot imagine, unless it be because he is an immature, jejune, childish sort of a man, who is popularly supposed not yet to have arrived at the full use of his reason. Rev. David Swing, of Chicago, says of him: "If Mr. Harrison is not a Boy Preacher will some one please tell us why he is not and in what respect he comes short? He has that playfulness of style, and that peculiarity of speech and logic, and that free and easy relation with the great personages of the Bible that indicate the influence of some seven or eight summers in the world." Were it not for the painful anachronism, one might suspect Mr. Harrison of being the little nephew of the Apostle John, or a ruddy son of the sexton of one of the Seven Churches of Asia. In his prattle last Sunday this dear little fellow repeated some incidents of the crucifixion in an infantile manner. Christ said, "John, I want you to take care of my mother; John, give my mother a home until she dies." Persons who were not "boys" tell the story differently, and say that Jesus looked toward the loved disciple and said, "Behold thy mother." She was to be John's mother from that date—a fact overlooked by the dear little Mr. Harrison of eight summers. . . . Thus all the facts so far as known justify the words "Mr. Harrison, the Boy Preacher," and the same facts

justify the hope that he is the last of the series. There are many who are ready to follow such a leader, but that does not warrant the conclusion that the leadership is desirable."

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Freeman's Journal.
"ONE of the three boys who recently robbed the railroad train in Arkansas says that they were all in love, and wanted to get money enough to marry upon; that they had read about the James boys in the papers and books, and thought it was easy to rob trains and get away."—Daily Paper.
Can not these sentimental people who are always interesting themselves in the cause of "humanity" raise a subscription for these amiable young criminals? The philosophy of the literature devoured by the rising generation teaches that "love"

excuse all things. Boys and girls take in this teaching with their daily breath; it permeates the whole mental atmosphere. It leads to hasty marriages repeated at leisure or made subjects of scandal in the divorce courts. It is the fashion to speak of the sin which results from the French system of marriage; but experience, boasting of their blind following of the impulses of "love," would do well to look at home. These boys only followed the lessons taught to youth in modern society—that money-getting and "love" are the levers which should move all men. Let any parent glance at the papers his children read. The old dime novels, bad as they were, were edifying compared to the stories of murder, sin and "love" which are eagerly devoured by every child in the country that can read and that is not carefully guarded. "The Boy Train-Robbers," founded on this newspaper paragraph, may shortly be expected to appear in the postiferous sheets as an incentive to youth.

Catholics need not flatter themselves that their children are not liable to the corrupt influences of this literature for boys and girls. In truth, Catholics give much support to it. It is doubtful whether, without this support, it would flourish as it does. Not very long ago one of these penny-papers, which counts its issues among the hundreds of thousands, published a story in which a bigoted account of a convent-life was given and a bad monk introduced. Instantly the circulation of the paper received a stunning blow. It began to go down. "Stops" poured in and the returns from the news-stands were overwhelmed. The story was revised or dropped. The zealous readers might have swallowed any story of crime, enjoyed carefully-arranged and exciting descriptions of passion, but their indignation exceeded all bounds when the discipline of their religion was attacked—an anomaly indeed! If the Catholic church were openly calumniated in the literature of the day, the danger would be less. A Catholic boy would stand less chance of perversion from a rigid Presbyterian than from a Humanitarian, who would preach all the pleasant sins without exciting antagonism; so writers to-day do not shock people by vile lies about monks and nuns, but gradually attack them in their morals. When evil thoughts are entertained, Faith soon becomes weak. And the highly wrought descriptions that abound in these tales soon make mental debauchees of those who read them, unless, through God's grace, their influence is shaken off.

It is plain that Mr. Gladstone fatally misunderstood the temper of the Irish people. The first step was to force the release of Father Sheehy, one of those attempts at playing fast and loose which have caused every one of Mr. Gladstone's many compromises to deserve the epithet of "idiotic." If the Land League were living out in the country districts—if, as some apparently well-informed Irishmen have asserted, the farmers were willing to give England a trial, and the agitation had come to be confined to the towns—this issue action of Mr. Gladstone could only have the effect of reviving the flame of Irish loyalty to Parnell. It is a stroke worthy of the Cæsars when their names had become by-words of shame. It is a confession of impotence, as a despotism is. The pretext that Mr. Parnell used intimidation is foolish and false. A reference to the most fervent and patriotic of his speeches will prove this. Mr. Parnell could have done no more skillful act than to have forced the Government to arrest him. He needed only this to give him in Irish eyes the halo of a martyr, as well as the crown of a hero. Mr. Parnell has not always been prudent or diplomatic; but of late he has earned the respect of stern diplomats. He has beaten every English diplomatist, he has forced him into a cul-de-sac. The Irish people are not to be coerced into a hopeless insurrection; experience has taught them too much, and the influence of the Church is too strong for that. But what will sweet William do? He has opened the flood gates. He will, if he be wise, leave the Irish people to themselves—or the Tories. Better open enemies than treacherous friends.

Catholic Columbian.
The Catholic Standard makes the point that all those who deny the honoring of the Mother of God are the very individuals who now testify so great a regard for the mother of Godfield, amounting almost to adulation. They revere her for her relationship to the great ruler, who met such a sorrowful and tragic end, but to raise their sympathetic feelings to the Mother of God, because of her relation to her divine Son, would be wrong! They speak of the Blessed Virgin as the Virgin of Mercy. They speak of Elizabeth's mother as Mother Garfield, or as Eliza or the woman. We, as Catholics do not favor such a comparison, for there can be none truly made, yet it serves in the natural order to show the inconsistencies of those who scoff over honoring the greatest of the friends of God. Our religion is not a natural, but a supernatural. Christ declared this in word and act. He took upon himself human nature, and then led us follow him. He could not command us to do that which was unnatural, and if we follow our natural feelings in loving all that is good, we must love the Mother of God, above all creatures.

Is it possible that Baptists, stern unflinching haters of the "Sinner Woman," are leaning toward "the abolition of Popery"? The last number of the Baptist Weekly contains a plea for processions, banners, etc., which ought to make the "only original" Baptists turn in their graves or their pews. "A cross on a church-

spire," says the pleader, "figures of saints in stained glass windows, paintings of sacred scenes in the house of God, were thought to be scurrilous—a leaning toward Popery. But all that prejudice has been overcome." Twenty-five years ago a real, hard-shell Baptist would have looked on this admission as a retreat from the principles of the Reformers, with whose iconoclastic creed the "hard-shell" had much sympathy. The fact is that Baptists find that bare walls do not "draw," in spite of infant phenomena in the way of revivalists and nice young girls as preachers. They want an introduction of the "spectacular" into their services. They are willing to use old-fashioned "Popish practices" as they use any novelty in the way of worship—a concert or merry jubilee singers. They do not care for the saint; it is the saint's picture on stained glass they want. Truth and sanctity are secondary considerations; the spiritual meaning of ceremonial is unimportant. To attract to the main thing, the Baptists have found that the Masonic numeraries are more attractive than the convulsions and contortions of the most popular revivalists. They fancy, too, that it is the ceremonies which draw Catholics to Mass. They are mistaken; but who can make them so? They are precluded the consultations of the Real Presence. The new departure is explained by the writer in the Baptist Weekly, in a few words: "The spectacular is attractive, and, if wisely and appropriately adopted, will pack our churches on the Sabbath."

We have always considered life too short to engage even a few moments in reading the effusions of Bob Ingersoll's brain. We could learn nothing new from them in the way of infidel arguments and sophistries against the existence of God. He is one of those dazzling meteors that occasionally shoot athwart the midnight sky and then are lost in the regions of space. For the moment they engage the attention, but are soon forgotten. We are more convinced of the futility of Ingersoll's attacks upon his article on the "Inspiration of the Bible." In this he displays a woeful ignorance of history—both sacred and profane, and on this ignorance builds up his premises. He distorts the bible to such an extent that the smallest child in catechism could correct or rebuke him. It is strange that an intelligent man can exercise sufficient patience to reason with one who, in his desperation to retain his position, resorts to fallacies and sophisms. His article on the "Christian Religion," in the Review is not even a first-class article of literary style.

CATHOLIC NEWS.

Cardinal Cullen is dead.
Archbishop Alemany has determined to erect a new cathedral in San Francisco.
Von Moltke was defeated in the late elections at Essen by a liberal.
Bishop Duhamel, of Ottawa, on Friday obtained four priests.
A recent religious census taken in Prussia shows that that country contains 17,645,462 Protestants, 9,205,136 Catholics, 263,700 Jews, 42,218 Moslems, and 22,000 persons professing no religion.
Mr. John Brockbridge McKay was received into the Catholic Church on Sunday, October 9th, the Feast of the Nativity of the Blessed Virgin Mary, at the Cathedral, Louisville, Kentucky.
The daughter of the President of the French Republic was married last Saturday. To celebrate the event M. Grevy allowed a good old Catholic custom by giving 200,000 francs to the poor.
The great Dominican preacher, Father Burke, has so far recovered his health as to be able to return to the pulpit. He preached on Sunday, October 9th, in St. Dominic's, Dublin, on behalf of St. Saviour's Orphanage, and we need not say that a crowded congregation assembled to hear the rev. gentleman.
In his excellent little work on the Holy Sacrifice of the Mass, Bishop Vaughan, speaking of modesty of dress, says: "It is very unbecoming in women and irreverent to go to the Holy Sacrifice of the Mass extensively dressed in gay and attractive colors. We should go dressed to Mass just as we should have gone to Mount Calvary on the day of the Crucifixion. It is the same Sacrifice, the same Priest and Victim."
Mr. Birmingham, who is now contesting Barwick-on-Trent, is a Catholic. He is a member of Lord Stafford's family, who have been always liberal. If returned, he will be the only Roman Catholic representing an English or Scotch constituency. Mr. Thornhill, M. P., of Tory whip, however, opposes him, stating that the only thing he knows against him is his being a Catholic, but he regards that as an insuperable objection to his return. This seems a strange and impolitic consideration that the staunchest Tories in England are the Catholic peers, with few exceptions, from the Duke of Norfolk down.
The Bishops of the Province of Oregon, having held their triennial council, have issued a pastoral letter to the faithful under their charge, in the course of which they say: "Marriage is, by Divine institution, indissoluble; the thought of its perpetual duration is a powerful motive to induce husband and wife to live in peaceful harmony. Being aware that they are united for life, they endeavor to sweeten their existence by love and due subordination. But what agreement, what peace, what lasting love, can exist between parties who know that at the first disagreement they have it in their power to dissolve the bond of matrimony and to cling to another partner? The granting of

divorce from the bond of wedlock is an immoral practice, and altogether at variance with the designs of our Holy Redeemer. The Church does not acknowledge any divorce law, because what God has joined together no man can put asunder (Math. xix.).
The London correspondent of the Dublin Freeman's Journal writes: "I have good reason to believe that an effort has been made to induce Cardinal Manning to pay a visit to Ireland, with the condition of whose people he a short time ago expressed such a timely sympathy. I know that such a visit would afford His Eminence the greatest pleasure, as he feels that he could give a considerable impetus to the cause of temperance which he is advocating with such beneficial results in this country. Besides and above this he is possessed of a feeling of the highest admiration for the fortitude displayed by the Irish people in the dark days of religious persecution, which has long made him desire strongly to go amongst them. His health, however, at present is far from good, and his friends are extremely anxious as to the effect upon it of his present temperance-crusade through the north of England and Scotland, where he is addressing immense audiences every day. I am sure, if he is sufficiently strong next year to undertake the journey, that you will have the pleasure of welcoming him in Ireland."

"THEIR POWER IS GONE!"

"The landowners are silent or are refugees. Their power is gone!" We forgive Mr. Gladstone all his roaring catarrh of rage and hatred for that one golden confession. It was wrong from him in the bitterness of his soul. It is the avowal that the victory is won; if we have but the manhood to press it home. It is the last word of landlordism. The Prime Minister of England wringing his hands over his prostrate body has no hope for it. All the power of England cannot save it. Its hour has come. "Its power is gone! Joy and victory! How the words will ring round the world! How the millions it has benefited will cheer over its corpse! How the millions it has slain will tremble with joy in their coffinless graves! The power that ruled us in the grasp of a hand—the power that poisoned the lives of ten generations of Irishmen, that first their hands, that crushed their manhood, that scourged their backs, and plundered their purses, and gave them the dwellings of swine, and worse than the death of dogs; the power that for three hundred years back chained them like beasts to the triumphal car of England, and that in payment for its service had a full charter to lash, hunt, and torture them as beasts—that power is by the confession of England's Premier, conquered, hunted—gone! We thank thee, Jew, for teaching us that word." Mr. Gladstone froth and steam against Mr. Parnell—"the power of the landlords is gone!" The denouement of Neapolitan dungeons have even his jails with unoffending Irishmen—"The power of the landlords is gone!" The high priest of English Liberalism may rule Ireland with the Russian knout or with the bloody sabres of the Bash-Bazooks—"The power of the landlords is gone!" He may galvanise it with his Land Act, he may fire his assassin charge of bullets into those who have killed it. But dead it is, and damned, with the consenting voice of Christendom. And the power that has proved itself a match for Irish landlordism is not going to lay down its arms before the curse of an angry old man. It was not Mr. Gladstone that delivered us from the fiery dragon of landlordism. While it was raging and devouring, who were his wily plottings? When the people were perishing, where were his burning reproaches? If his spells could revive it, the dragon would once more range over the land, with clipped wings, indeed, but with as devouring an appetite and as deadly a breath as ever. In its dying days, he has lent out his armies in its service; even over its dead body he strikes one vengeance upon those who slew it. He is afraid that the dragon of English misrule is going to share the fate of the dragon of Irish landlordism. If it do not, eternal shame rest on our heads! The garrison is gone. The more bullets and steel, indeed, remain; but there is no moral force behind them—afire that no human tyranny, though it had millions of bayonets at its command, has ever yet withstood for long—the force of a steady-going, resolute, and united Nation, strong as steel and pitiless as death. It was too strong for landlordism; it will be too strong for Mr. Gladstone and all his terms, even as Michael Davitt in his Portland dungeon is too strong for him. "The power of the landlords is gone!" If ever it comes back, or if English misrule does not go with it, we will deserve to be booted from the company of nations as a race of dastards who turned and fled in the very embrace of glorious Victory.—United Ireland.

GERMANY.

The Mission at St. Peter's, Gdansk, in connection with the Jubilee, was opened on Sunday, 16th Oct., by Father Schmidt, one of the Carmelite missionaries from Jersey City, who gave most valuable instructions to the congregation, every morning after the masses at 5.30 and 8.30 a. m. A large congregation attended at 3 p. m. every day. The Stations of the Cross were said by the Rev. Father Watters, and at 8.30 p. m. lectures were given by Father Schmidt, the first two evenings, and by Father Peelan, the succeeding ones. On Sunday, Oct. 23rd, the mission ended after High Mass with a renewal of the baptismal vows.

The Night was Still.

By J. J. CALLAHAN.

The night was still, the air was hazy, Soft dewdrops were on the grass...

O'CONNOR IN NEW YORK.

A few days ago Mr. O'Connor, M. P., was extended a most enthusiastic welcome in New York. The following is a summary of his remarks on the occasion.

Ladies and gentlemen: When I left Ireland a few days ago, Ireland was in a state of peace and tranquillity...

thing, and he said not since he had left home. Twenty miles to Galway and twenty miles back—forty miles to earn twenty pence!

THE STRIKE FOR LIFE.

You remember very well when Monaghan was one of the most disturbed counties in Ireland. Now, what were the people playing for in that terrible game in which the gibbet was one of the prizes...

THE O'CONNOR RECEPTION.

WENDELL PHILLIPS ON IRELAND.—BIG BROTHER PRECH at BOSTON. At the great demonstration at Boston last Monday night to T. P. O'Connor, Mr. Wendell Phillips said:

The Jews might quote Mr. Gladstone as sufficient proof of the truth for their ancient prophecy. He thinks he is going to subdue Ireland. Well, men, the lads of whose shies he is not worthy to unloose...

THE IRISH BEYOND THE SEAS.

At the Irish Convention, Mr. Parnell said: "I have heard of one, a picture of which I have with me, where three hundred police and soldiers were sent to turn out one old man, and that took place just below the cemetery of Skibbereen, where were buried three thousand persons who had starved to death while ships laden with produce taken from the surrounding country lay rotting at anchor in the harbor."

JAMES REDPATH ON THE IRISH TROUBLES.

THE POWER OF THE LEAGUE INCREASED. "Rather is there a constant increase of it. Why, I never saw so magnificent a reception in my life as that given to Parnell at Cork. There must have been 100,000 people present, and from beginning to end of the five-mile procession there was not such a physiognomy as that of the Irish to be seen."

lents of the inmates were driven crazy by want and unrequited love. "Are evictions still carried on?" "Yes, I heard of one, a picture of which I have with me, where three hundred police and soldiers were sent to turn out one old man, and that took place just below the cemetery of Skibbereen, where were buried three thousand persons who had starved to death while ships laden with produce taken from the surrounding country lay rotting at anchor in the harbor."

WHAT GOVERNMENT MAY DO.

"They may. Then the executive office will be transferred to Holyhead or Liverpool. But the Government allows nothing in the shape of correspondence to go to the League or to suspected persons. All my letters were opened. They may break up the executive of the organization in Ireland, but they cannot crush it out. It has too great a hold on the people."

ANECDOTE OF O'CONNELL.

At a great public meeting held in Limerick, to pronounce against giving the power of veto in the appointment of Bishops to the government, Woulfe attempted to address the meeting; but as he was known to differ in opinion from O'Connell, he was unable to obtain a hearing. O'Connell came forward and asked, as a favor to himself, "that the learned gentleman might be allowed to speak."

IRISH ROYAL.

In the beginning of the war in Germany, after the surrender of the King of Saxony's troops near Pirna, the then King of Prussia did everything that a brave prince should not do to corrupt the troops of Saxony; he soothed, he flattered, he menaced, and his endeavors were very successful. He applied amidst a circle of officers, to one O'Connell, an Irishman, who was colonel of the King's guards. "Sir," replied the hero, "my life, my fortune, my many dispose of, as they are in your power, but my honor, far beyond the reach of human greedness, you shall not, you cannot wound. I have given my faith to the King, and this faith will carry unshaken to my grave."

PARNELL'S WONDERFUL ORGANIZING ABILITY.

Nobody pretends that Mr. Parnell is a great tribune like O'Connell, but if he is deficient in oratory, he can beat the Liberator at organization. The League holds together because it is not a single body so much as a great federation of localities. The Government will probably break up the executive by seizing Healy, Sexton, Dillon and other leaders, and impounding the books and papers under the Conspiracy Act; but if they wish to efface the organization they must arrest all the local leaders and indict every man likely to take the place. In the old days it was easy enough to break up Irish leagues. As a rule they consisted of but one central body, with a loose following in the country which usually contained a large percentage of informers. But Mr. Parnell has created an institution so perfect in its way that it will live even if every man in authority is thrown into jail. Mr. Gladstone has now to show the English people that the policy of concession having failed, he is able to govern Ireland with a mailed hand. The Premier's position is seriously weakened by his own course when he was in opposition. He was then in the habit of declaring that the agitators were justified in demanding sweeping reforms, that coercion was a weapon that ought to be cast into the political lumber-room, and that the Irish should be governed by the "statesmanship of the nineteenth century."

LORD DERBY ON ENGLAND'S PROSPECTS.

To the Editor of the "British Opinion." SIR.—In a speech at Southampton, on the 7th inst., the Earl of Derby, who maintains that we are progressing favorably as a nation rather than the reverse, is reported to have said: "Notwithstanding this, there were people who believed that the country was living upon its capital."

IRISH ABSENTEE LANDLORDS.

The following statement appears in Whelan and Walsh's History of Dublin: "The absentees have been from the earliest times a constant theme of complaint, as the prime cause of the impoverished state of the country. So early as the year 1368, an ordinance of the 4th of Edward III states, 'Les ditz nals (the conduct of the absentees) avoyent en perdition la dite terre. In 1601, a writer of remarks on the affairs of England and Ireland, avers that the amount of absentee wealth by absentees in various ways was £136,018 per annum. In 1729, a work ascribed to Thomas Prior, contains a list of the then absentees, and the money they drew from the Kingdom in various ways amounted annually to £627,799. Arthur Young, in 1779, alludes to have been £732,200; but an alphabetical list of names and particulars published in 1782, makes it amount to the enormously increased sum of £2,223,212! To these non-residents from choice, are now to be added those who are necessarily (?) so, in attending parliamentary duties, and the whole sum now (1833) annually abstracted from Ireland and spent elsewhere, is fairly estimated at five million pounds!"

CROMWELL OUTWITTED.

Castlemagner, in the county of Cork, belonged to Richard Magner; he was agent for the Irish inhabitants of Orerry and Kilmory. When Cromwell was at Castlemagner he went to see him; but being represented as a troublesome person who had been active in the rebellion, Cromwell sent him with a letter to Colonel Phare, the Governor of Cork, in which was an order to execute the bearer. Magner, who suspected foul play, had scarcely left Castlemagner when he opened the letter, read it, and resoling it, instead of proceeding to Cork turned off to Mallow, and delivered it to the commander there, with directions as from Cromwell, for him to deliver it to Col. Phare. This officer had often preyed upon Magner's lands, for which he was resolved to be revenged. The officer, suspecting no deceit, went with the letter, which greatly amazed the governor who knew him; and immediately sent to Cromwell for further instructions, who, being much chagrined at being so treated, sent orders to have the officer released and to apprehend Magner, but he had taken care to get out of his reach.—Dublin Penny Journal, 1833.

"Made new Again."

Mrs. Wm. D. Ryan, St. Catherine's, Ont., says: "R. V. Pierce Buffalo, N. Y., I have used your 'Favorite Prescription,' 'Golden Medical Discovery,' and 'Pleasant Purgative Pellets,' for the last three months and find myself—(what shall I say)—'made new again'—as the only words that express it. I was reduced to a skeleton, could not walk across the floor without fainting, could keep nothing in the shape of food on my stomach. Myself and friends had given up all hope, my immediate death seemed certain. I now live to the surprise of everybody and am able to do my own work."

FITS.

Catholic Times. Some years ago there went out West a medical quack whose specialty was "fits." One day he was called to see a patient who had a high fever. The quack, who was great on "fits," was unequal to fevers. To the anxious friends around the bed of the man sick, all ready with advice and specifics with which to cool the fever and alleviate the patient's sufferings, our medical friend spoke out boldly and manfully: "I can't handle fevers, but I'm death on fits. If I can throw this man into fits I'll have him." Just now the patient sick of fever is poor Ireland. She is very much disturbed, restless, unable to keep quiet; indeed, very feverish. Many think they know the cause of her trouble, and suggest cooling draughts, nutritious food, ease of mind, and hope for the future. Injustice in the past and little hope have brought on fever, and her friends think that a removal of these disquieting causes will effect the permanent cure of the disease. The old medical practitioners, who has proved to be only a quack, comes again. He knows that his patient is in a fever, but he has no skill in relieving fever, while he is infallible in dealing with "fits." If he can only throw his patient into "fits," he is content. Many of our misuses. So England, unwilling to be a patient to deal with Ireland's fever, invents plans for throwing her into fits, concocting coercion bills by squelching out all pretence of freedom, by hampering and harassing the people, curtailing speech and pen, and by driving the people into secret organizations and armed resistance, she applies the remedy of much blood-letting, and with savage butchery stamps out all resistance to her will. England has no remedy in her pharmacy for Ireland's fever; but, all-powerful in curing "fits," she is preparing to force her maddened inhabitants into acts of desperation.

Let the people of Ireland listen to counsellors of prudence and wisdom. The fever may last yet longer, but the constant irritation and restlessness resulting therefrom will end by throwing England into a fever out of which there will be no escape but by a copious draught of soothing remedies for herself and for Ireland. The poor people of England have cause of complaint, and the feverishness of Ireland helps to open their eyes to their own wrongs. The land of a country in the possession of a few individuals is a wrong; heavy taxation for unnecessary appendages to power is a wrong; centralization of power and administration is a wrong. It will take some time to bring these truths home to the people of England. Ireland's combined disturbance and discontent will help.

THE O'CONNOR RECEPTION.

WENDELL PHILLIPS ON IRELAND.—BIG BROTHER PRECH at BOSTON. At the great demonstration at Boston last Monday night to T. P. O'Connor, Mr. Wendell Phillips said: Fellow-Citizens: I remember a similar gathering under this roof, when we came together to welcome Dillon and Parnell to their labors on this side of the water. Mr. Parnell has an imperative engagement which keeps him from being with us, but we give the same welcome to these gentlemen, and we hope that as they west they will find, as did he, that the wave and the heart of their welcome grow stronger and heartier every mile they travel towards the setting sun. Our friends said that he was not surprised at the recent action of the administration in England. Well, we at a distance are like the old listener to the college debates in Latin; he was at a distance because he didn't understand the language, and we are three thousand miles off. When some one asked of him what use was his attendance, he said: "I have no trouble; I watch the two men keenly, and the man who gets mad first has no argument." We all remember that twenty years ago, under this roof, the men who could not be answered were mobbed. So I think that, in England to-day, the men who cannot be answered are put in jail. If Mr. Gladstone could have answered Parnell, he would have appealed to argument, civilization, and intellect to right him. He felt himself weak in argument, and appealed to force. Now, as I told you on that occasion, you cannot shoot an idea. The moment the man who represents it is within four walls, every human eye, every lightened heart, every glorious aspiration, centres upon him, and he becomes the pivot of the age.

INTELLECTUAL AND MORAL MOVEMENT OF THE AGE.

Thank God that Gladstone arrested Parnell. He lifted him from being the head of the great moral and humane movement of the age. But it was no surprise to me that Mr. Gladstone committed the final blunder of arresting his great antagonist. You have reminded us, sir, that in that great struggle when freedom hung in the critical balance in the forty States the voice that came from the great leader of the Liberal party was an echo to Jefferson Davis who tried to turn this free Republic into a slave-holding despotism. What wonder that the same man to-day should do his utmost to perpetuate slavery among the peasants of Ireland? I don't believe there is a drop of liberal blood in all of Mr. Gladstone's body. From the crown of his head to the sole of his feet there isn't a drop of blood that looks forward—not one; every one looks backward. Four youth he was a firm and unyielding Tory; and the Jews have a proverb, "Don't trust a convert, even to the third generation."

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When a subscriber tells a postmaster to write "closed" on a paper and send it back to the publisher, at the time owing more or less for subscription, it may be inferred that the person either knows very well the about the way ordinary business is transacted, or that he is a worthless loafer.

LETTERS FROM HIS LORDSHIP BISHOP WALSH.

DEAR MR. COPPEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its aims and principles that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

JOHN WALSH, Bishop of London.

Mr. THOMAS COPPEY, Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, NOV. 4, 1881.

ONE HUNDRED YEARS AGO.

One hundred years ago, Ireland was struggling for a free Parliament. The genius of her two greatest sons—Grattan and Flood—had just then evoked an enthusiasm, unanimity and determination amongst Irishmen which nothing could withstand.

ITALIAN LIBERALISM.

Of all the forms of radicalism Italian liberalism is certainly the most contemptible. Elsewhere the ordinary radical strives for what he considers popular rights—in Italy he contents himself with insults on all things sacred in the eyes of a Christian people.

possible but practicable for the Holy See to fall under without prejudice to its rights or freedom of action. There are journalists in this country who mocked the Holy Father when he declared himself a prisoner in the Vatican.

THE FRENCH CHAMBERS.

The French Chambers will shortly reassemble presumably to attend to the business of the country. We greatly fear, however, that very little serious attention will be given to the real wants of France.

ANOTHER OMEN.

At the late elections to the Reichstag, the radical party succeeded in carrying four out of six of the electoral districts of Berlin. The capital of the German empire is a city of no less influence in things political in that country than is Paris in France.

The Bishop of These Rivers, Que., is taking steps to have the Jesuits establish a house in his diocese.

EDITORIAL NOTES.

THE Catholic committee of the Council of Instruction for the Provinces met in Quebec during last week. All the bishops were present.

Mr. J. G. Bosse, Q. C., of Quebec city, has been appointed a member of the Council of Public Instruction for the Province of Quebec, in the place of the late Dr. Hubert La Rue.

THE Rochester Times has been merged into the Buffalo Union. It was a cleverly-conducted paper, and each week gave evidence of improvement in every department.

THE recent Congress of "Free-Thinkers" in France is described as a sad and at the same time ludicrous spectacle. They acted like crazy men or possessed persons.

THE TORONTO GLOBE PROPOSES.

THE Toronto Globe proposes sending a Special Commissioner to Ireland, in order to post its readers on the real state of affairs there. It is suggested that the gentleman should be furnished with "a coat of Mail," said outfit to be made up of copies of the Globe of the days when "dogan" and other choice epithets formed the staple of that paper's articles on the Irish.

THE rev. gentlemen of the Seminary of Quebec are, it is said, about to enter upon the cultivation of the vine on their farm at St. Joachim, on a large scale.

At a special meeting of the Quebec branch of the Land League, held on the 20th inst., resolutions were passed, condemning the action of the government in intempestively attempting to suppress the body in Ireland, and in arresting Mr. Parnell; to convene a mass meeting of citizens during the present week; and to make arrangements to invite Mr. T. P. O'Connor, M. P., to deliver an address on the 10th of November.

La Verite, of Quebec, says: "La Patrie and the Courier de Montreal are engaged discussing the question of the commercial independence of Canada. Le Courier, without absolutely opposing it, finds that commercial independence is not compatible with our position as an English colony, and appears to think that we are not ripe for political independence. We believe that, meantime, it would be well that we should habituate ourselves to the idea of independence, because events are following each other so rapidly in Europe, that we may be one of these days forced to choose between independence and annexation."

ONE of our city papers finds fault with the people of Ireland for not being sufficiently thankful to Mr. Gladstone for his Land Bill. It further asserts that this measure is a step in the direction of giving the Irish people their rights. We might be pardoned for asking the question: "Why should Irishmen be expected to show gratitude for steps when they are entitled to a whole jump?" For seven hundred years the Anglo-Irish governors of Ireland have been taking steps (and most unwilling steps they were, indeed) but they have made only a miserable progress so far.

How low the great sacrament of marriage has fallen among non-Catholic Americans, may be inferred from the following paragraph in a New York paper: "A boarding house in Floyd, Ind., is kept wholly for the accommodation of persons temporarily residing there for the purpose of obtaining divorces. It now has twenty-nine inmates. In several instances marriages have grown out of companionship in this house. A wedding was lately held an hour after the couple legally had received the decrees solemnly separating them from their former marital partners."

THE bazaar in aid of the St. Bridget's Asylum, Quebec, commenced on the 26th ult., and on Thursday, the 20th. On the invitation of the Rev. Father Lowe-kamp, the ladies who had charge of the tables met at the asylum and dined in their retreats, which amounted to the handsome sum of \$4,774.78 net. The children of the asylum presented an address

to the ladies, thanking them for their generous efforts on their behalf and that of the old women. This great success has placed at the disposal of the trustees the funds necessary to permit the entry into the institution of the old infirm men.

OUR contemporary, of Toronto, the Christian Guardian, is sorely troubled because the religious exercises at Yorktown were placed in the hands of Catholic priests, and that "mas." was said on such a national occasion.

THE above very plain statement of the Irish case we take from the Advertiser. We think it will be generally admitted that this extract is true in every particular. Why, then, would we ask, is there such surmise expressed at the prevailing agitation? Why are Parnell and his followers denounced as demagogues and professional agitators? Is there not here abundant cause for vigorous agitation to remove the outrageous wrongs suffered by the people of Ireland? Is there any one silly enough to think the governing class would ever trouble themselves about Irish grievances, were not such men as Parnell and his associates to organize a crusade against the wrong-doers?

THE last number of United Ireland contains a picture of Mr. Gladstone in the character of "The Two Obediens." The two faces are very characteristic. In the one he is all smiles and promises, while in the other he assumes a savage disposition, and is striking right and left at the Irish.

MIDWINTER, 1880.

"Only trust me for all that your heart desires! Irish Ideas—Ireland for the Irish—O'Donnell Abo—Erin go-bragh—God Save Ireland—anything—if you'll only give me the chance of devoting myself to your service."

LEEDS, 1881.

"You won't take my Land Act, won't you? You won't let down and worship me, won't you? Then take this and be done—to you for lazy Irish hounds, that don't know what's good for you!"

An accomplished French gentleman of New York, well known in its best Catholic circles for the extent of his reading and the accuracy of his information, sends us the following little note:—"C. Bianconi, an enterprising Italian, who established in Ireland about fifty or more years ago, a line of public open conveyances, which became very popular, and were spread throughout the Island, stated before the British Association in Cork in 1843, in regard to the Irish people, 'that he never yet attempted to do an act of generosity or common justice, publicly or privately, that he was not met by manifold reciprocity' also that during the long period of years during which his enterprise had been in operation 'not the slightest injury has ever been done by the people to my property, or that entrusted to my care.'" Undoubtedly Charles Bianconi's experience of the Irish, which our correspondent so approvingly quotes, is that of every honest observer who has found them with their national and natural, which in their case are Catholic, virtues uncorrupted. Was it not an English chief justice who declared that for love of equal and exact justice there was no people compared to the Irish?

HAMILTON LETTER.

Ecclesiastical—The Jubilee—All Hallows—Police Affairs—A compliment to our Star Chamber—Attitude of the Press—Night School—Unfair Discrimination.

Public services in connection with the Jubilee were commenced in St. Patrick's on Sunday last. The Jesuit Fathers Jones and Pante, who conducted the exercises in St. Mary's last week, also officiated here. Very much the same order with regard to time, number and nature of the exercises was observed in both places. The attendance at St. Patrick's was rather better than at St. Mary's.

"ALL HALLOWS."

Outside of the church few persons have a correct idea of the reason for observing All Saints Day and its vigil popularly called "Hallow Eve." The notion once held was that the evening before All Saints was an allowable time for reckless, rollicking pleasure and indulgence in superstitious practices. This of course is far from being agreeable to the Catholic spirit. On the first of November the Church makes commemoration of all God's saints at once. She indulges in sentiments of religious exultation at the triumphant position of her members in heaven; she invokes the assistance of their prayers on behalf of the militant Church on earth and the suffering Church in Purgatory, and she exhorts us to emulate their piety and the rewards they now enjoy. It is evident that a night of carousal or even a discreet amusement would be a bad preparation for such a great festival of the next day. It is satisfactory to notice that the original observance of the day is being restored. When confined to the children's amusements of nut-cracking, apple-diving, and moral tale-telling the celebration of All Hallows Eve is an occasion for that usefulness which a moderate share of innocent recreation is at proper times capable of producing.

Police Matters. Every newspaper reader has heard of the little police war in Hamilton. The

for his principal, and he often seeks to obtain the good will of his landlord by collecting for him as much as he can succeed in wringing from the tenants. Nothing is given to schools, to churches or to hospitals. The landlord knows little of the neighborhood in which his estates are situated. He does nothing to attach the people to him. He takes no part in the administration of justice, and the magistrates are often the agents of the landlords, and use their public position with very little regard either to honesty or justice. The tenant is liable at any moment to be expelled from the estate. If he makes any improvement it has hitherto become the property of the landlord, and his rates were at once increased in consequence.

Among the branches of business that pay well now-a-days is that of preaching against Catholicism, and especially against Irish Catholics. An itinerant preacher having a significant eye to large money collections, and an utter carelessness with regard to expressions, stopping in this city for a few days, and among a lot of staff and nonsensical delivered one sentence of which Irishmen might feel proud, although the gentleman did not mean it. He said, that all the Catholic countries in the world Ireland was the most difficult for Protestant missionaries to make an impression, and that after an immense expenditure of time, labor and money the results were most unsatisfactory. The preacher referred to might have gone further and said that three centuries, and that Irishmen firmly intend that failure will be the fruit gathered in their country by evangelizing sowers for all time to come.

STAR CHAMBER.

A recent investigation into the conduct of a Collegiate teacher to one of his pupils was carried on with closed doors. The Times strongly objects to this mode of procedure, and expresses the opinion that the case would be better served by a public investigation. The Star Chamber system is certainly not the most agreeable to investigation, but it sometimes happens that matters occur which are of far greater consequence than the gratification of mere public curiosity. Whether or not it is so in this case remains to be seen.

ATTITUDE OF THE PRESS.

Whatever sneers or insults the other great organs of the country may have flung at the Irish question, no one can reasonably accuse the Hamilton dailies of a want of fair dealing with the same subject. Casting aside the usual sneers and random statements which are the texts of many journals, the Times and Spectator show where the grievances exist and point out the remedy. They acknowledge that Home Rule is not at all unreasonable but that the attitude of Ireland as it is to Ontario, and that the general interests of the empire would suffer nothing by its existence. The Times fairly says how Ireland has been ill-treated in the past and indicates the resources she possesses for being prosperous, but which were hindered from doing so by bigoted and jealous legislation. When individual bodies with very little personal interest treat the subject from such a liberal standpoint there is reason to hope that the good day will spread and that at no distant date the powers that be will recognize the fact in a practical manner. Irishmen as well as Canadians, Australians and New Zealanders should be the best managers of their own business.

DISCRIMINATION.

It is to be hoped that the recent rebuff administered by the papers to those who in certain cases discriminate against a man's nationality or religion will have a general good effect. It is not necessary to state that a man who commits a certain crime belongs to such and such a religion, yet some people think it gives space to the statement. Catholics have come in for a good share of this discrimination in times past and we expect that as the present city has frowned on the principle in one particular case, not Catholic, they will make it universal for the future.

NIGHT SCHOOL.

The night school carried on during the past winter by Miss Cole and Mr. Harte, has been reopened for the coming season. As both have had considerable experience in teaching and have already given satisfaction, they will no doubt be successful. They are affording a splendid opportunity to young people (whose time is occupied during the day) for adding to their present store of knowledge.

GRANGEHILL.

FESTIVALS OF THE WEEK.

On Tuesday, Nov. 1st, the feast of All Saints was celebrated in the Cathedral and St. Mary's in the usual manner. The High Mass in the Cathedral was sung by Rev. James Walsh, and a practical sermon delivered by Right Rev. Mgr. Bruyere. On Wednesday, the 2nd, which the church dedicates entirely to prayers for the dead, Masses were sung in both Churches, large congregations attending.

JUBILEE IN STRATFORD.

On Monday, Oct. 17th, Rev. Father O'Mahony, of the Cathedral, opened an eight day's mission in St. Joseph's Church, Stratford. Through the evening of the opening was very unfavorable, on account of the rain, a large congregation assembled for the opening exercises. The large numbers being there as early as six o'clock. The Rev. Dr. Kiroy announced at the end of the mission that over one thousand persons had approached the sacraments, independently of the children, who numbered in the neighborhood of three hundred. At the Masses on the closing Sunday the collection for the new cathedral was taken up, which amounted to over five hundred dollars. Everything connected with the mission was most satisfactory, and its fruits might be seen in the crowds that attended the different exercises, and still more in the large numbers that approached the sacraments. The Rev. Fathers O'Neil, of Kinross; Conolly, of Ballduff; Brennan, of St. Mar.; Dillon, of La Salle; together with Rev. J. Roman and P. J. Colvener, assisted in the confessional.

contest between the Chief of Police and Detective Rousseau has resulted adversely for the detective, but the popular opinion appears to be very strong in his favor, and there are a great many who think that complete dismissal is too heavy a punishment for a venial fault committed by a man who during a long career of duty has proved himself a good and faithful servant. In consequence of this event an agitation is springing up in inquiry into police matters. The Spectator lends a helping hand to the movement, and demands that the Board of Commissioners be so constituted that they will be either wholly or partly responsible to the citizens for their actions.

INTERESTING CEREMONY AND ELOQUENT ADDRESS BY THE BISHOP.

Belleville Intelligencer. The new Roman Catholic Church at Madoc which has been in course of construction since April last and was on finished last week, was solemnly dedicated yesterday by His Lordship Bishop Cleary, assisted by Mgr. Farrelly and a number of the clergymen of the Diocese. The church will stand as a monument of the energy and devotion of the pastor, Rev. Father Davis. He came to Madoc some two years ago, and found the parish in a most deplorable condition, both spiritually and temporally. The church, which he had to officiate was a miserable wooden structure (it was afterwards sold for \$600). He at once set to work to cure the erection of an edifice worthy to be called a temple of God, and after over a year of unremitting labor he had obtained sufficient funds to warrant the beginning of the work. As we have said the building was begun seven months ago and is now completed. To say that it is a beautiful structure and is a credit to Father Davis and his parishioners would convey but a faint idea of what the church really is. In exterior it is neat and symmetrical, but unpretending; but the interior most astonish every visitor. Such an interior is very rarely seen in the larger cities of this Province, and that it can be seen in a village the size of Madoc is somewhat remarkable. It would be an exaggeration to say that the church is more beautiful than any church in Belleville, and we would not hesitate to affirm that the decorations are more artistic, tasteful, and effective than any church of its size in the Province. It is worth a visit to Madoc to see the interior of the church of Father Davis. Before descending the internal decorations we will give the dimensions of the edifice. It is 105 feet in length, 40 feet in width; the ceiling 23 feet in height, and the cross which surmounts the steeple is 150 feet in height. The value of the building is about \$10,000, and the value of the church property in Madoc—so energetic and able has been the management of Father Davis—is \$14,000. The building occupies a fine prominent site on the east side of Dunham St., the principal street in the village. The effect on the exterior of the church is very striking. The walls are covered with frescoing and ornamental painting, in light cheerful colors, the predominant color appearing to be mauve. The ceiling is divided into ten panels, five on each side, and in each panel is a fresco painting representing a scene from Scripture. The paintings on the left side represent scenes and characters from the New Testament, and are as follows: Our Saviour and John the Baptist; the Holy Family, i. e. the Virgin and Child, Elizabeth, and John the Baptist; the raising of the daughter of the angel of Peter from the prison; the angel and Jesus and the woman of Samaria. On the right side the frescoing represent views from the Old Testament. They are: Jacob receiving the news of the death of Joseph; Elijah in the desert, succeeded by the angel; Hagar and Ishmael in the wilderness; Daniel at the well; and Daniel in the lions. There are two beautiful frescoes on the side walls of the altar. One represents the worship of the Magi, and the other Christ's ascension. Over the altar is the blessed Virgin, representing the grand altar, is a statue in fresco, by the Virgin and Child; and over the altar of St. Joseph, on the right of the grand altar, is a similar statue of St. Joseph. A beautiful and highly ornamental reliquary occupies the back of the altar. The altar itself was designed by Mr. Fredk. Richardson, of this city, and the entire frescoing was the work of his hand. It is but too justice to say that the work is highly creditable to Mr. Richardson. It is truly beautiful and proves him a real artist, rather than a painstaking copyist. The frescoes are taken in the panels of the ceiling, and the altar-piece representing the Ascension is an original painting, and we confess we rather prefer its design, as well as its execution, to that of most of the other pictures. The building is heated with wood-burners of peculiar construction, which has been tested with the utmost satisfaction.

The ceremony of dedication took place about 2 o'clock. A procession was formed and proceeded from the house of Rev. Father Davis to the church. His Lordship, who was in full pontifical, and accompanied by his suite; he was preceded by altar boys bearing the cross, and was accompanied by Mgr. Farrelly and Rev. Father Davis and Comely, of Madoc, Donoghue of Erinville, Brophy, of Teatinos, and Kelly, his Lordship's secretary.

Arrived at the church, appropriate prayers were offered up, after which the procession passed slowly round the building, the Bishop sprinkling the walls with holy water, while the whole party of ecclesiastics chanted the *misereatur*. The church was then entered, and the ceremony of sprinkling was repeated, the procession proceeding slowly round the interior of the edifice, while the party chanted the 119th, 120th, and 121st Psalms. The Litany of Saints was then chanted at the altar, after which appropriate prayers were offered.

The church, in the meantime, had been gradually filling, and by this time a very respectable congregation had gathered. His service being concluded, His Lordship took his seat before the High Altar, and deputations of gentlemen representing the congregation approached him, and Mr. Dennis Fox read and presented the following address:—

My Lord,—On this, your first visit to this part of your extensive Diocese, we, the Catholics of Madoc, beg leave to approach your Lordship to express to you our felicitations at your appointment to the Holy See to succeed our late lamented Bishop O'Brien. My Lord, we, the Catholics of this part of the Mission, number only some twenty-five families; but we can assure your Lordship that, although we are few in number yet we trust that

CHURCH DEDICATION.

The New R. C. Church in Madoc dedicated to the Service of God by His Lordship Cleary.

INTERESTING CEREMONY AND ELOQUENT ADDRESS BY THE BISHOP.

Belleville Intelligencer. The new Roman Catholic Church at Madoc which has been in course of construction since April last and was on finished last week, was solemnly dedicated yesterday by His Lordship Bishop Cleary, assisted by Mgr. Farrelly and a number of the clergymen of the Diocese. The church will stand as a monument of the energy and devotion of the pastor, Rev. Father Davis. He came to Madoc some two years ago, and found the parish in a most deplorable condition, both spiritually and temporally. The church, which he had to officiate was a miserable wooden structure (it was afterwards sold for \$600). He at once set to work to cure the erection of an edifice worthy to be called a temple of God, and after over a year of unremitting labor he had obtained sufficient funds to warrant the beginning of the work. As we have said the building was begun seven months ago and is now completed. To say that it is a beautiful structure and is a credit to Father Davis and his parishioners would convey but a faint idea of what the church really is. In exterior it is neat and symmetrical, but unpretending; but the interior most astonish every visitor. Such an interior is very rarely seen in the larger cities of this Province, and that it can be seen in a village the size of Madoc is somewhat remarkable. It would be an exaggeration to say that the church is more beautiful than any church in Belleville, and we would not hesitate to affirm that the decorations are more artistic, tasteful, and effective than any church of its size in the Province. It is worth a visit to Madoc to see the interior of the church of Father Davis. Before descending the internal decorations we will give the dimensions of the edifice. It is 105 feet in length, 40 feet in width; the ceiling 23 feet in height, and the cross which surmounts the steeple is 150 feet in height. The value of the building is about \$10,000, and the value of the church property in Madoc—so energetic and able has been the management of Father Davis—is \$14,000. The building occupies a fine prominent site on the east side of Dunham St., the principal street in the village. The effect on the exterior of the church is very striking. The walls are covered with frescoing and ornamental painting, in light cheerful colors, the predominant color appearing to be mauve. The ceiling is divided into ten panels, five on each side, and in each panel is a fresco painting representing a scene from Scripture. The paintings on the left side represent scenes and characters from the New Testament, and are as follows: Our Saviour and John the Baptist; the Holy Family, i. e. the Virgin and Child, Elizabeth, and John the Baptist; the raising of the daughter of the angel of Peter from the prison; the angel and Jesus and the woman of Samaria. On the right side the frescoing represent views from the Old Testament. They are: Jacob receiving the news of the death of Joseph; Elijah in the desert, succeeded by the angel; Hagar and Ishmael in the wilderness; Daniel at the well; and Daniel in the lions. There are two beautiful frescoes on the side walls of the altar. One represents the worship of the Magi, and the other Christ's ascension. Over the altar is the blessed Virgin, representing the grand altar, is a statue in fresco, by the Virgin and Child; and over the altar of St. Joseph, on the right of the grand altar, is a similar statue of St. Joseph. A beautiful and highly ornamental reliquary occupies the back of the altar. The altar itself was designed by Mr. Fredk. Richardson, of this city, and the entire frescoing was the work of his hand. It is but too justice to say that the work is highly creditable to Mr. Richardson. It is truly beautiful and proves him a real artist, rather than a painstaking copyist. The frescoes are taken in the panels of the ceiling, and the altar-piece representing the Ascension is an original painting, and we confess we rather prefer its design, as well as its execution, to that of most of the other pictures. The building is heated with wood-burners of peculiar construction, which has been tested with the utmost satisfaction.

FESTIVALS OF THE WEEK.

On Tuesday, Nov. 1st, the feast of All Saints was celebrated in the Cathedral and St. Mary's in the usual manner. The High Mass in the Cathedral was sung by Rev. James Walsh, and a practical sermon delivered by Right Rev. Mgr. Bruyere. On Wednesday, the 2nd, which the church dedicates entirely to prayers for the dead, Masses were sung in both Churches, large congregations attending.

CHURCH DEDICATION.

The New R. C. Church in Madoc Dedicated to the Service of God by Bishop Cleary.

INTERESTING CEREMONY AND ELOQUENT ADDRESS BY THE BISHOP.

Belleville Intelligence.

The new Roman Catholic Church at Madoc which has been in course of construction since April last and was only finished last week, was solemnly dedicated yesterday by His Lordship Bishop Cleary, assisted by Mgr. Farrelly and a number of the clergymen of the Diocese.

He came to Madoc only two years ago, and found the parish in a most deplorable condition, both spiritually and temporally. The church in which he had to officiate was a miserable wooden structure (it was afterwards sold for \$600). He at once set to work to secure the erection of an edifice worthy to be called a temple of God, and after over a year of unremitting labor he had obtained sufficient funds to warrant him in beginning the work.

As we have said, the building was begun seven months ago, and is now completed. To say that it is a beautiful structure and is a credit to Father Davis and his parishioners would convey but a faint idea of what the church really is. In exterior it is neat and symmetrical, but unpretending; but the interior must astonish every visitor. Such an interior is very rarely seen in the large cities of this Province, and that it can be seen in a village the size of Madoc is somewhat remarkable. It would be far from exaggeration to say that the church is more beautiful than any church in Belleville, and we would not hesitate to affirm that the decorations are more artistic, tasteful, and effective than any church of its size in the Province. It is worth a visit to Madoc to see the interior of this church of Father Davis.

Before describing the internal decorations we will give the dimensions of the edifice. It is 105 ft. in length, 40 feet in width, the ceiling is 23 ft. in height, and the cross which surmounts the steeple is 150 feet from the ground. The value of the building is about \$10,000, and the value of the church property in Madoc—so energetic and able has been the management of Father Davis is \$14,900. The building occupies a fine prominent site on the east side of Durham St., the principal street in the village. The effect on first entering the church is very striking. The walls and ceiling are covered with frescoing and ornamental painting, in light cheerful colors, the predominant color appearing to be mauve. The ceiling is divided into ten panels five on each side, and in each panel is a fresco painting representing a scene from Scripture. The paintings on the left side represent scenes and characters from the New Testament, and are as follows: Our Saviour and John the Baptist; the Holy Family, i. e. the Virgin and Child, Elizabeth, and John the Baptist; the raising of Jairus' daughter; the release of Peter from the prison by the angel; and Jesus and the woman of Samaria. On the right side the frescoes represent views from the Old Testament. They are: Jacob receiving the news of the death of Joseph; Elijah in the desert, succored by the angel; Hagar and Ishmael in the wilderness; Rebecca at the well; and Daniel in the lions' den. There are two beautiful frescoes on the side walls of the altar, one represents the worship of the Magi, and the other Christ's ascension. Over the altar of the blessed Virgin, on the left of the grand altar, is a statue in fresco of the Virgin and Child, and over the altar of St. Joseph, on the right of the grand altar, is a similar statue of St. Joseph. A beautiful and highly ornamental retable occupies the back of the altar. The whole of the decorations were designed by Mr. Fred'k Richardson, of this city, and the entire frescoing was the work of his hand. It is but bare justice to say that the work is highly creditable to Mr. Richardson. It is truly beautiful, and proves him a real artist rather than a painstaking copyist. The frescoes are taken from paintings by the old masters, but the altar-piece representing the Ascension is an original painting, and we confess we rather prefer its design, as well as its execution, to that of most of the other pictures. The building is heated with wood-burners of peculiar construction, which has already been tested with the utmost satisfaction.

The ceremony of dedication took place about 2 o'clock. A procession was formed and proceeded from the house of Rev. Father Davis to the church. His Lordship walked, carrying his crozier in his hand, robed in full pontificals, and crowned with his mitre; he was preceded by altar boys bearing the cross, and was accompanied by Mgr. Farrelly and Rev. Fathers Davis and Connelly, of Madoc, Donoghue, of Erinville, Bishop, of Tycedanaga, and Kelly, his Lordship's secretary. Arrived at the church, appropriate prayers were offered up, after which the procession passed slowly round the building, the Bishop sprinkling the walls with holy water, while the whole party of ecclesiastics chanted the *misereatur*. The church was then entered, and the ceremony of sprinkling was repeated, the procession proceeding slowly round the interior of the edifice, while the party chanted the 119th, 120th, and 21st Psalms. The Litany of Saints was then chanted at the altar, after which appropriate prayers were offered. The church, in the meantime, had been gradually filling, and by this time a very respectable congregation had gathered. The service being concluded, His Lordship took his seat before the High Altar, and a deputation of gentlemen representing the congregation approached him, and Mr. Dennis Fox read and presented the following address:—

Our welcome to you is as heartfelt and enthusiastic as any more populous part of the Diocese; and we are happy to tell your Lordship that peace and concord reign in our midst, and that no such thing as religious bigotry shows itself amongst us. Our Protestant fellow-citizens are liberal and tolerant, and we fondly trust that nothing will be done by us that will present happy relations between them and us. This good feeling has been brought about by our beloved pastor, who gives his whole thoughts to the welfare of his flock; and his praise we cannot find words to express in high enough terms for all the good he has accomplished. We are proud of having for our Bishop one from the dear little Isle beyond the sea, from which we or our forefathers were reluctantly obliged to be exiled to better our fortunes in a foreign land; and also we are proud that your first visit to us is to open our new church, which, for size and beauty, my Lord, we think will give you Lordship to understand that the faith of our forefathers is still fresh and green in our hearts—and that we here in Canada love the beauty of the house of the Lord. We know that your Lordship has made many and great sacrifices in taking upon you the office of our Bishop, and we trust that, knowing this, we shall ever do all in our power to lighten the burden in you, my Lord, for your kindness in coming to open our church, and once more expressing to you our loyalty as Catholics, we beg most respectfully for our small congregation your Lordship's blessing. (Signed on behalf of the congregation.)

Dennis Fox, Francis Marin, Daniel O'Donnell, Lawrence Doyle, Thomas Neville, James Thompson, John Gillen, Michael O'Connell, A. Harvey, R. O'Riordan, John St. Charles.

His Lordship then addressed the congregation. He said he felt happy in coming here to dedicate the building to God's service. For the kind words of welcome contained in the address he returned warm thanks from the bottom of his heart. Before he came to Madoc he had heard of the sincere faith and truly Catholic spirit of the Madoc people. This church was a proof of that faith and spirit. He expressed his hearty admiration of the edifice, and his wonder at seeing such a beautiful church in a district so remote. He had not seen any church of the same size in so small a place as Madoc which was equal to it in beauty, and no church pleased him more. It was delightful to look upon it. "This church," said he, "is a monument to future years of the generous spirit of those who have erected it, and it confirms the words which were just addressed to me and which so gladdened my heart." He was gratified at the expression of confidence in himself, which was contained in the address, and to learn that the people welcomed him so warmly as their Bishop and were willing to honor his authority received at the chair of St. Peter from His Holiness, Pope Leo XIII. He was also exceedingly gratified by the expressions of confidence in, and affection for, the pastor of the church. Nothing pleased him, nothing pleased God more than to see people united and working in harmony with each other, and well-being and spiritual good of all. It created harmony not only in the church, but in society, and resulted in the general welfare of the community. His authority and his submission, his instruction and willingness to receive it, his administration of the blessed sacraments and their faith in their efficacy, were necessary to the peace and well-being and spiritual good of all. Another thing which pleased him was the thought that Catholics of Madoc and their Protestant friends lived together in harmony. It was very important that this should be the case—hardly less important than that Catholics should live in harmony with one another. God, who created society, had men to live together in peace, to bear one another's burdens, and not to offend by word or deed. "Love your neighbor," was the direct command of our Saviour. "But who," said His Lordship, "is your neighbor? Everyone is your neighbor upon whom the image of God is stamped. Everyone for whom Jesus Christ shed his blood is bound to you in Jesus Christ, and you are bound to love him as your neighbor. In a respect, my dear friends, and never willfully hurt their feelings. This law of charity is one of the most important laws of the Catholic Church. In your estimation you will find that your neighbor is described as mankind of every description, even those who injure you or differ from you in religion: God's law is to love all men, without distinction of race, color or creed. I am glad to hear this charity which you have expressed. It is a sign of goodness both in you and in your Protestant fellow citizens. In my tour through the Diocese I have found the same kind feeling prevailing almost everywhere in a greater or less degree, and have been cheered and gratified to find it so. Charity and kindness never fail to produce good fruits where they are exercised. May this spirit abide with you! Never offend your Protestant neighbors, and show by your word and deed that you appreciate their kindness towards you." His Lordship then explained the ceremony of consecration. The sprinkling of the water was an emblem of the dew of heavenly grace which was invoked on the sacred edifice, to purify and consecrate it for the work of God. It was accompanied by prayers that whoever approached the church with an humble, devout spirit, pure in motive and with a desire after holiness, should receive God's blessing in his heart—that evil spirit be driven far away from the sacred structure, so that the malign influence may not be felt by those who came there to worship; but that good angels might infuse holy thoughts into their minds and kindle their hearts with heavenly desires and aspirations. He hoped that in future no one would enter this church without receiving spiritual benefit and leaving it better men and women than when they entered it—

But those who came weary in spirit would go away refreshed and invigorated; that those who came weak would go away strong; that those who came suffering the pangs of a guilty conscience would go away healed; that those who came in faith would have their faith strengthened; and that all who received grace there would take it home to their children. "And when you bring your children with you,"

added his Lordship, "O may they receive the same grace with them, and cherish that purity of heart, that fine moral sense, which are so necessary in order to preserve them from the innumerable evils and dangers which beset the paths of youth at every step." His Lordship then invoked God's blessing on the congregation for the faith they had shown in erecting this temple to God. "May God reward you," he said, "for the sacrifice you have made in building this church. No work done for the glory of God and the blessed Redeemer was ever or will ever be done in vain. Even a cup of cold water, given in the name of the Lord, we are told, will not lose its reward. This is a great comfort and consolation. This is to the poor Christians whose faith is great but whose means are small! If this trifling boon is not overlooked by the Almighty Father, what will your reward be for erecting to God's glory this house, where you can come to visit and worship him—a temple for God to dwell in! The widow's mite was more acceptable to God than the rich gifts of the wealthy and great because it was given with a willing, humble and faithful spirit. This is a comfort to the poor for all ages. It shows that it is the spirit in which the gift is offered, not the gift itself, which God regards. Therefore be glad, for the spirit and motive which impelled you to erect this temple to God could not have been other than pure and lofty and such as would be acceptable to God." His Lordship related the history of Elijah and the widow of Sarepta as a proof that God never allows any one who makes sacrifices for his sake to go in vain on account of that sacrifice. As the widow's pot of meal and cruse of oil were not allowed to diminish, so God would not allow the temporal welfare of those who had erected the church to suffer from the sacrifice they had made to erect it. They would surely obtain their reward, either a temporal or, what was better, a spiritual one. The reward of a good act was always received in the next world, but it was usually rewarded in this world also. No one ever regretted doing a good act. Under the old dispensation a certain man, Obediaem, was blessed of God because he gave shelter in his house to the Ark of God, in which the glory of his presence dwelt at certain times manifested in a miracle. How much more would those be blessed who built a house for himself to dwell in, in the reality of his divine and human life. On one occasion Jesus saved the servant of a Roman Centurion, at the request of the Jews, merely because he had contributed to build them a synagogue. If our Saviour would perform a miracle for the man who justly did not believe in him or his mission, for the benefit of a pagan, and because that pagan had contributed funds to help to perpetuate that religion which he had come on earth to abolish, how much more would the blessed Redeemer lend an ear to the prayers of his priests and people, and accept their sacrifices for his honor, when they had erected a house in his honor and for his glory! His Lordship concluded by again thanking the congregation for their personal expression of affection and reverence for himself, and by once more congratulating them on the beauty, convenience, and spaciousness of the church which they had just dedicated.

His Lordship then gave the people his benediction, and took his departure.

This morning High Mass was celebrated in the church by the Bishop. The music for the service was furnished by Misses O'Carroll and Lynch, and Messrs. Costello, Gaeour and Denyes, of Belleville. Grand Vespers were sung in the church on this evening, at which the ladies and gentlemen already named will take the principal part.

THE ARCHBISHOP OF CAMELL.

Archbishop Croke was on Sunday presented with an address from the John Dillon branch of the Land League, Dublin.

In reply his Grace said with Dublin of the Pale came to shake hands with Cashel of the Kings, it was a proof that the union of the hitherto divergent elements of Irish national aims and aspirations, was at length, thank God, consummated. (loud cheers). And what were these aims—what these aspirations? They aimed at the securing of comfortable homes for the Irish people upon Irish soil (cheers); and they aspired to that measure of

NATIONAL LIBERTY.

which every free-born citizen ought to possess in the land in which he was born (renewed cheers). There were some who believed that the Land Act was sure to give them all the advantages he had thus sum uply adverted to (hear, hear). There were those amongst them also who thought that they owed a debt of everlasting gratitude to the English and to the British Parliament because they gave them this Act (laughter).

SMILING VIEWS.

There were those amongst them who thought that every grateful Irishman, in consequence of this ought at the mention of his (late) Majesty's name to lift his hat reverently off his head, and pour out prayers upon him and his royal consort with out-stint or measure; and that the Irish people ought to rush in a body at once into the courts created by the Act, in order to secure all the great fruits and varied fruits that the lawyers of Great Britain had so benevolently placed within their reach (laughter, and cries of "no, no"). Unfortunately, he would not take this sunny and smiling view of the situation (hear, hear). As regards

THE ACT.

he did not hesitate to say that it far surpassed, in breadth and variety, as well as in the value of its provisions, any Act relating to the tenure of land in Ireland that had ever been passed previously by the British Parliament. What was the use of having fixity of tenure if they were bound to pay an exorbitant rent (hear, hear)? What was the use of being owner of even improvements if they can be confiscated to pay a rack-renting landlord (cheers)? The owner of the improvements in land should be the man who effected them. The

REAL VALUE.

of the Act would be the reduction in the rents of Ireland. Some reduction must be made. Our people had been hitherto paying in the shape of rent every penny they could scrape together out of the land, while they and their wives and

grown-up children were feeding like swine upon potatoes and sour milk (hear, hear), wearing garments scarcely consistent with Christian decency, and dwelling in houses very far inferior in some respects, as he would testify, to the plainest habitations of savage men.

IT MUST BE CHANGED.

(Hear, hear.) The tiller of the soil, be he labourer, or farmer, that man was bound to have the first claim upon the fruits of that soil (renewed cheers). When the farmer and labourer are wholesomely fed, fairly clad, and decently housed, then, in deed, whatever remains, after having made suitable provision for their families, they ought to give the landlords.

THE PRICE OF VICTORY.

No great battle was ever yet fought and victory achieved without the loss of some valuable lives. The French say that one man can't be made without trampling upon his friends, and they could not ever emancipate millions without sacrificing, perhaps, the few (hear, hear). The men who composed the Commission, with a few well-known exceptions, are men who were

NOTORIOUSLY FALSE.

They were men who went literally upon their two knees to the Government asking for the positions they now occupy, who hawked around the country petitions for signature, stating their claims and capacity for Government office.

THEY TREAT THE BILL AS YOU FIND IT.

He had little confidence in the Court, but they might try it under the auspices of the Land League (cheers), and they ought to reject or accept the Bill, either wholly or in part, after it had been fully and fairly tested; they ought to accept it, just as it would be found to be beneficial or otherwise (cheers). If the Government had intended to settle this question, they would have accepted the moderate amendments proposed by the bishops. Instead of that, they had put upon the Commission men in favor of the landlord, and crammed the jails with some of the best and truest Irish patriots, headed by that sagest, that truest, that best, that most patriotic of men, Michael Davitt, whom he had the pleasure and honor of visiting in his rock-bound prison in Portland (loud cheering).

Subsequently the members of the John Dillon Branch of the Land League, accompanied by the band of St. Nicholas of the Catholic Total Abstinence League, Dublin, and a large contingent of people, proceeded to the "Land League houses," built in one day by the people of the neighborhood under the direction of the Very Rev. Father Cantwell, Administrator, Thurles. A hurriedly constructed platform was erected against the gable of the house, on which a tablet bearing the following inscription has been placed— "Built by the people for two civil tenants, October 6th, 1881, in the name of the Irish National Land League. God save Ireland." Mr. Terence J. Cullen delivered a stirring address. Alluding to Mr. Gladstone's recent utterances, he said "No better could be expected from the man who stigmatized as 'underers' the noble heroes, Allen, Larkin, and O'Brien (loud cheers), whose memories he would not desecrate by comparing in point of honor with Gladstone, Harcourt, or Forster (groans)."

On returning to the town past the houses heretofore occupied by the two evicted families which are now inhabited by police and Emergency men, on the suggestion of Mr. H. M. Barton, of the Central Office, Dublin, the band played the "Dead March in Saul," suggestive of the death of landlordism.

THE YORKTOWN CENTENNIAL CELEBRATION.

The following is the concluding portion of the beautiful discourse of the Right Rev. John J. Keane, D. D., Bishop of Richmond, Va., at the Mass of Thanksgiving at Yorktown, Sunday, October 16th, 1881.

WHAT WE HAVE TO FEAR.

All that we have to fear is that passions and selfish interests may lead our people astray from the great principles alike both of Christianity and our country. We cannot forget Washington's solemn words that we "can never be in danger of degenerating into any despotic or oppressive form so long as they shall remain any virtue in the body of the people;" or the oft-repeated warning that there can be no true liberty without morality, and no morality without religion. Nor can we close our eyes to the evil influences that are at work, and to the dangers which threaten both religion and liberty. We know too well the tendency to substitute expediency for principle, selfishness for patriotism, and darkness for light. But our faith is in God and in our country's providence, and we would rather see to it by being too sanguine than sin against Him by want of trust. Only we would implore our people to remember that now, as in the days of old "perpetual vigilance is the price of freedom;" we would beg of them to appreciate the preciousness of our country's liberties and to recognize that Christianity is their only safeguard.

AN AMERICAN, A CHRISTIAN, A ROMAN CATHOLIC.

Perhaps some one may be tempted to wonder that I have thus far said nothing distinctly as a minister of the Catholic Church. Not so, friends and brethren; every sentiment that I have uttered I have uttered not only as an American citizen and as a Christian, in the vague sense sometimes given to the name, but in my character as a Roman Catholic. Here, before God and my country, I profess my soul's inmost conviction that every word that I have said is in harmony with God's truth, and with the principles which Jesus Christ gave to the world, with the spirit and teaching of the Catholic Church, with all that is symbolized by the vestments just now worn at this altar, and with the robes in which I am clad as a Roman Bishop. As such we have offered up the sacrifice of the Eucharist—the highest Thanksgiving, as the name signifies—to thank the Almighty not only for the victory of Yorktown, but also for all the moulding of our country's life and all the shaping of her life which have followed as the consequences of that victory. And we have offered it in supplication, too, that He would render her social principles everlasting; that He would guard and shield them against any hand which from any quarter soever, or for any motive soever, might seek to attack them or change them, or misuse

them; and that through them He would lead our country to the destiny for which He made her, that she may show to the world the highest manhood embodied by religion, the highest intellect illuminated by faith, the highest social progress benefitted by the order of the kingdom of God, and the highest physical and scientific progress, giving means to spread that light and beauty and power into every nook and corner where darkness lurks, or misery crouches, or tyranny clutches its victims, or delusive unwisdom would cheat noble aspirations and captivate manaces, or plunge it into the abyss of anarchy and despair. Thus, we implore, may our country be, in the natural order, "the salt of the earth and the light of the world," because walking faithfully in the ways of Him Who alone gives light and peace and truth to friends.

O friends and brethren! Let us on this day, and on this field sacred to liberty, rally more lovingly than ever around the "landmarks of our fathers," and vow that we will ever make them the standard of our judgments, the guide of our deliberations, the measure of our social acts, the light of our onward pathway; for they are the work and the gift not of men, but of God.

Let our final word be of France. Well may she hold a large share in our thoughts to-day, since one of the chief objects of this centennial celebration is to commemorate our alliance with her and the invaluable aid received at her hands. Blessings on that noble land which, alone of all the nations of the world, stood by our country in her hour of direst need and became the champion of her struggling liberties! Blessings on her for the cheering sympathy poured into our country's drooping heart! Blessings on her for the noble generosity which spared nothing and counted no cost of men or money! Blessings on her for the chivalrous leaders who rivalled Washington himself in their devotedness to the cause, and for the thousands of brave men who bore unflinchingly the untold hardships of a dreary campaign in a strange land; who patrolled the fray as eagerly as our own patriots; who, on this battle-field, outnumbered the colonial forces, and laid down their lives more numerous to secure the glorious result! Never can our country forget Washington's declaration that, were it not for the aid given on this spot by France, not only would the victory of Yorktown never have been gained, but the disheartened colonial forces would probably have disbanded and given up altogether the struggle for liberty. Think, therefore, of what France has assured to us, and then think whether there ought to be, or ever can be, end or limits to our gratitude. May all that is honorable and noble die out of the hearts of men ere the remembrance of this day out of our country's heart! May this soil, sacred to our country's liberties—more sacred than even old Independence Hall, because while there she made the great and almost desperate venture, here the breath of victory was twined around her brow—may it be ever doubly sacred because of the mingled blood that has bled it; and may that mingled blood be the covenant of a friendship that can never die—a friendship more lasting than the monumental shaft which here is to tell all future generations of the alliance between France and America!

And now let our concluding anthem of thanksgiving and supplication be one in which all can join; and let every heart and voice give praise to God in the strains of the Te Deum.

AN AMERICAN VIEW.

Mr. Gladstone and Mr. Forster are doing Ireland a greater service than any they could render her by a Land Act. For their Act they have administered its coup de grace so far as any but the Protestant tenants in Ulster are concerned. Whether there is to be a general strike against rent, as some branches of the Land League have voted, it is more than probable that the tenants will not accept the readjustment of their relations to the landlords, which the Act offers them. They will accept nothing from statesmen who have just locked up in Kilmatham jail men who are at this moment nearly as dear to Ireland as the memory of Mr. Garfield is to America. But the English premier and the Irish secretary are doing great things for the country. They are effecting a complete reduction of the amount of the Whig theory as to how Ireland must be treated. They carried their "redress of grievances" policy to the utmost verge to which any English parliament would go. They passed an Act which proclaimed as the final panacea for Irish evils, and as certain to put an end to any leadership in Ireland based on their own. And then within eight weeks they have to fill the streets of the Irish cities with their armed soldiers, and to handle the jails with men, whose power over the people is tenfold greater than their own. The Tory plan of managing Ireland they have repudiated, as inconsistent with the ideas of the age and the spirit of the British Constitution. But to the Tory plan they are having recourse without any reserves. They are finding to be true just what the Tories told them, that between Irish independence and Protestant Ascendancy there is no middle ground. But a Liberal leader cannot adopt Tory methods with impunity. It weakens his hold on the great Democratic constituencies in England. The Convention Laws, as some of Mr. Gladstone's friends admit, "took the heart out of English Liberals." They said: "If such things must be done, it is the Tories who should have the doing of them. We did not elect Liberals for such work." The attempt to suppress free speech, and the right of meeting, which is going on in Ireland, must have a still more demoralizing effect on Mr. Gladstone's English supporters. There may be acquiescence, and even applause, from the thoughtless at the first; but sober second thought will lead them to very different conclusions. And it is to be remembered that this is the first violent suppression of public feeling in Ireland which has been attempted since the English artisan became a voter.

THE AMERICAN.

A wife who would rather let her husband go to work without his breakfast, than be late herself for Mass on a weekday, has misunderstood the teaching of the Church.—N. Y. Freeman's Journal.

THE LOVE OF JESUS FOR THE HOLY SOULS IN PURGATORY.

Father Faber.

No life would be long enough for us to find out the wonders there are in the grand mystery that God loves us as nothing about us is so wonderful, neither our creation, nor our redemption, nor our glorification. It is wonderful to think of all the scenes we shall pass through at the end of the world; yet not so wonderful as to think that at this very moment the great God loves us, that we have actually each of us a distinct place in the Heart of Jesus. This also is one of the wonders of purgatory.

1. The wonder of the love of Jesus for the Holy Souls. 1. The immense sea of pains and torments to merit anything. 2. Their utter inability to merit anything. 3. The fact that they are there simply for lack of generosity to Him. 4. That if life they had graced far more than sufficient to avoid all purgatory. 5. Yet Jesus looks upon them with a most special and peculiar love. 1. Because they are actually saved, and can never fall from His enemy, or fall from Him. 2. Because they are in such intolerable sufferings. 3. Because of the beautiful holiness with which they suffer.

11. Description of the love of Jesus for the Holy Souls. 1. He looks at their long lives of virtue, grace, conversion, perseverance. 2. He thinks of those mysteries of His own to which they had, or spread a special devotion. 3. He looks at His Mother and thinks how they loved her; how she loves them, and how He loves her. 4. He loves them, out of the amazing generosity of His Sacred Heart, just because they are drawing so largely on the treasures of His Precious blood, and the aims of the Communion of Saints. 5. He measures all His great passion; and how it was all for them. 6. He measures all their pains, so beautiful, so holy, so full of sweet desire for Himself—and only for Himself. 7. He looks at their vacant place in heaven, and longs to see it filled. 8. He looks at us whom He has made so powerful to help those suffering souls, looks with an affectionate reproachfulness, as if we might console His Sacred Heart more plentifully by doing more for those, His spouses, in the flames. 9. He looks at the Eternal Father, and thinks with love of His glory, and sees how the souls of the departed are glorified in His Throne, I think I see Him now—and, like thick silk I'll de, sheds His Precious Blood over those vast fields of fire. Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.

THE HARP.

We cordially welcome to the ranks of magazine literature our friend C. Donovan, B. A., of Hamilton. In assuming the proprietorship and editorship of the Harp, hitherto published in Montreal, Mr. Donovan assures his patrons that he will endeavor to make it worthy of their support, and we know no one more capable of fulfilling this promise than Mr. Donovan. Under his management, and supported by his able and clear head, we are sure that the Harp will prove itself to be what every Irish Canadian Catholic would wish to see it, a firm supporter of Faith and an ornament to Canadian current literature.

THE ECCLESIASTICAL RETREAT.

On Monday, the 24th ult., the annual ecclesiastical retreat for the clergy of the diocese of London was begun under the direction of Rev. Father Ryan, S. J., of Montreal. These of our readers who had the happiness of hearing the Very Father in the cathedral on Sunday evening last can easily understand how successful were the exercises of the retreat. The clergy expressed their satisfaction in the highest terms, and we have no doubt the retreat of 1881 was one of the most successful ever given in the diocese.

LOCAL NEWS.

The abutments of the Oxford street bridge have been completed, and it is expected the ironwork will be finished in a couple of weeks.

Mr. Thos. O'Connor and wife were injured by being thrown from their buggy while on their way to Glenworth on the 23rd ult. The injuries sustained, we are glad to know, are not serious.

An old man named James Murphy died in jail on Tuesday last, aged eighty-seven years. He said he had no relatives, and asked to be sent to the place where he died.

The other evening Miss Kate Marshall, of the Second Division of the London West Schools, was presented with a handsome set of glassware and an address by her senior pupils. Miss Marshall seems a popular teacher.

There is a new to be seen at John Cornish's, No. 9 Mason's Temple, an old Bible printed in the year 1612, in a good state of preservation, with maps and plates. It has been in one family for five generations and may be considered one of the curiosities of London, so far as old books are concerned. It shows the great improvement of the present age in the art of printing, and plates.

On Friday evening two of the patients at the Asylum for Lunatics, named Neil Carroll and John McKerzie, got quarrelling, when the former struck the latter a blow on the head which felled the old man, and in falling he struck his head against the end of a bedstead. He never recovered consciousness, and died on Monday night. He had only lately been removed here from Kingston. No blame can be attached to the officials, as it was done so suddenly they had not time to interfere.

"Individuals may wear for a time the glory of our institutions, but they carry it not to the grave with them. Like rain-drops from heaven, they may pass through the circle of the shining bow and add to its lustre; but when they have sunk in the earth again, the proud arch still spans the sky and shines gloriously on."—James A. Garfield.

Bishop Wiley tells the Methodist clergy of "innocent that they must not kiss women promiscuously, for it is a dangerous business."—New York Sun.

The Rock of Cashel.

A. de V. in Dublin Penny Journal. Royal and saintly Cashel? I would gaze Upon the wreck of thy departed powers...

MISCELLANEOUS.

"Mr. Boatman," said a timid woman to the ferryman who was rowing her across a river, "are people ever lost in this river?"

points and muscles, and aches or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

A New York wife skinned her husband's pockets for letters the day after he had been fishing, and then she waved her hand wildly in the air and screamed loudly for ten minutes before she could decide which of the five fish-hooks she would extract from her hand first.

Ten to one the girl who comes into the room with the sweet remark, "I do so love babies," has been out in the back yard spanking her little brother with the three-hooved because he was sailing her false curls in the wash-tub.

MURDER OF FIVE MONKS.

A shocking murder, says the St. James's Gazette, was committed a fortnight ago at a monastery near the forest of Vranovo, Selo, in Hungary. This monastery, which was inhabited by eight monks who were believed to be very wealthy, was attacked by a band of brigands, but an alarm having been given, a body of soldiers came to the rescue.

FUNERAL FLOWERS AND WEDDING BOUQUETS PRESERVED IN A SUPERIOR STYLE MRS. COLVILLE, 471 QUEEN'S AVENUE, LONDON, ONE.

W. HINTON (From London England) UNDERTAKER, & C. The only house in the city having a Children's Mourning Carriage.

KILGOUR & SON, FURNITURE DEALERS AND UNDERTAKERS HAVE REMOVED TO THE CRONIN BLOCK Dundas St. and Market Square.

LONDON POST OFFICE Summer Arrangement.

THE WONDER OF THE AGE. Mason's Chart. A child 5 years old can play Piano or Organ playing learned in ONE DAY!

D. REGAN IS SELLING MEN'S STRONG BOOTS AT \$1.50 PER PAIR. THE BEST VALUE EVER OFFERED IN LONDON.

LOCAL NOTICES. THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow to the grave is now, we are glad to think, becoming rarer every year as the use of Clapton's Hair Restorer becomes more general.

JACOBS OIL THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Cough, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

By Universal Accord, AVOGADRO'S PILLS are the best of all purgatives for domestic use. They are the product of long laborious and successful chemical investigation...

SEP. 1 RE OPENING SEP. 1 \$35 SCHOLARSHIPS \$35 LONDON COMMERCIAL COLLEGE Entitling the holders to a FULL COURSE

YEREX & PANTON, BOX 315, LONDON ONT. Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month...

Professional. WOOLVERTON, SURGEON DENTIST, OFFICE—Corner Dundas and Clarence Streets, London, (Over Brown & Morris'). Charges moderate and satisfaction guaranteed.

DR. W. J. McGUIGAN, GRADUATE, of McGill University, Member of the College of Physicians and Surgeons, Physician, Surgeon and Accountant. Night Office, 272 Dundas Street.

Table with columns: Station, Class, Fare, etc. Includes routes like Montreal, Quebec, and various regional lines.

LONDON CARRIAGE FACTORY J. CAMPBELL, PROP. All kinds of Coaches, Carriages, Buggies, sleighs and Custers manufactured, wholesale and retail.

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

BEST IN USE! THE COOK'S FRIEND BAKING POWDER. It is the most popular Baking Powder in the Dominion, because it is always of uniform quality...

W. J. McGUIGAN, GRADUATE, of McGill University, Member of the College of Physicians and Surgeons, Physician, Surgeon and Accountant. Night Office, 272 Dundas Street.

HANRATTY Will hold a daily Fair during the Exhibition, and make the grandest display of new DRY GOODS, MILLINERY, MANTLES, SHAWLS, GENTS' FURNISHINGS, CARPETS, ETC., EVER MADE IN LONDON.

HANRATTY'S DUNDAS STREET, NORTH SIDE, Opposite Ferguson's Grocery Store. Cheap Goods and plenty of them for Cash Buyers.

BOYD, WATSON & CO., 102 Dundas St., 101 Carling St., LONDON. WHOLESALE IMPORTERS GENTS' FURNISHINGS, FANCY DRY GOODS, SMALL WARES, FANCY GOODS, STATIONERY, & NOVELTIES.

BOYD, WATSON & CO., LONDON. Our FALL STOCK is now complete. Our assortment is simply immense and should be seen by every merchant visiting London.

BOYD, WATSON & CO., LONDON. J. B. HICKS, TAILOR AND DRAPER, REMOVED TO 208 DUNDAS STREET

BOYD, WATSON & CO., LONDON. A Choice Stock of New Spring Tweeds, Cloths, &c. For FIT, WORKMANSHIP and QUALITY OF TRIMMINGS, no one excels me, while my price is much lower, as I am content with simply a living profit.

BOYD, WATSON & CO., LONDON. W. D. McGLAGHLON, Jeweller, etc., has returned to London and permanently located at No. 14 Dundas Street, Corner Market Lane, Cootes' Block, where he has a large stock of finest Watches, Clocks, Jewellery, and Fancy Goods, at the Lowest Prices, and hopes to meet all his old customers and many new ones.

BOYD, WATSON & CO., LONDON. THE POPULAR DRUG STORE. W. H. ROBINSON, Opposite City Hall, KEEPS A STOCK OF PURE DRUGS AND CHEMICALS

BOYD, WATSON & CO., LONDON. W. L. CARRIE'S, 417 Richmond Street, WILL BE FOUND THE LATEST VOCAL AND INSTRUMENTAL MUSIC

My mother was afflicted a long time with Neuralgia and a dull, heavy inactive condition of the whole system; headache, nervous prostration, and was almost helpless.

"Grandpas," says Josh Billings, "are poor help at bringing up children, but they get respect and katechism enough, but the young ones all seem to understand that grandpa minds them a heap more than they mind grandpa."

Headache. Why become a suffering martyr to Headache, when BURROCK BLOOD BITTERS will surely cure all cases of all varieties of either Sick or Nervous Headache.

Bronchitis. From Jno. Flanagan, Esq., Bennington, N. H. "Three years since I was very much reduced with a dreadful cough, which resulted in Bronchitis, affecting me so severely as to render it difficult to speak in an audible voice."

Headache. A Baltimore editor died of heart disease the other day. People who imagine that editors have no hearts will see how badly they were deceived.

"Hail beauties, bouquets, gladsome Spring"—this was Mark Twain's prize poem—but the dirt of the incident to Spring, spoil the romance. Burdock Blood Bitters is the prize remedy, the remedy prized by all who have tried it as the best Blood Purifying Tonic and System Restorer in the market.

It Saved My Life. The value of human life is so supremely important that anything which tends to its prolongation is entitled to the highest consideration.

The public should bear in mind that Dr. Thomas' Electric Oil has nothing in common with the impure, deteriorating class of so-called medicinal oils, it is eminently pure and really efficacious—relieving pain and lameness, stiffness of the joints and muscles, and aches or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

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LOCAL NOTICES.

THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow to the grave is now, we are glad to think, becoming rarer every year...

Choice Florida oranges, Spanish onions, bananas, Cape Cod Cranberries, A. MOUNTAIN, City Hall.

MOTHERS! MOTHERS! MOTHERS!! Are you distressed by a sick child suffering and crying with the excruciating pain of cutting teeth?

Rest and Comfort to the Suffering. "Brown's Household Panacea" has no equal for relieving pain, both internal and external...

JUST ISSUED.

THE GREAT IRISH NATIONAL CHROMO. ENTITLED THE CAUSE OF IRELAND. BEAUTIFULLY COLORED. SIZE, 22 X 28. SENT FREE BY MAIL! FOR \$1.00.

The Cheapest Picture yet issued. Nineteen Pictures in one. The well known face of CHARLES STEWART FARRELL, nearly life size, in the center vignette...

Send the money in a registered letter to the above address and the picture will be sent by return mail.

THE POPULAR DRUG STORE. W. H. ROBINSON, opposite City Hall, KEEPS A STOCK OF PURE DRUGS AND CHEMICALS

W. L. CARRIE'S, 417 Richmond Street, WILL BE FOUND THE LATEST VOCAL AND INSTRUMENTAL MUSIC

MUSICAL INSTRUCTION BOOKS. THE ORGANIST'S FRIEND. A collection of Organ Voluntaries, in twelve numbers.

E. A. TAYLOR & CO. having decided to close their business, offer their large stock in quantities to suit customers at great bargains.

BACK TO LONDON. W. D. MCGLOTHLIN, Jeweller, etc., has returned to London and permanently located at No. 141 Dundas Street, East.

DRY GOODS.

1881. FALL TRADE! J. J. GIBBON'S. Is now showing a choice stock of Ulster Cloths, Meltons and Mantle Beavers, Dress Materials, Suitings—all Wool Cloth Suitings, Cashmeres, Blankets, Flanne Island Shawls, Fancy Wool Goods, Etc., Etc.

ALL WILL BE SOLD CHEAP!

EATON'S

Exhibition of DRY GOODS as attractive as ever. We combine with show his sales, Carpets, Clothing, Millinery, Mantles, Silk, Satins, Hosiery, Woollen Goods, and Gloves, Immense stock of Dry Goods.

FROM THE MILLS!

Having selected our stock of British Tweeds, Cloths and Woollens from manufacturers samples, we are now showing one of the best assorted stocks of

TWEEDS! SUITINGS! OVERCOATINGS! TROWSERINGS! EVER BROUGHT TO THE CITY

PETHICK & McDONALD. RICHMOND STREET. BENNET SCHOOL FURNITURE CO. Manufacturers of School, Church and Office FURNITURE LONDON, ONT.

REID'S HARDWARE. LOWEST PRICES FOR BARB WIRE. Buy only the TWO BARK. It is the best at JAS. REID & CO., 116 N. S. Dundas Street

JUST RECEIVED. MONITOR PENCILS (Shading Lead—New) ALPHABET BLOCKS, BUILDING BLOCKS, KINDERGARTEN BLOCKS, BIRTHDAY CARDS, PHOTOGRAPH ALBUMS.

J. T. LIVELY'S, No. 4 MARKET LANE, LONDON, ONT.

A. WESTMAN'S IS THE CHEAPEST PLACE IN THE CITY TO BUY LAWN MOWERS, HARVEST TOOLS, RUBBER HOSE, FINE CUTLERY, GARDEN SHEARS, SCALES, ETC., ETC.

A. WESTMAN, 111 Dundas Street, London, 42 McCormick's Block, London, East.

STAMMERING. THE LONDON STAMMERING INSTITUTE, No. 131 MAPLE STREET, LONDON, - - - ONT.

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

MEDICAL HALL 115 DUNDAS ST. Two doors west of Horner & Sommerville's Grocery Store.

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

DR. MITCHELL, Office: Medicine Hall, 115 Dundas St. Residence—North-East Corner of Dalbot and Maple Sts. 141 1/2

EDUCATIONAL.

YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT. Locality unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite the Hotel, in a fine building, and offers the best facilities for acquiring the French language, with thoroughness in the rudiments, as well as the higher English branches.

URSULINE ACADEMY, CHATHAM, ONT.—Under the care of the Ursuline Ladies. This Institution is pleasantly situated on the West Side of Lake Erie, 30 miles from Detroit.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms: Tuition, \$12 per annum.

GROCERIES.

REVIVING, REFRESHING, INVIGORATING. ZEDONE (Iced, is Delicious.) FITZGERALD

SCANDRETT & CO. 169 DUNDAS STREET. DIRECT IMPORTERS 1841

NOTICE--REMOVAL.

THE ELECTROPATHIC REMEDIAL INSTITUTE has been REMOVED from 24 Queen's Street, to 120 Dundas Street, in the house formerly occupied by Dr. Goings.

"NIL DESPERANDUM"

Important to Nervous Sufferers. THE GREAT ENGLISH REMEDY for Nervous Debility and all Nervous Affections, is a simple, safe, and effective medicine.

THE GRAY MEDICINE CO., TORONTO. If you are a man suffering from nervous debility, or if you are a woman suffering from any of the following ailments, you will find relief in Hop Bitters.

HOPE FOR THE DEAF. Dr. Peck's Artificial Ear Drums. PERFECTLY SUCCESSFUL IN BRINGING AND PERFORMING THE WORK OF THE NATURAL EAR.

FINANCIAL.

THE ONTARIO LOAN & DEBENTURE CO. WORKING CAPITAL, \$3,000,000. This Company has the advantage of having a LARGE WORKING CAPITAL, and are prepared to make Loans on good mortgage security at low rates of interest.

SAVINGS BANK DEPOSITS RECEIVED AT THIS OFFICE. WM. F. BULLEN, MANAGER. London, Sept. 1881.

THE ENGLISH LOAN CO. (LIMITED.) Head Office, - - - London, Canada. Subscribed Capital, - - - \$2,044,100.

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

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

THE EQUITABLE SAVINGS & LOAN COMPANY. is now prepared to loan money on mortgage at reasonable rates, and to receive deposits.

DOMINION SAVINGS & INVESTMENT SOCIETY LONDON, ONT. To Farmers, Mechanics and Others wishing to Borrow Money Upon the Security of Real Estate.

THE HOME SAVINGS AND LOAN COMPANY (LIMITED). Authorized Capital, \$2,000,000.

AGRICULTURAL SAVINGS & LOAN CO. AGRICULTURAL BUILDINGS, COR. DUNDAS & TALBOT STS. Capital, \$1,000,000. Subscribed, \$400,000. Paid Up, \$500,000.

MONEY TO LOAN at lowest rates of interest. MARCHAND, BOUTHER, DICERSON AND JEFFREY, Barristers, 66, London.

BUCKEY BELL FOUNDRY. Manufacturers of Steam Engines, Pumps, and Gas Fitters' Supplies.

NEW RICH BLOOD! "Carson's Purifying Pills" make New Rich Blood, and will completely change the blood in the entire system in three months.

NOTICE OF REMOVAL. The office of the above-named firm has been removed to 214 Dundas Street, West, Toronto.

EDW. E. HARGREAVES York Street, London. AGRICULTURAL SAVINGS & LOAN CO. AGRICULTURAL BUILDINGS, COR. DUNDAS & TALBOT STS.

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THE GREAT CONVENIENCE

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

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

THE KEY TO HEALTH.

BURDOCK'S BLOOD BITTERS. Unlocks all the closed avenues of the Bowels, Kidneys and Liver, carrying off gradually all the impurities of the system, and the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Rheumatism, Scrofula, Fluctuating of the Heart, Nervousness and General Debility.

Sample Bottles 10c; Regular size \$1. For sale by all dealers. MILBURN & CO., Proprietors, Toronto.

NOW YOU CAN GET WINTER COAL AT SUMMER PRICES

A. DENHOLM, Jr. WILLIAM STREET. Orders left at Clark's Book-store, 37 Richmond Street, or at S. T. Wilson's Book-store, Dundas Street, will be promptly attended to.

SCARROW'S A TRUNK & VALISE! He is selling them Retail at Wholesale Prices. Twenty per cent. cheaper than anybody else. Call and get your Trunks and Valises at SCARROW'S, 235 Dundas Street.

FLOWERS. Cures Cholera, Cholera Morbus, Dysentery, Cramps, Cais, Sea Sickness and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children teaching, and will be found equally beneficial for adults or children.

FOR SALE BY ALL DRUGGISTS. T. MILBURN & CO., Proprietors, Toronto.

STEVENS, TURNER & BURNS, 78 KING STREET WEST. BRASS FOUNDERS & FINISHERS, MACHINISTS, ETC.

NEW RICH BLOOD! "Carson's Purifying Pills" make New Rich Blood, and will completely change the blood in the entire system in three months.

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AT IS SAID OF THE RECORD.

Bracebridge, Ont., March 20th, 1881. Dear Sir,—I beg to enclose two dollars, as per your order, for your subscription to the CATHOLIC RECORD, for the year 1881.

Amherstburg, July 9th, 1881. Dear Sir,—I have been a subscriber to the CATHOLIC RECORD, for the year 1881, and I wish to express my appreciation of the value of the paper, and to say that I will continue to send it for a long time.

Hamilton, March 11th, 1881. Dear Sir,—I have been a subscriber to the CATHOLIC RECORD, for the year 1881, and I wish to express my appreciation of the value of the paper, and to say that I will continue to send it for a long time.

Strathroy, April 14th, 1881. Dear Sir,—I have been a subscriber to the CATHOLIC RECORD, for the year 1881, and I wish to express my appreciation of the value of the paper, and to say that I will continue to send it for a long time.

Benilton, March 20th, 1881. Dear Sir,—I have been a subscriber to the CATHOLIC RECORD, for the year 1881, and I wish to express my appreciation of the value of the paper, and to say that I will continue to send it for a long time.

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