Catholic Record.

"CHRISTIANUS MINI NOMER EST, CATHOLICUS VEBO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY. OCT. 1, 1887.

NO. 467.

NICHOLAS WILSON & CO HAVE REMOVED

TO

112 DUNDAS St.

NEAR TALBOT.

DIOCESE OF PETERBORO'.

His Lordship the Bishop of Peterboro', fter having visited the Indian missions, ort William and Port Arthur, arrived at Fort William and Port Arthur, arrived at Sadbury on Thursday, 8th inst., by the C. P. R. Atlantic Express, at 3:20 p. m., accompanied by Rev. Father Rudkins, his accretary; Rev. H. Caron, S. J., the pastor of Sudtury, and Rev. Joseph Bloem, P. P., of North Bay. The residents of the village, which is hardly one year old, are three-fourths Catholic. All its streets were decorated with arches and evergreens, and the people along the streets knelt down as the bishop passed, to receive his blessing. His Lordship was addressed by Mr. McCormick on behalf of the Irish, and by the reeve, Mr. Fournier, on behalf of Mr. McCormick on behalf of the Irish, and by the reeve, Mr. Fonrnier, on behalf of the French portion of the congregation. The next day, at 9 a. m., His Lordship said Mass and gave Confirmation to thirty-seven children and adults, and left in the afternoon for Sturgeon Falls, which belongs to the numerous missions of Rev. Jos. Bloem, P. P., of North Bay. There His Lordship gave confirmation to twenty-five candidates and left on Saturday, 10th inst. by appecial train for North Bay.

live candidates and left on Saturday, 10th inst., by special train for North Bay.

North Bay is a thriving village, beautifully situated on the banks of Lake Nipissing, and numbers 1,200 inhabitants, of whom about 550 are Catholics. His Lordship was received at the depot by Rev. Eugene Bloem, assistant pastor, and a great number of the members of the congregation. At the church after, the a great number of the members of the congregation. At the church after the usual prayers, addresses were presented to His Lordship. The following was read by D. S. McKeewn, Eq., station master: To His Lordship the Right Rev. Thomas Dowling, Eishop of Peterboro.

MAY IT PLEASE YOUR LORDSHIP,
We the congregation of St. Mayn's of

We the congregation of St Mary's of the Lake unite in tendering you a hearty welcome on the occasion of your first pas toral visit to our northern home. We have regarded with profound interest your elevation to the See of Peterboro, and it affords us very great happiness to have this opportunity of congratulating you upon the high honor conferred upon

you. We feel that you have brought to that We feel that you have brought to that exalted position the many qualities for which you had become emment in the reseascheed, and we trust and pray that you may be endowed with increased strength of purpose to fulfil the duties of your enlarged sphere of labor, and that you may be spared many years, benefiting us by your example, and encouraging us by your wise counsel and frequent visits. We desire that you will regard with interest the efforts we have put forth as children of the church to perpetuate its existence in a substantial manner, and although the evidences of those efforts are

existence in a substantial manner, and although the evidences of those efforts are not as great as may be seen in more settled communities, we hope you will accept them as an indication of our good intentions. We are happy to be able to inform Your Lordahip that our church is free Irom debt, that our school is a anceeas, and that prospects for the completion of a presbytery are of the brightest character, and we cherish hopes that the completion of this work will be followed

by other undertakings conferring honor on the church, our pastor and ourselves. We trust that Your Lordship may become conversant with the various subjects of interest connected with our progress, and will carry away with you the liveliest sentiments of our loving esteem and wishes for your future wel

esteem and wiches for your future weltare.

We have the honor to subscribe ourselves on behalf of the congregation:
Your very obedicant children,
D. J. McKeown, George Fee, Michael
Brennan, trustees; Wm. Doran, Thomas
Murray, John Bourke, B. M. Mulligan,
Richard Bunyan, M. W. Flannery, W. E.
Baynsll, W. M. McDonald, E. A. Lynch,
J. McKinnon, Geo. P. Cave, M. S. Hughes,
D. Sullivan and others.

The French address was read by M.
Rioux, train despatcher, after which His
Lordship answered in suitable words explaining the duties of a Bishop towards his

plaining the duties of a Bishop towards his flock. The ceremonies ended with Te Deum and benediction of the Holy Sacra-

On Sunday His Lordship gave Confirmation at 8 o'clock Mass to 27 candidates, assisted at High Mass celebrated by Rev. Joseph Bloem, the choir singing the Misso de Angelis under the able leading of Mrs. McKinnon, the accomplished organist. His lordship was delighted with the pure Gregorian chant. Bishop Dowling preached on the gospel of the Sunday: "A great prophet hath riser among us and God hath risited his people," expatiating on the commission of preaching the word only given to the Catholic Church. In the evening his lordship spoke on "Forgiveness of Sins" aptly proving and illustrating by many examples the power Christ gave to the pastors of the Church of binding and loosing the fetters of sin. In the atternoon His Lordship visited the beautiful priest's house which is building, and a credit not only to the prest On Sunday His Lordship gave Confirma ing, and a credit not only to the priest and congregation, but to the town of

North Bay at large.
On Monday His Lordship left by the
Northern Pacific Junction for the Parry
Sound and Muskoka Missions: Powasen Sound and Muskoka Missions: Powassen and Trout Ureek, attended by the Rev. Father Bloem, and Bracebridge and Gravenhurst, attended by Rev. C. S. Bretherton, P. P. of Bracebridge.

His Lordship decided to appoint within one year a resident priest at Sturgeon Falls and another at Powassen,

An idea of the extension of Bishop

L

Dowling's territory may be conveyed by the fact that no less than twenty-six hours are required to travel by express train between two neighboring missions: Port Arthur and Sudbury.

J. Nipissing.

Special to the CATHOLIC RECORD. FROM MONTREAL.

Montreal, 22ad Sept., 1887.
The adjourned annual meeting of the Irish Catholic Temperance Convention, which is composed of delegates from the St. Patrick's, St. Ann's, St. Bridget's and St. Gabriel's T. A. and B. societies was held at St. Patrick's presbytery on Tuesday avening. Sept. 20th.

day evening, Sept. 20th.
Rev. G. McCallen, of St. Patrick's, presided over the meeting.
The following were elected office bearers of the convention for the ensuing

President—Rev. J. McCallen. Vice President—P. Reilly, St. Ann's T.

Vice President—P. Reilly, St. Ann's T. A. and B. society.
Secretary—James J. Costigan, St. Patrick's T. A. and B. society.
Treasurer—John Cogan, St. Gabriel's T. A. and B. society.
Spirited addresses on the cause of temperance were delivered by the Rev. chairman and Mesers. Brogan, M. P. Smith, Reynolds, Meek, Rawley, Finn, Lynch, Murphy, Costigan and others, after which the following motions were passed:

passed:
That a special committee be appointed to receive suggestions and devise means tending to active efforts towards the

tending to active efforts towards the further advancement of temperance.

Messrs. Wm. Rawley, T. J. Finn, John Cogan, B. Taylor, C. O'Brien, Geo. Murphy and Jas. J. Costigan were appointed to act on the committee.

That the well-deserved thanks of the convention be tendered Mr. J. J. Curran, Q. C., member for Montreal Centre, for the services he has from time to time.

the services he has from time to time cheerfully rendered, and also for his able support in advocating in the House of Commons the platform of principles as adopted by this convention in 1885. That the earnest thanks of this conven

tion are due, and are hereby tendered, to the Rev. Pastors of St. Patrick's, St. Aun's St. Mary's and St. Gabriel's churches, fo the warm interest they have taken in all matters affecting the convention and the societies connected with it.

The new presbytery for St. Patrick's is rapidly nearing completion. It is very handsome in appearance and was badly

The bazaar in aid of the cathedral has The bezaar in aid of the cathedral has been very successful, and the ladies who had charge of the affair are to be congrat ulated on the success of their efforts. The extension to St. Ann's church is being pushed ahead with vigor.

A bezaar was began last week in aid of the French church at Oote St. Paul, and is meating with great success.

meeting with great success.

A new convent is being built at St.
Cunegonde, near the city limits, for the
Sisters of St. Anne's (Lachine Conven-

Sisters of St. Anne's (Lachine Convention.)

Efforts are being made to secure the presence here of Sir Henry Grattan Esmond, M. P., Arthur O'Connor, M. P., and E. Dwyer Gray, M. P., for a series of lectures during their visit to Canada and United States.

the morning the young scamp walked away with the clothes and jewellery of Mr. Clancy, jr., when he was sriested and sent to jall for six months with hard labor.

Right Rev. T. J. Dowling, Bishop of Peterboro, on Tuesday of last week arrived in this city on a visit to His Lordship the Bishop of London. He was accompanied by Very Rev. Chancellor Keogh, P. P., Dundas. Needless to say that they were accorded a hearty welcome by Bishop Walsh and the priests of the city. On Wednesday morning the Bishop celebrated Mass in the Sacred HeartConvent, to beg that Almighty God in his bounty and goodness would deign to bestow on the good nuns and their pupils all the graces and blessings which they require for the coming year.

His Lordship addressed the pupils on the necessity of their making proper use of their time. He told them that they ought to thank Almighty God for the advantages which Hebad bestowed. He also pointed out the advantages of a religious over a purely Right Rev. T. J. Dowling, Bishop of

which He had bestowed. He also pointed out the advantages of a religious over a purely secular education. In confirmation of this he related an incident that occurred to him self. He said the principal of a High school of thirty years' experience told him that the young ladies of his school who were always the best conducted and the most lady-like in demeanour were those who came from the Convent school. He explained to them how now they ought to establish in themselves habits of meekness, of piety, of charity and reverence towards

their parents and superiors. He told them that sometimes children in Convent schools were inclined to forget the obligations imposed on them.

He counselled them to put in practice all the lessons which they are constantly receiving from their good teachers. In conclusion he asked them to pray for him as he had prayed for them, and had offered for them the holy sacrifice of the mass.

Take this to heart: Owe no man any thing. So shalt thou secure a peaceful aleep, an easy conscience, a life without inquietude and a death without alarm.—

Ven. Louis of Grenada. AFTER THE MURDER.

IN MITCHELSTOWN AT THE

A correspondent of the Dublin Freeman A correspondent of the Dublin Freeman draws this graphic and harrowing picture of what he saw at Mitchelstown during a visit to that place after the police butchery: The boy Casey lies dead in the hospital, near the post office not far from which is situated the Kingston Arms Hotel, which has been turned into a temporary police barracks; and between the barracks and the post office is the lane in which Casey's father and mother live. Under such circumstances it is indecent that the whole neighborhood should resound with the revelry of the men who, to say the least of it, killed hood should resound with the revery of the men who, to say the least of it, killed Casey and two others on Friday last. There was music and shouting and loud laugh ter and what sounded like dancing Shinnick's funeral, from the time the procession left Mitchelstown until it procession left Mitchelstown until it reached the graveyard, was undoubtedly, with the exception of city demonstra-tions, the largest yet witnessed in Ire land. As the cortege left Mitchelstown and. As the correge left mitchelstown with furled banners, headed by several clergymen from surrounding parishes and the brass bands of Fermoy and Mitchelstown playing the "Dead March," it certainly was an imposing sight; but as it approached Fermoy, the native place of poor Shinnick, it assumed impose a proportions. At several places on mense proportions. At several places on the road contingents joined, enlarging the already long train of vehicles and At Kilworth mills the Rath cormac contingent; headed by the Rev.
J. Greene and composed of about 150
cars or 200 men, stood in line by the
roadside, producing a most striking effect as they awaited an opportunity of falling into line. From there to Fermoy, a dis tance of more than a mile, the road was lined with people in cars and on foot, until, at Barry's Cross, over 2000 persons Young Ireland Society. The large contingent from this point marched after the hearse, and as it approached the town it was largely increased. At the railway station the coffin, which was litrarily strumy with flower was At the railway station the coffin, which was literally strewn with flowers, was taken from the hearse and borne through the streets by the members of the Young Ireland Society, the bands alternately playing the "Dead March." The scene witnessed here was one which can never be forgotten by any one who The sidewalks were densely the coffin passed through, the expressions of regret and sympathy were affecting in the extreme, while the order which prevailed was remarkable. After pass-

to the square extraordinary numbers had assembled. Every door in the town was closed, shutters were up and blinds drawn, while every head was uncovered, which testified the true feelings of the people, who numbered about eight thou sand, exclusive of those who were on the cars, who, with the horsemen—number-ing about five hundred, and marching four deep extended over two miles. After passing a short distance from the town the coffin was again placed in the hearse, which proceeded to the grave yard, about four miles distant, followed by United States.

A SPECIMEN EMIGRANT,
George Lawler, 15, about a month ago,
was sent from the Dublin reformatory to
Boston, and from thence he travelled to
Montreal. Arrived here he went to the
St. Ann's presbytery, and asked the Rev.
Father Strubbe for help, saying his
mother's corpse was lying at the Bonaventure depot, and he had not the money
to bury her remains. The kind hearted
priest sent him to a Mr. Clancy's boarding
house, 113 McCord street, where he was
given his supper and breakfast. Later in
the morning the young scamp walked congratulating them on their good de-meanor and advising them to be cool and prudent under the present trying circum-stances. The bands having played "God Save Ireland," the assemblage dispersed quickly. A similar unanimity of feeling
—suggesting what one reads about in
Barneroft's "Revolutionary History of
the American Colonies"—would have prevailed anywhere in the south of Ireland
had the police massagre occurred. had the police massacre occurred there, and yet the coercionists say that the Irish and yet the coercionists say that the Irish are divided. Yesterday was not only market day here, but "adjourned petty sessions day" also, and a remarkable petty sessions it was in some respects. To a person accustomed to the manner in which a divisional magistrate in Dublin discharges his functions the practices of provisional petty sessions are a revelation. To the Englishmen present the proceedings were not only a revelation tion. To the Englishmen present the proceedings were not only a revelation but a positive puzzle. Three or four Englishmen, all tourists, who were in the court room, expressed themselves with great freedom concerning the proceedings. The dread and deep resentment felt here just now in landlord and police circles at the intrusion of the inquisitive English tourists is great. There was a English tourists is great. There was a family squabble tried out and one person suggested that another was a trouble-some stranger. "Oh, yes," said Mr. Standish O'Grady, solicitor for the mortgagees on the Kingston estates, "he is one of those wonderful English tourists

OVER THE BLACKWATER BRIDGE

SEKING IRELAND FOR HIMSELF." An English gentleman visited the police barracks a few days ago to make inquiries as to what defence the police could suggest for their murderous fusillade on Friday.
"Are you an Englishman?" asked a

"Well," replied the valient warrior,

drawing himself to his full height and expanding his chest, "if it were not for the Irish police you would not have Ire-

the Irish police you would not have listed and to-day."

The Englishman afterward laughed heartily at the suggestion. "It is not by our army or our navy," said he, "that we hold Ireland. It is by the men who fied off the square on Friday like a lot of frightened sheep, and then fired

on their unarmed countrymen from the windows of the barracks." There were two magistrates on the bench—Messrs. Eaton and O'Resgan. The person next in importance, to all The person next in importance, to all appearance, was a wild looking fellow named Jim Neill, who does the chief crowbar work on the Kingston estate. Next in importance came O'Grady, the solictor, and Mr. Friend, the agen', on the same setate. All others followed in varying degrees of importance until it came to some poor people who did not seem to be of any importance at all. No one, however, was left in doubt as to Jim Neill's importance. He interfered in every case; interrupted his solicitor in order that he might argue on his own account a difficult point with their worships, which he did not think Mr. O'Grady competent to do in a satisfactory manner; laughed and sneered at any person who ventured to disagree with him as to law or fact, and burst into fits of indignation at the plea that any one of indignation at the plea that any one could cast the slightest doubt on the honor or veracity of Jim Neill. Occasionally he addressed the court in a

manner which, in ordinary per hardly be regarded as respectful.

"Look here," said Jim Neill at one time, when their worships ventured to disagree with him, "that is what ye ought to do."

And it is before such a tribunal that O'Brien, by the crimes act, must come for judgment and sentence!

WM. O'BRIEN FOUND GUILTY.

AND SENTENCED TO THREE MONTH'S IM

Cork, September 24.—The trial of Mr William O'Brien under the Crimes act which was commenced at Mitchellstown yesterday was concluded to day. The accused was found guilty and sentenced to three months' imprisonment. Notice of appeal from the judgment of the court

was given.
At the opening of the trial Mr. Carson counsel for the crown, complained to the judge that Dr. Tanner, a member of Parliament, had yesterday within the court called him a mean, ruffianly coward, and had expressed the hope that his head might be broken. The court made a note of the complaint. Mr. O'Brien, replying to the charge made against him of having used seditious language in a public address, declared that the court was not competent to try him because it was foreign in its composition to the requirements of the British Constitution. At this point the Judge stopped Mr.

O'Brien, saying the discussion of politics would not be allowed in the proceedings. Mr. O'Brien thereupon declared that he was a chosen representative of the Irish people and would advocate free speech. The court again stopped him. Mr. O'Brien in his speech of defence

they were justified in defending their homes.

Immediately after sentence had been pronounced sgainst Mr. O'Brien on the first charge he was placed on trial on the second charge. This was of the same nature as the other. Upon this he was also found guilty and was sentenced to three months' imprisonment, the term to be concurrent with the other. Mr. O'Brien appealed from both judgments and was

berated on bail.

Mr. O'Brien, when he emerged from the court room after the trial, was received with an ovation by a large crowd, which had assembled to testify their approval of

his course.

Mr. O'Brien spoke brilliantly, notwithstanding frequent interruptions by the court and was frequently applauded. He asserted that his advice prevented evictions and that a hundred tenants in tions and that a hundred tenants in Mitchellstown now possessed homes who would have been homeless if his advice had not been adopted. The suppression of Constable O'Sullivan's honest report, showed the means adopted to secure conviction. He preferred breaking law with John Hampden and George Washington to obeying law which Capt. Plunkett and Standish O'Grady administered. Personally he felt very proud of being one of a long line of men who make the prison ally he felt very proud of being one of a long line of men who make the prison cell a glorious and holy place. Possibly he himself would be the last of that long line, for the English nation, to which a last appeal must be made, would reverse the decision pronounced to day and declare it no longer a crime to defend the

Mitchellstown was illuminated to night. Rows of candles were placed in all the windows on Main street. O'Brien and Harrington will catch the night mail train at Limerick and proceed to Dublin. When they left Mitchellstown they were followed some distance by a cheering crowd. The streets of the town were alive with people until 10 o'clock, when the crowds quietly dispersed on the advice of Commonwer Caudan.

of Commoner Coudon.

The police dispersed a gathering in a priest's private grounds at Mitchellstown to day. It is believed an attempt will be made to hold a meeting near Mitchellstown

IRELAND AND THE TOURISTS.

HENRY LABOUCHERE'S RECOMMENDATIONS MONOLOGUE

From London Truth: England generally, and particularly London, more and more, year by year, absorbs to congestion the wealth of the empire. Indians and colonnals send their children home for education, to follow them in time, themeducation, to follow them in time, themselves, and spend here their savings and pensions; while London is enriched annually, as by a fertilizing Nile flood, with the overflow of the resources of Ireland, Scotland and the provinces. Of all this blood, so to speak, which flows from the extremities to the heart, how much is returned—as it ought, in a healthy state, to be returned—from the heart to the extremities? How much of all this wealth does England return in any form to India, say, or to Ireland or any form to India, say, or to Ireland on how much does London return to the provinces? Scotland alone, owing to fashion and the Queen's favoritism, is repaid with an interest which even Scotchman would deem satisfactory, through the autumnal influx thereinto of tourists and sportsmen; but the bulk of the balance of our holiday money goes to enrich the continent, And, if we spend most where we own least, we spend least where we own most. The country from which the drain to us is st and most deadly is that to which we make the smallest return of all. How much of all the money of which Ireland is bled white by absentee landlords and the great city companies, here in London alone, is returned to her? Suppose that the rents spent here had been returned to Ireland in the manner and in the measure in which they have been ra-turned to Scotland—suppose it had en-tered the Queen's head that

tered the Queen's need that
SHE OWED IRELAND SOMETHING
besides the signature of two score coercion bills and a couple of visits of a week
each in fifty years—suppose she had established a Balmoral in Connemars, and had so set thither the tide of tourists, would the problem have been as perplexed as it is to day? To begin with, the personal loyalty of the people to the Queen would have become so fast and fanatical that the bugbear of separation could not have been conceivable, even by Mr. Buckle. Again, much of that misery which is the mother of disaffection would have been mitigated by the influx and diffusion of tourists' gold. Last, but no means, least, the English ruling class would have acquired some idea of the nature of the problem and of the people with which they have to deal; while the Irish would have come to know us better and like we nave come to know us better and like us better, for, when all is said, there is no more suggestive or instructive name for a quarrel than "a misunderstanding." But why wait in vain for the Queen to

would say of her to-day if she were ten days', instead of ten hours', journey from London. The very journey, and especially the Welsh part of it, to within an hour of Holyhead, richly repays itself. Even the channel passage, of whose horrors so much has been absurdly made, is—weather for weather—incomparably size, speed and steadiness of the boats, than any of the sea routes to the con-tinent. Then, when it is within measurable distance of being over, Dublin bay bursts upon you—the frontispiece of the volumn you are about to open, suggesting expectations of what lies before you,
which are hardly too high. Yet this
sea point view of the bay is by no means
the most exquisite, as you'll find presently, when, having done Dublin itself,
you proceed to explore its lovely southern suburbs. But, in order to do Dublin
justice, do try for a moment to forcet justice, do try for a moment to forget you are in Ireland, or at least to lay aside your contemptuous Saxon prejudice against everything Irish. After all, this city in which you are was a city, and, according to Ptolemy, a fine city, when London was a huddled heap of hovels; and if, only for a moment, you could persuade yourself that you were in Italy as you stand on O'Connell bridge and last up Seckrille street to Nelson's look up Sackville street to Nelson's Pillar and the post office, down West moreland street to Trinity College and the old Parliament House in College Green; follow with your eye the river inland to the Four Courts, or seaward to the custom house, you would most certainly admit that few cities in Europe could show a finer view. It, however, you cannot yet

you cannot yet
SHAKE OFF YOUR SAXON SCORN
of the Ceit, I strongly advise a preliminary visit to the Royal Irish Academy,
and a mere current glance at the larger
collection of exquisitely wrought golden
antiquities that are to be found in all the
other museums of Europa anti-control collection of exquisitely wrought golden antiquities that are to be found in all the other museums of Europe put together, and which date from a day when our British ancestors ran wild in woods—picture-que frescoes in wood. This by the way, as I am not compiling a guide book to the specialities of Dublin; but I fancy that the academy, with its exquisite manuscripts and art treasures of a day when Ireland was a centre of light and leading, may be as surprising a revelation as it was to myself. Do Dublin thoroughly, for it can be done thoroughly in a few days, and cheaply also. The car fare is sixpence for any

distance within the city circuit; but, on the whole, I would advise you to tender sixpence for a drive, say, from Westland Row terminus to that at Kingsbridge. This was the distance done, and this the fare tendered by an old lady who scaled founteen by the same tendered by the same tendered by an old lady who scaled fourteen stone in her clothes, and the car man, when he realized what was offered him, and could articulate, said only, as became a martyr of the Isle of Saints, "Well, I lave you to God." The chances are, however, that you will be com-mended elsewhere. If you are, pray remember there is—or was, at least—a street near Christ Church Cathedral called "Hell," and charitably consider yourself commended thither. It is this street Burns refers to in the couplet :

"And that's as true as the deil's in hell or Dublin city,"

and it is the street also to which this genuine advertisement, which appeared once in a Dublio paper, ingenuously, and not, perhaps, inaptly, refers: "Lodings in Hell.—Well suited for Lawyers. Apply to Mrs. Fitzpatrick."

ERRONEOUS VIEWS OF CATHOLIC-

Church Progress.

Church Progress.

The everlasting deep seated bigotry, instilled into the minds of Protestant children by preachers and parents against everything Catholic, grows in some, while in others, education partially or wholly removes it. In the days when Protestants were backed by public clamor and Catholicity was only in her infancy in America, great and numerous falsehoods against Catholic teaching was promulgated and believed as gospel truths. Nothing was too ridiculous to be lieve of Catholic teaching. Her Bishops, priests, and nume were grossly vilified and when the truth was sometimes made known, so tightly bound in times made known, so tightly bound in the chains of falsehood were many, even intelligent Protestants, that they would not believe the unvarnished truths. We have met and conversed with intelligent Protestants whose young ideas of the Church were removed, and they could speak in glowing terms of the Church's work, who would feel askamed of the false views entertained by them in earlier life before seeing and understanding things as they really were.

It is not long since, that we had such a conversation with a Protestant gentleman who seemed to be well versed in legal lore, but who innocently asked us, if Catholics did not believe Jesus Christ to be an impostor. This was indeed to us a new phase of Protestant teaching, but our an impostor. This was indeed to us a new phase of Protestant teaching, but our friend positively assured us he frequently heard that teaching in the Protestant pulpit. Such monstrous ideas preached for the sole purpose of maintaining a hatred against Catholicity is unworthy of any cause; and the sect that attempts to prop The curt again stopped him.

Mr. O'Brien in his speech of defence said the crown was guilty of having suppressed evidence favorable to him. The crown has withheld, for instance, the notes made by the head conetable of the defendant's speech. In these notes, he said, was recorded his statement that the Irish party would give the land bill fair play. Continuing, Mr. O'Brien justified his defence of the Kingstown tenants on the ground that the evictions against them were commenced on the eve of the passage of the Land bill, and thus an attempt was made to defraud the poor, wretched tenants of the benefits of the measure. He admitted that he had advised the tenants not to give up without resistance, and that he had declared that, before God and man, they were justified in defending their homes.

But why wait in vain for the Queen to set an example of duty, especially when that duty promises to be the pleasantest to be the pleasantest to the pleasantest the pleasantest the pleasantest that duty promises to be the pleasantest to be pleasantest that duty promises to be the pleasantest to be pleasantest that duty promises to be the pleasantest that duty promises to be the pleasantest to be pleasantest that duty promises to be the pleasantest that duty promises to be the pleasantest obet the pleasantest to propeasantest and out ould promise more pleasantest that duty promises to be the pleasantest obet the pleasantest that duty promises to be the pleasantest that duty promises to be the pleasantest obet of the pleasantest obet of the pleasantest obet of the pleasantest obet of promise to promise to be the pleasantest obet of the pleasantest obet of the pleasantest obet of promise on the pleasantest obet of promises to promise to promise to range very possed are an example of

all religious fervor dies and freedom is sought outside all churches.

Over the length and breadth of the United States the members of the society are scattered. In the archdioceses of Baltimore, Boston, Chicago, Cincinatti, New Orleans, New York, Philadelphia, Sante Fe, San Francisco, St. Louis; in the dioceses of Richmond, Savanath, Persidences Fe, San Francisco, St. Louis; in the dio-ceses of Richmond, Savannah, Provid-ence, Springfield, Cleveland, Detroit, La Crosse, Minnesota, Marquette. Galvecton, Mobile, Albany, Newark, Buffalo, Helena, Davenport, Kansas City, Lesvenworth, Omaha; and in vicariates of Dakota, Idaho, Arizona and Colorado; in all these mission fields the Jesuits are zealously

mission fields the Jesuits are zealously working.

Turning now to South America, we find that the vicar of British Guinea, including the island of Barbadoes is under the charge of a Jesuit Vicar Apostolic, Bishop Butler, with 13 Jesuit priests. Whilst the vicariate of Jamaica also, including British Honduras, is administered by Bishop Porter, S. J., and 18 priests of the society.

But we have not yet traced the limits of the Jesuit foreign mission field. It ex-

of the Jesuit foreign mission field. It extends to Australia, where in the Archdioceses of Melbourne and of Sydney and in the diocese of Adeleide there are 55 Jesuit missioners at work; and from Australia it crosses to New Zealand, where at

Dunedin we find two Jesuit apostles.
Such is the extent and magnitude of the Jesuit foreign mission work in the present day. Surely we may say of this great work it has been strictly faithful to our Divine Lord's apostolic injunction:
"Go ye to the uttermost parts of the world, presching the Gospel to all nations;" and with this, the greatest praise a missionary body can receive, we wish the Jesuits God-speed in their future work for the world's salvation.

Father Tom Burke was once travel-

"Rearer my God to Thee."

BY A SISTER OF MERCY.

There to Thee, dear Lord, and neares
aw me from earthly things away,

or to me, dear Lord, and dearer,

Thy sweet service day by day,

hath no ties to bind me, Jesus,

though its glories glean

Teach me to love all human creatures. Chiefly the hearts crushed down with May those who is love Thy hand chas Have of my love the amplest share. Morn, note and night, in Joy and say my heart and sout be Thin Still may my heart and sout be Thin Jesus, Steaufastly unto Thee incline.

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

The Work of Monseigneur de Mezenod

Far away within the north-western limits of America, lay regions vast almost as Europe, which extend from 49 degre a latitude to the frozen ocean and Befliu's Bay, from the Hudson Bay to the Rocky Mountaine. Those desert regions were the domain of the red man, of the moosedeer and buffalo, of the wolf and the white bear. There grim winter held sway the greater part of the year, and fettered land and lake and river in its chains of black ice, and cled them in its mantle of thick snow. In the chief portion of those in hospitable climes, mother earth refuses bread to her children. There no corn waves in autumn-tide upon her plains, nor does vegetable life supply aught to the wants or gratification of the human palate. Man might die of hunger there, though he were lord of boundless territory, if buffalo or deer or fish from lake or wild bird from eyric came not within his patate. Man might die of nunger bers, though he were lord of boundless territory, if buffslo or deer or fish from lake or wild bird from eyrie came not within his reach to supply him with food from its own substance. But sometimes these feeders of man hold aloof and mysteriously disappear and then the awful solitude of the wilderness becomes more awful still, in the absence of its habitual denizens. Then does the shadow of death fall heavily on the gaunt spare figures of the hunger smitten tribe. Woe then to the weakest, they often at such times become the food of the strongest. The strong fell the weak. The aged father and mother and the gentle child are struck down sometimes, and the men of the tribe devour the horrible repast. There are few attractions in these howling wildernesses to draw hither the footsteps of strangers from other lands. The skins and furs of their wild animals are the only objects which the miserable inhabitants have to offer in exchange for the goods of the white man. Here, it is true, nature reveals herself in forms sublime and terrible in her forests, over her boundless prairies, up her mountain ranges, out upon her lakes and rivers and seas, aloft in her skies, which are sunless for months in certain latitudes, and which flame oftentimes

to study their manners to photograph their likenesses, or to view the scenery of their lakes and prairies. They had need of those who prairies. They had need of those who would come to claim them as lost brothers, to acknowledge them as children of the same father, to communicate to them the light of faith, to embrace them in the bonds of charity, and to teach them how to love God and how to love one another. To supply these most pressing spiritual wants of the wandering tribes of the lone Northwest of America was to become the very difficult, but the very meritorious mission of the Oblates of Mary Immaculate.

of Mary Immaculate.

The immense portion of British America to which we have just been alluding, was formerly part of the diocese of Quebec. More recently it became an independent district, of which Monseig neur Provencher was appointed bishop Gradually the number of priests unde the jurisdiction of this zealous prelate continued to diminish, and no new voca tions presented themselves to fill the vacancies thus created. Monseigneur Provencher was slarmed at the prospect of his new diocese becoming extinct for want of priests. He found himself at last left with only six priests, some of whom were old and infirm. On his perplexity he took counsel with the bishops of Canada. The result of their delibera tions was their agreeing to make a joint application to their Superior General of the Oblates of Mary, in view of obtaining a body of his missionaries for the evangelizing of the tribes of the vast district in question. Many reasons at that time combined to deter Monseigneur de Muzenod from complying with this re-quest. But there existed one superior motive for yielding consent to the pro-posal of Monseigneur Provencher, which prevailed in the mind of Monseigneur de Mazenod over all reasons to the contrary it was that this proposal was made in behalf of the most destitute souls on the

Who so shut out from the help and sympathy of their fellow men as those wild wandering tribes of the northwestern deserts of America? Nobody without risk and hardship can visit them in out risk and hardship can visit them in their lonely encampments; much less can anybody live in their midst and become all to all among them in order to gain them to God, without having to gain them to God, without having to rendere mental, physical and more) to to gain them to good, without naving to endure mental, physical and moral tor tures that demand in him who patiently bears such trials, the faith and the courage of a martyr. There are other heathen lands where nothing seems to written by him in later period:

nature invites the approach and fosters the sojourn—lands of bright skies and balmy health-giving breess where to dwell seems to be a paradise on earth. The home of the red man of the wild north has no such attraction to offer to the stranger who approaches it. Everything, on the contrary, connected with that melancholy land is calculated to isolate its unhappy inhabitants from the rest of human kind, and to exclude them from the knowledge and sympathy of their fellowmen. Cupidity will induce traders to visit their ice-locked frontiers. But lotter motives than those inspired by thirst of earthly gain are required to induce other visitors to penetrate to the heart of their lonely encampments in the far wilderness, there to become partakers of all their sufferings and hardships. Their state of utter isolation and spiritual destitution is to form for the sons of De Mazenod one of the chief motives of their being the most earnestly sought after.

On undertaking for his society the evangelizing of the vaat regions of the Northwest, Monseigneur de Mazenod counted upon God's sending many additional laborers into the vineyard to enable him to carry on the great missionary work for which he had become responsible. His trust in God was not in vain. When the news spread abroad in France that the society of the Oblates of Mary had undertaken missions for the conversion to Christianity of the Indian tribes inhabiting the northwestern deserts of America, an extraordinary development of vocations to that society began to manifest itself. Applications for admission to its ranks came from divers points of France, from the shores of the Mediterranean, from the vineyards and olive groves on the banks of the Rhone, from the Alpine terraces overhanging the rapid Isere, from the green fields and orchards of Britanny and La Vendee, from the busy centres of Alsacee, and the vine-clad plains of Lorraine.

Alsacee, and the vine-clad plains of Lorraine.

These applications came from church students, from young priests, from professors of seminaries, and in several cases from parish priests, who gave up good appointments to become Oblate missionaries to the Indian tribes. The professions of law, medicine, and the army contributed also a share to the list of novice missionaries. To these generous hearts their own Belle France seemed to lose her power of attraction ous nearts their own Belle France seemed to lose her power of attraction and to give place to a rival land in their thoughts and affections. To their own historic and beautiful France, the land of

their wild animals are the only objects which the miserable inhabitants have to offer in exchange for the goods of the white man. Here, it is true, nature reveals herself in forms sublime and terrible in her forests, over her boundless prairies, up her mountain ranges, out upon her lakes and rivers and seas, aloft in her skies, which are sunless for months in certain latitudes, and which flame oftentimes by night with fires that rival sun-flashes by their brillianoy.

Pilgrims of science, and men of travel and adventure occasionally come hither; but dame Nature is ever churlish in the reception which she accords to them. Upon all new comers she imposes pains and penalties, hardships and privations, oftentimes of a most formidable kind. Many over adventurous spirits have forfeited their lives in those frightful regions by being swept over foaming rapids, or by being crushed by icebergs, or by being crushed by icebergs, or by being crushed by icebergs, or by being crushed by hunger and frost, the noble Franklin and a hundred and more of his devoted followers. The inhabitants of these melancholy solitudes had need of the advent of other visitors besides those who came to trade with them, or to shotograph their likenesses, or to

of faith.

One morning, early in the year 1845 a youthful novice knelt before the altar of the oratory, in the Novitiate house of the Oblates of Mary at Longueuil, near Montreal. He was one who had before him, whilst still in the world, a future full of bright promise of preferment and success, being the nephew of the prime minister of Canada, and being on his own part possessed being on his own part possessed of natural abilities, which were highly cultivated by a careful education. highly cultivated by a careful equicanon.
All these advantages and prospects he renounced in order to become an humble, religious member of the Oblates of Mary. religious member of the Oblates of Mary. On the morning to which we refer, he came to the foot of the altar to plead for the life of a beloved mother. He had then just received the news that nothing short of a miracle could save her life. With loving confidence he implores God in earnest prayer to work that miracle, and to grant to him his mother's life. He does not come empty handed to and to grant to him his mother's life, He does not come empty handed to address this petition to God. He comes into the Divine presence with an offer-ing: The offering is that of himself. He makes a promise in prayer to this effect, that should God restore his mother to health he would ask his

mother to health he would ask his superiors to allow him to consecrate his whole life to the evangelizing of the Indian tribes in the far region of the Red River. Scarcely had this prayer been pronounced and this holy promise made, when his mother was suddenly restored to perfect health. In fulfilment of his promise, Alexander Tache, for such was his name, having heard of his mother's restoration to health, presented himself to his superiors to seek their consent to his devoting himself to the work of evangelising the Indian tribes of the Red River regions. Such were the circum-River regions Such were the circum-stances which led to the selection of stances which led to the selection of Brother Tache, while he was yet a novice and before he was ordained a priest, to be the companion of the first Oblate Father who was sent as a missionary to the Red River. On the feast of St. John the Baptist, 1845, Father Peter Aubert and Brother Tache knelt in the Chapel of the Naviosiach bause at Longueui to of the Noviciate house at Longueuil to

"You will allow me to tell you what I felt as I receded from the sources of the St. Lawrence, on whose banks Providence had fixed my birth place, and by whose waters I first conceived the thought of becoming a missionary of the Red River. I drank of those waters for the last time, and mingled with them some of the secret thoughts and affectionate sentiments of my utmost heart. I could imagine how some of the bright waves of this dear old river, rolling down from lake to lake, would at last strike on the beach nigh to which a beloved mother was praying for her son that he might become a perfect Oblate and a holy missionary. I knew that being intensely pre-occupied with that son's happiness, she would listen to the faintest murmuring sound, to the very beatings of the waves coming from the northwest as if to discover in them the echoes of her son's voice asking a prayer or promising a remembrance. I give expression to what I felt on that occasion, for the recollection now, after the lapse of twenty years, of the emotions I experienced in quitting home and friends, enables me more fully to appreciate the generous devotedness of those who give up all they hold most dear in human affection for the salvation of souls."

An unbroken journey of sixty-two days conducted the two young missionaries to St. Boniface on the Red River. They met on their arrival with a fraternal and cordial welcome from Monseigneur Provencher, who seemed, however, to be somewhat taken back by the youthful appearance of Brother Tache. "I have asked" he said, half playfully, "for a missionary, and they have sent me a mere boy." This "mere boy" in five years was to become his coadjutor bishop, then his successor, and owing to his merits and the success of his labors, St Boniface, the title of the new diocess of the R-d River districts was to become of the R-d River districts was to become an archbishopric. We would here ask his grace Monseigneur Tache, Archbishop of St. Bonitace, to pardon us if he thinks we have intruded too far into the sanctuary of his private life. We feel, however, we have no need of making an apology on this matter, for such a life as his belongs necessarily already to the domain of Catholic history. On the first of September, Prother Tache, who had during his journey reached his twenty second year, was ordained deacon, and on the following 12th of October he was raised to the pricethood. That same was raised to the priesthood. That same day his year's novitiate terminated, and shortly before the ceremony of his orshortly before the ceremony of his or-dination began, he had the happiness of pronouncing in the presence of Father Aubert his religious vows. These vows were the first ever pronounced in that

His next missionary expedition was to Arthabacka; on his way thither he was warned of the fierce and savage character of the Indian tribes who frequented that place; but, nevertheless, he courageously pursued his weary journey of four hundred miles to the end, travelling almost the whole way on foot. A great consolation and a great missionary trialmost the whole way on 100s. A great consolation and a great missionary tri-umph awaited him at Arthabaska, which was to compensate him abundantly for the harrassing fatigues of his journey. In the course of three weeks he baptized 194 Indians of the Crees and Montaignar's tribes. The efforts of the mission-ary, aided by Divine grace, wrought a complete transformation in these poor a complete transformation in these poor children of the wilderness, who, in their interior, became gentle and tractable, and in heart devout and fervent Chris-tians. The next year he visited them again. He found that in the meantime the seeds of faith and piety he had been instrumental in planting, had taken deep root in their souls, and that all his hopes in their regard were fully realized. The extreme enthusiasm manifested on the

occasion of his first visit had, however, diminished. In 1848 the Indians of Arthabaska showed themselves less enthusiastic than they were the previous year; but, in reality, far more deeply Christian. In the meantime those divine truths so new to them, and which their minds so readily imbibed at first, were pondered over by them leisurely; they examined and discussed them among themselves, and the precise way in which they apprecia ted them was calculated to fill one with surprise. It is true as the young mission-ary himself writes: "Although the heart which so often rebels against right rea son, not only in the case of the untutored child of the forest, but also of him born and nurtured in the midst of civilization and nuttured in the miost of civilization still offered its practical objections to the full christianizing of these Indians, nevertheless, the triumph of the faith was secured at Arthabaska. It is now one of the chief centres of Caristianity

in Northwestern America."

These happy beginnings inspired Father Teche's zeal to pursue with continued ardor his apostolic career. The lite of a missionary in those distant regions is chequered by successes and disappointments. The latter would seem often to come in undue proportion. Sometimes after accomplishing, in face of frightful difficulties, a journey of hun-

dreds of miles, on arriving at the place of expected rendesvous, the missionary father finds that, owing to delays which unavoidably occurred upon his way he has arrived too late, and that the tribes in search of whom he had set out have already taken their departure. Meantime his little stock of provisions is becoming exhausted, and the few Indians who have been accompanying him abandon him alone in the wilderness. The dogs of his team are famishing. He divides with them the last remnants of food that remain. He starves himself to save the lives of these poor brutes. If they perish he will have to abandon all his possessions in the desert, sacred vestments, chalices, temporary altar, books, everything Under such circumstances he begins his return journey.

TO BE CONTINUED MIDNIGHT MASS IN SEVILLE.

A Presbyterian Minister, in London Weekly Register.

A Presbyterian Minister, in London Weekly Register.

It was eleven o'clock when we went up the broad steps, and found ourselves in the interior of one of the greatest temples of Christendom. It was not merely its vast size which impressed us (although it is over 400 feet long, and nearly 300 feet wide), but the perfect proportion of the whole, that gave it an air of majesty, which is, perhaps, the truest test of what is grand in architect ure. We can not say of the Cathedral of Seville that its founders "builded better than they knew," for they began with an avowed purpose "to erect a church which should have no equal." All travellers remark the singular effect produced in Spanish cathedrals by placing the choir, not at the end, but in the centre. It is an arrangement which has grown out of their very size. They are so vast that they are quite unfitted for ordinary worship. There is no congregation that can fill them, nor would it be in the power of the human voice to reach to "the utmost bound" of the area covered by those mighty arches or domes. From this it became a necessity to "fence off" a portion, so as to have a segment of the whole more in proportion to the wants of the worshippers. And this central coro has some incidental advantages, especially at night, as it furnishes a centre of light in the midst of surrounding darkness, or rather of a space so vast that its outer portions are quite dim, so that one who does not wish to come too near the central "blaze and blare," can retreat afar off, where he can see and hear as much or as little as he will; or, if he likes to be with his own thoughts, can hide himself in little as he will; or, if he likes to be with his own thoughts, can hide himself in remote recesses, in which the sound of voices will be softened by distance, and come to him faintly and soothingly as he

come to him faintly and soothingly as he sits alone in the mighty shadows.

So was it with us for the greater part of the first hour that we spent in the Cathe dral. When we entered a service was in progress, though not the service which we had come to attend. It was only Vespers, given, perhaps, at an unusual hour of the night, as a prelude to the grander solemnity that was to follow. The coro was brilliantly lighted, while the rest of the vast building was in shadow. While this Vesper service was going on we wandered off into the side aisies and chapels, where the volces heard at a distance and at that hour, produced an effect which I will not say was more weird and ghostlike, but happiness of baptizing and instructing and was more than a hundred years in building. Thus it was the work of three building. Thus it was the work of three or four generations, and has been worshipped in by at least ten generations. Around us are the memorials of a far distant past. Under the pavement sleeps the son of Christopher Columbus, Beneath, yonder altar in the royal chapel rest the bones of St. Ferdinand, the arrest warrier who delivered Sarville great warrior who delivered Seville from the Moors. The Giralda tower is older still, for it was erected by the Moors as the Minaret of a mosque second only to that of Cordovo, which covered the place wher the cathedral now stands, from which the cathedral now stands, from which nearly seven centuries ago the muezzin called the faithful to prayer. When the Moors were driven out of Seville, they would have destroyed the Giralda, unwilling that such a monument of their power and their religion should fall into the hands of their enemies, but happily it was preserved to be the glory of another and worthier temple of the Most High. Compared with these lapses of time—with the age of Tower or Cathedral—how little appears the life of one man —how little appears the life of one man, or of one generation! What is our life The wind passeth over it and it is gone. Man cometh up like a flower and is cut down. To night a wanderer from the far off Western World sits upon this stone; o morrow he is gone; a few days more and he disappears, not only from this place, but from the earth, and is no more

At length the Vespers ended, and the priests filed out of the choir. Up to this point the service had been rendered by voices only. But now the organ began to make the air to tremble. Of these there are two in the cathedral, which, as they are of a size proportioned to the place, have a tremendous volume; but at first have a tremendous volume; but at first they let forth their faintest notes, the mere whisperings of their mighty voices. Gradually they swelled in compass, but instead of continuing in the tone of the preceding chantings and prayers, to our amazement they suddenly struck up the Spanish national hymn? This certainly touched a chord in every Spanish breast, but not exactly that of religion, although this people are accustomed to mingle religion and patriotism in a way not common with other nations; and now the officers and soldiers who were present felt a double inspiration, as if, after listening to a mintary Mass, they had suddenly heard the blast of a bugle which called them to battle. After this patriotic outburst came another still more lively and gay, which

my companion said was neither more nor less than a well known Spanish dancing tune. Plainly the Spaniards regard the most joyous music as the most fit to celebrate an event which, more than any other, brought joy into the world.

But now the organ ceased as the clock tolled the hour of midnight, and a new procession was formed in the core to move to the high altar, where Mass was to be performed. The altar was blazing with light, before which the priests stood in their brilliant vestments, and there was a profound stillness when a deep voice began to intone the prayers. As the service proceeded a priest came forward into the pulpit, and while two attendants held the heavy wax candles that cast light on a huge volume before him, read from the Gospel the story of the birth of Christ: "And there were shepherds in the field, keeping watch over their flock by night;" and when he came to the "multitude of the heavenly host, praising God, and asying, Glory to God in the bighest, peace on earth to men of good will," all the bells in the Giralda tower began to ring, as if they would send back the tidings to the listening heavens.

Perhaps an observer more familiar

they would send back the tidings to the listening heavens.

Perhaps an observer more familiar with the ritual of this service may say that I do not follow its precise order. But no matter for that. I note such points as I could understand the best, and as struck me most. The Te Deum needs no interpreter or defender, as no "sacrifice of praise" offered on earth breathes more of the spirit of heavenly adoration. In whatever church, or in whatever language, it may be said or sung, the words are always sacred and divine. And here we may note one benefit of an universal language (as an offset to the many disadvantages of wor shipping God in an unknown tongue), that scholars at least can follow (it the common people cannot) in Latin what that scholars at least can follow (if the common people cannot) in Latin what they could not in Spanish. And there were passages which in the sonorous Latin tongue came with a power that was quite overwhelming. Here, in his charming little book, "Wanderings in Spain," says of a service which he attended at Pampelona: "The Christian Mass in the cathedrals was magnificent. No service in Italy can compare with the solemn bursts of music which follow the thrilling solos sung in these Spanish solemn bursts of music which follow the thrilling solos sung in these Spanish churches." I leave it to my readers to imagine the effect of these "solemn bursts," when, above the swell of the organ, the voices rose high and clear, pouring forth those magnificent strains, in which the Church on earth seems to join with the Church in heaven:

Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the
Father:
We believe that Thou shalt come to be our
Judge;
Help therefore Thy servants whom Thou
hast redeemed with Thy precious blood.
When the ringing of the little bell at
the altar announced the raising of the
Host, the whole assembly fell on their
knees. I had withdrawn into the shadow
of a column, that my standing might not Abbert his religious yows. These yows were the first ever pronounced in that land; they were pronounced on the banks of the Red River by the great great nephew of Varenue de la Veraud's, by whom that river and the surrounding country had been discovered. Altertal the surrounding country had been discovered that he was to follow. The core was in the surrounding country had been discovered. Altertal he said to make a test the surrounding country had been discovered. Altertal he said to make the surrounding country had been discovered. Altertal he said to the surrounding country had been discovered. Altertal he said to the surrounding country had been discovered. Altertal he said to the surrounding country had been discovered to the surrounding country had been discovered. Altertal he language of those tribs as the surrounding country had been discovered. Altertal he language of those tribs as the surrounding country had been discovered. Altertal he language of these tribs are to the surrounding country had been discovered. Altertal he language of the surrounding country had been discovered. Altertal he language of these tribs as the surrounding country had been discovered. Altertal he language of the surrounding country had been discovered. Altertal he language of these tribs are the surrounding country had been discovered. Altertal he language of the surrounding country had been discovered. Altertal he language of these tribs as the surrounding country had been discovered to the surrounding country had been discovered. Altertal he language of the surrounding country had been discovered to the surrounding country had been discovered to the surrounding country had been discovered the surrounding country had been up of Christ on the Cross, to whom there-fore it was a symbol of the Great Sacri-fice, and who, bending low before their Redeemer, fervently prayed "O Lamb of God, who takest away the sins of the

God, who takest away the sins of the world, grant us Thy peace."

The midnight Mass was ended; the priests who had stood before the altar passed out one by one; the lights were extinguished; the organs which had been rolling their billows of sound through the long drawn asiles and among the lofty arches, were still; and following the dense throng, we moved slowly away. It was after one o'clock when we left the cathedral. As we came out into the street, the stars were shiping brightle as on that stars were shining brightly as on that blessed night when Christ was born into the world. Directly overhead Orion with its glittering belt ruled monarch of the midnight sky—no unworthy symbol of One greater than Orion, Who through all ages holds on his victorious way.

HENRY M. FIELD.

Slang Phrases.

Some sayings that are commonly called "slang," instead of being the inventions of these rather slangy modern times, have an origin that is both "ancient and honorable."

ent and nonorable."

The expression, "He's a brick," is said to have been originated by the Spartan king Agesilaus, who on a certain occasion, pointing to his army, said: "They are the walls of Sparta. Every man there is a brick."

there is a brick."

With such a meaning every boy and girl might be glad to be called a "brick," and it is well to remember, too, that "a stone that is fitted to the wall will not lie long in the road." Fit yourself for a high position in the wall Time is build ing, and you will sooner or later find yourself fitted into the place you can best fill.

The Victor's Crown

Should adorn the brow of the inventor of the great corn cure. Putbam's Pain-less Corn Extractor. It works quickly, never makes a sore spot, and is just the thing you want. See that you get Putbam's Painless Corn Extractor, the

sure, safe and painless cure for corns. Prof. Low's Magic Sulphur Soap i highly recommended for all humors and skin diseases.

Freeman's Worm Powders are agree able to take, and expel all kinds of worms from children or adults. THE CHRISTIAN MOTHER.

BY BISHOP O'FARRELL.

The pages of history attest that nearly all the great men, men distinguished above their fellows by extraordinary deeds The pages of history attest that nearly all the great men, men distinguished above their fellows by extraordinary deeds—great saints or great sinners—men who strove best to benefit their race and country, or who by their crimes inflicted most injury on both—have nearly all been such as their mothers trained them. The mother makes the man. Without speaking now of the great men of the world, of the great scholare, the conquerors of nations, of whom this observation has frequently been made by their biographers or historians, let us simply look to the lives of our great saints. It would be impossible here to enumerate the noble women who, from their own generous and devoted hearts enkindled the fire of religious heroism in the souls of their children. Not to mention in the old law the mother of the Machabees pointing out to her noble sons the pathway to Heaven through most frightful sufferings, nor the mother of the martyrs in the new, let us simply recall some of the mothers of the great saints and doctors of the Church. St. Paul reminds his disciple Timothy of what he owed to "the faith unfeigned" (2 Tim., i., 5) of his grandmother Lois and his mother Eunice. St. Basil and his brother, St. Gregory, of Nyssa, gloried in preserving the faith in which they had been trained by their grandmother St. Macrina. St. Gregory describes most minutely the manner in which his mother instructed his sister. St. Fulgentius owed his education, not merely in searced science, but also in politic literature, to the care of his mother Mariana, "the religious mother," as she is called in his Life. The early education, both liberal and religious of St. John Chrysostom was in like manner directed by his admirable mother. Authusa, whose conduct in particular drew from the Pagan sophist Libanius the exclamation, "Ye gods of Greece, how wonderful are the women of the Christians!"

Who has not read or heard of the touching story of St. Moulea guiding the early steps of St. Augustine: and what he dear the steps of St. Augustine: and which th

Who has not read or heard of the touch-Who has not read or heard of the touch-ing story of St. Monica guiding the early steps of St. Augustine; and when the violence of his passions led her son away from truth and virtue, she followed him from truth and virtue, she followed him through all his wanderings with her advice, her prayers, and her tears, until at length she was consoled by his return to God, and the words of St. Ambross were verified "that the child of such tears could not perish." How well St. Augustine himself understood how much be was indebted to his mother for his conversion and him.

understood how much he was indebted to his mother for his conversion, and his happiness may be seen from the touching words of his Confessions.

And again, many may have listened to the story of Queen Blanche of Castile, the mother of Louis IX, King of France, who in his childhood, when seated on her knee, she thus addressed: "My Louis, I love you above everything in this world, but I would rather see you fall dead at my feet than know that you committed a single mortal sin." How well that boy remembered those lessons of his mother can be seen in his afterlife, so manly; so heroic, and so boly that he has merited the honor of being proclaimed by the Church

sweet music the soul is wrapped in sweet music the soul is wrapped in a species of ecstacy akin to the condition of the mediæval quietest. But it does not produce real good. It is a half-hearted service of God at best, and undertaken largely to please the church-goer. A Catholic is bound under pain of mortal sin to hear mass every Sunday and holiday of obligation, but he deceives if he lets his duty end here. He may like this Christian duty and "so erect a church to God," but if he does not frequent the holy sacraments, he yields to the carnal element in his nature, and keeps a little oratory in his soul for the enemy of his oratory in his soul for the enemy of his salvation. One thing is necessary, and this is to save the soul at every hazard. No matter how unpleasant it may be, as the sacraments are the means of divine No matter now unpressent to may os, as the secrements are the means of divine institution to attain salvation, we must go to confession. There is no getting away from this. God has established one way to go to heaven, which is a place of which He is the owner. If a man wishes to get there, he must comply with the conditions which are prescribed to obtain it. This reasoning is too obvious to need any illustrations. But, if such were needed, let it be supposed that a king or president offered a favor to all who approached him by one only door in his residence. Would it not be quite proper for him to reject all who in the exercise of self-will and in a boastful spirit of independence insisted upon making an entrance by a new way of their own choosing. This is what men do who will follow the code of religion just so far as it pleases them and no farjust so far as it pleases them and no far-ther. It is dangerous to spend life in this ther. It is dangerous to spend life in this sort of shuffling, the sacraments of penance and the Eucharist must be received and worthily. There must be no discrimination, we must travel the one road that leads to the heavenly kingdom. A Catholic must send to the wind every notion that does not strike root in this conception of duty, else all the average the world mer. of duty; else all the success the world may give will be but a wretched compensation for the loss of his soul which will have an immortal duration of happiness or suffer-ing. Life and death are before us, it will be prudent that we choose wisely and betimes.

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G. A. Dixon, Frankville, Oat., says: "He was cured of chronic bronchitis that troubled him for seventeen years, by the use of Dr. Thomas' Electric Oil.

They come, as the breeze comes over the Walking the waves that are sinking to The fairest of memories from far-away home The dim dreams of faces beyond the dark

And the 'steps are as soft as the sound of And I welcome them all while I wearily

They come as a song comes out of the past A loved mother murmured in days that are Whose tones spirit-thrilling live on to the When the gloom of the heart wraps it gray o'er the nead.

BISHOP IRELAND IN BALTIMORE

AFTER A TEMPERANCE LECTURE FOUL HUNDRED PERSONS TAKE THE PLEDGE.

AFTER A TEMPERANCE LECTURE FOUR BUNDEND PERSONS TAKE THE PLEDGE.

On Sunday morning, Sept. 4, Righ Rev. Blahop Ireland, of St. Paul, Minne sota, preached an admirable sermon on the "True Church" in the Cathedral a Baltimore. In the evening the bishop lectured on "Temperance" at St. Vincent's Church, on Front street, under the anapices of St. Vincent's Secred Thirs Scatety. There were a number of clergy men present. Bishop Ireland said:

"I presume I am to talk to men of toi—men and women who have to labor hard to support their families. There is much said to day about the laboring classes about improving their condition and giving them fair play. They have much to suffer. From early Monday morning until late Saturday night they have to work for a small reward. Their opport tunities for lifting themselves up to a better condition do not seem to offer themselves frequently. Tollers of twenty years ago are tollers to day. Philanthrop ist, so called, are busying themselve about the laboring classes, and the latter are locking about for a brighter future for their children. I know the noble qualities of the laboring classes. It is the mission of the Church to relieve the Church the example. It is a blessing to dry tears and make this world joyful The Church always has afficed herself with the poor, oppressed, and slaves. So in this labor movement to day the priests of the Church find themselves among the pocand the laborers. If I have devoted my labor movement to day the priests of the Church find themselves among the poor and the laborers. If I have devoted my life to the cause of total abstinence, it has been in a great measure due to my deep sympathy with the laboring classes. You total all the year, and have little at the encaved. A dollar is a large sum in the hands of a laborer when we consider what him. A man's strength can be the cast him. it cost him. A man's strength can be measured by days and years. The labor ing classes do not appreciate how much a ing classes do not appreciate how much a dollar costs them. With a dollar you can clothe yourself; you can save something and get interest, which is something giver to you. As long as you have no home you are the slave of men; but as soon as you get a foot of ground you can say, 'This i mine,' and be lifted up. Give your wif one dollar more a week, and see how much farther she will make it go. You want to be providing for the future; to care for your children and yourself as you grow older.

"How much can be and is being don by a little money! Very few rich people

"How much can be and is being don by a little money! Very few rich people become rich by putting away large sum at once. They begin by saving small sums. The value of saving is the great lesson for the laboring classes in the country to day. In this country opportunities are open to all. I will tell you how you can save without any sacrifice but, on the contrary, saving yourselve from evils. I wouldn't tell you to sav by stinting yourselves in food and drint and clothing; but I would have you sav. by keeping away from the grog-shops a by keeping away from the grog shops as from the mouth of hell. How much laboring classes! The saloons are mornumerous in the neighborhoods inhabited by the poorer classes. I could hal forgive the saloons—though I could never do it, I believe—if they would attack the capitalists and railroad mag nates; but they attack the poore classes, and fill jails and almshouses Classes, and nil jalis and aimsnouses. The saloons are not found on the avenues of the rich, but they are nea the factories, etc. The saloons give you alcohol, and impure alcohol at that They give you stuff made up of poison ous ingredients, whose very purpose is to create a thirst and poison the atomach. The man in normal health needs n liquor of any kind. You see the poison pouring out of the man who drinks. You lose absolutely nothing by givin up liquor. How much do you gain? I it did not pay saloon keepers wouldn's sell liquor. You go out and work, and they sit back in the cool and have as time. You might as well be their

they sit back in the cool and have a casy time. You might as well be their slaves. We never seel how much we ar giving the saloon keeper. Dimes follow dimes and quarters follow quarters, and at the end of the week a large sum habeen spent. Until the laboring class-take the pledge and keep it all the speeches made for them and efforts to lift them up are in vain.

How is it possible that our people of How is it possible that our people d not see the consequences of drink, an that in this free country they are slaves The landlords in the saloons are mor heartless than Irish landlords ever hav heartiess than Irish landlords ever have been or will be. It is time that the laboring men should declare themselve free men and save their money. Povertitelf does not prevent happiness, but the poor man drinks, his temper is source his wife complains, and his children and led into vices, are taken up by the polic and sent to reformatories. Outside of he there is nothing so hideous as a hom where the father and mother both drink The drinking man is most cruel. Drinking man is most cruel. The drinking man is most cruel. Drin is the destroying angel of the peace of th family. We must at least protect the women and children. Women's enem is liquor. It is horrible for women to

is liquor. It is horrible for women to touch it in any form. Women are to lenient about the husbands and brother drinking a little. My advice to you igive advice at once, then consult the priest, and as a last resort go to work wit a broomstick. The brewers and the dittillers are the real guity parties. If could only keep our people from the aloon, what a race they would be? The devil doesn't put up strange names over the doesn't put up strange names over the doesn't put up at tange the poble devil doesn't put up strenge names ove the doors. No, we see there the noble names in Ireland's history. I would hav

Memories.

FATHER RYAN.

They come, as the breeze comes over the form.

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auspices of St. Vincent's Sacred Thirst Society. There were a number of clergymen present. Bishop Ireland said:

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"How much can be and is being done by a little money! Very few rich people become rich by putting away large sums at once. They begin by saving small sums. The value of saving is the great lesson for the laboring classes in this country to day. In this country oppor tunities are open to all. I will tell you how you can save without any sacrifice but, on the contrary, saving yourselves from evils. I wouldn't tell you to save by stinting yourselves in food and drink ing; but I would have you save by keeping away from the grog-shops as from the mouth of hell. How much the saloons from the Three Divine Persons concurred to the Three Divine Pe laboring classes! The saloons are more numerous in the neighborhoods inhabited by the poorer classes. I could halt forgive the salcons—though I could never do it, I believe—if they would attack the capitalists and railroad magnates; but they attack the poorer classes, and fill jails and almshouses. The saloons are not found on the avenues of the rich, but they are near the features of the rich. the factories, etc. The saloons give you alcohol, and impure alcohol at that They give you stuff made up of poison-ous ingredients, whose very purpose is to create a thirst and poison the stemach. The man in normal health needs no The man in normal health needs no liquor of any kind. You see the poison peuring cut of the man who drinks You lose absolutely nothing by giving up liquor. How much do you gain? If it did not pay saloon keepers wouldn't sell liquor. You go out and work, and they sit back in the gool and have an sell liquor. You go out and work, and they sit back in the cool and have an time. You might as well be their s. We never feel how much we are slaves. We never feel how much we are giving the saloon keeper. Dimes follow dimes and quarters follow quarters, and at the end of the week a large sum has been spent. Until the laboring classes take the pledge and keep it all the speeches made for them and efforts to lift them up are in vain.

How is it possible that our people do not see the consequences of drink, and that in this free country they are slaves? The landlords in the saloons are more heartless than Irish landlords ever have heartless than Irish landlords ever have been or will be. It is time that the laboring men should declare themselves free men and save their money. Poverty itself does not prevent happiness, but if the poer man drinks, his temper is soured, his wife complains, and his children are led into vices, are taken up by the police and sent to reformatories. Outside of hell there is nothing so hideous as a home where the father and mother both drink. The drinking man is most cruel. Drink where the father and mother both drink.
The drinking man is most cruel. Drink is the destroying angel of the peace of the family. We must at least protect the women and children. Women's enemy women and children. Women's enemy is liquor. It is horrible for women to touch it in any form. Women are too lenient about the husbands and brothers drinking a little. My advice to you is, give advice at once, then consult the dy a little. My advice to you is, divice at once, then consult the and se a last resort go to work with mstick. The brewers and the disare the real guilty parties. If I conly keep our people from the what a race they would be? The loesn't put up strange names over ora. No, we see there the noblest in Ireland's history. I would have riest, and se a last resort go to work with broomstick. The brewers and the dis-llers are the real guilty parties. If I

no men keeping saloons, but I would save Catholics from keeping saloons for the damnation of our fellow men Our record has not been honorable in this respect. It is a digrace to our religion. That liquor treffic has almost made the Church powerless. What force has the Catholic Church when in a circ we find its religious control of the control of the

what is rece has the Catholic Church when in a city we find its members selling liquor, and selling it on Sunday, too?

"Let us go on record hereafter as a sober people. The liquor traffic has allied us with lawbreakers. Drunkenness is a mortal sin, and the drunkerd is a bad man in every way. Cursing, in fidelity and immor ality are found about the saloon. Our ality are found about the saloon. Our people are being robbed away from us. Here is Sunday, and the Catholic saloon. Here is Sunday, and the Catholic saloon-keepers sell liquor, and think it all right if they rent a pew. They think they are the pillars of the Church; but they are mietaken if they think they can buy the silence of the Church. They control the politics of the country. You will find them at every caucus. The police walk up and down past the saloon, take a little drink, and then are ready to go into court and say they didn't see the saloon open. They are conveniently blind. You are so simple as to go and vote for personal simple as to go and vote for personal liberty. The poor man ought to have liberty to save his money. The saloon keepers have saloons even on the road to Reepers have saloons even on the road to the graveyard. We've chained them somewhat out West. Out at Minnesota Catholics have the honor of having voted for high license. Elsewhere, unfortunately, things are quite different. I hope this limitation of the liquor traffic may spread, and that every Catholic may be found in the cause of temperance. In old times a man had either to work or to beg. Now adays a man can slip in between and open a saloon." a saloon."

In conclusion, Bishop Ireland made an appeal to those present to come up and take the pledge, and 400 men, young and old, answered his call.

THE SON OF GOD.

The Two Natures of Jesus Christ-He Could Not Sin.

The third article of the Creed is. "Who was conceived by the Holy Ghost and born of the Virgin Mary." This article teacher us three truths. The first is that the us three truths. The first is that the Second Person of the most Blessed Trinity God from all eternity, became man in time. The holy Evargelist, St. John who learned this from the divine heart of Jesus Christ, says in his Gospel, "In the beginning was the word and the word was with God and the word was God." He concludes his proof with "And the word was made flesh and dwelt amongst us."

was made flesh and dwelt amongst us."

The name "Incarnation" is given to this mystery, "The word was made flesh and dwelt amongst us." The Fathers of the Council of Nice inserted it in their Creed. "Et incarnatuset de Spiritu Sameto ex Maria Virgine." "And, became incarn ate by the Holy Ghost, who is the Third Percon of the Blessed Trinity, the same God as the Father and Son, formed of the immaculate flesh and blood of Mary a most perfect body of a little child, in the womb of Mary. He created, also, at the same moment, a most perfect soul and united it to the body of the little child. The Divine Word united immediately His Divinity with both, and so Jesus

His Divinity with both, and so Jesu Christ was perfect God and perfect man This conception was instantaneous, and Mary is the mother of the God man. His

Many is the mother of the God man. His body was formed of her substance.

The Holy Ghost is not the father of Jesus Christ. He formed the body of our Lord from the flesh and blood of Mary, and not from his own substance, and hence, is not the father of our Lord. Jesus Christ as God, is the Son of the Father from Whom He holds His Divin-ity; as man He is the Son of the Virgin Mary from whom he took bis flesh and blood. The Son of God alone took upon mystery of the Incarnation, for the Three Divine Persons are in one God, and hence act together in what works God performs

outside of Himself. outside of Himself.
Usage attributes different acts to the different Persons in God, and this is found, too, in the Holy Scriptures, viz: God the Father is called the Creator, God the Son, the Redeemer; God the Holy Ghost, the Sanctifier. We say the Father has dom-inion, the Son is wisdom, and the Holy Ghost is leave

Ghost is love.

The work of Incarnation is attributed to the Holy Ghost, because this mystery is the great manifestation of God's love to man, and also because there is no defile man, and also because there is no defilement in those concurring to the manifes tation of this mystery. The Holy Ghost operates; the mother remains a Virgin Immaculate, and the Son is free from every stain of even imperfection. We may thus explain how the Son alone takes upon Himself our human nature while the Three Divine Parents or counts the upon Himself our human nature while the Three Divine Persons concur to this

when two persons help a third to clothe himself, only one is clothed, but the three concur to the clothing of the one. So the three Divine Persons concurred to the Incarnation, but our Lord alone "was made incarnate."

The second truth taught by the third

made incarnate."

The second truth taught by the third article of the Creed is, "The Eternal Son of God took upon Himself, human nature, and in so doing united it with His Divine Nature is one and the same Person at one and the same instant. In this union of the two natures is preserved every one of their operations and peculiarities "without the glory of the Divinity (says St. Leo) destroying the humanity, or the elevation of the humanity abasing the Divinity."

Our Lord and Saviour, Jesus Christ, is therefore perfect God, because His whole Divinity is in Him. He is perfect man because He has a body and soul like ours and resembles us in every respect but one, namely, He cannot sin. There are two natures in Jesus Christ, the Divine and human; and there are two wills in human; and there are two wills in Him, the Divine and human, but these two wills always act together and in unison. Our Lord's human will is a most perfect human will,

One Person, Jesus Christ, is called a

Hypostatical union.

When we desire to know who did an When we desire to know who did an act, we ask the question "What person did this?" We always attribute and rightly, too, human acts to human persons, and we hold them accountable for such acts, because they are done with the advertence of the will and knowledge of the fact. Example: We will to do the act, and know what it he act is, or at least conclude that we know what is the act when we had in the act when we had a construction of the act. that we know what is the act which we are doing, and know, also, we are account. ab'e for it.

Let us ask, who redeemed us? and we answer. Jesus Christ. Again let us ask, what Person was Jesus Christ, and we answer, Jesus Christ is the Second Person of the Blessed Trinity, true God and true

Man.
Another question follows, is Jesus Christ
a Divine Person or a human person? We
answer. He is a Divine Person. We ask
what Divine Person is He? and we answer, He is the Second Person of the Blessed

Trinity.

To what person are all the things that Jesus Christ did attributed ? we answer to the Divine Person, the Second Person of the Blessed Triniy. Were then all the thoughts, words and acts of Jesus Christ the thoughts, words and acts of a Divine Person? Yes, they were. Why were they? Ans. Because there is but one Person in Jesus Christ and that Person heig the Second of the Blessed Trinity in

We are human persons. Jesus Christ is a Divine Person. Jesus Christ is God, and He always was God and always will be. God cannot sin, therefore, Jesus Christ cannot.—S S. M. in Catholic Columbian,

Praise of Mary.

[On the occasion of the crowning of a statue of Our Lady of Lourdes at Villanoor, India, Z Savarayolounaiker, the poet laureate of Pondicherry, composed ome verses in Tamil, a few of which have been translated into English by correspondent of the Indo European correspondence. They afford a characteristic example of the Indian style ["In the midst of rich fields, fertilized

by abundant stresms, where thousands of wild fowls have fixed their abode; in the midst of the intoxicating odors of perfumed flowers; in the midst of the splendid water-lilies, which set off the brilliant plumage of the graceful birds which sport joyfully under shining flow-ers, stands Villanoor.

Villanoor, celebrated for its temples and ancient palaces; remarkable for its towers which reach the sky; protected by its cyclopean walls; embellished by its gardens and flower groves; sanctified by its convent of virgins; thronged by the crowds attracted by the abundance of its markets.

"It is there—it is there, within a temple "It is there—it is there, within a temple of foliage, in the depths of a picturesque grotto carpeted with a thousand flowers—it is there, O Lady of Lourdes! that thou appearest smiling on Thy people who kneel before Thee. O Divine Mother! guard us by Thine aid; ward off all evils; bring the infidel to thy altar, which he knows not.

"Every day thou overwhelmest us with benefits without number, and we know

benefits without number, and we know benefits without number, and we know not how to testify our profound gratitude.

O Divine Virgin! So we have had recourse to our chief pastor, and, thanks to the prayer of our venerable Archbishop, thanks to the boundless kindness of the Supreme Pontiff, behold us ready to day to place a golden events on The to day to place a golden crown on Thy august head, O divine Lady, already crowned with twelve radiant stars!

"What is our humble offering? It is like the little shining fire fly of night, which hides its feeble light as soon as which nides its feeble light as soon as, appear the first rays of the powerful sun. But anything which people are pleased to offer to their cherished Mother, is it not always received with

"And we also, behold us prostrate at Thy august feet, O Mother, the most ex cellent of mothers! Accept this crown with its gold and brilliant emeralds. Accept this offering; it is the offering of thy children, and in their minds will be ineffaceable the remembrance of this gladsome day."

The Use of Tradition.

Cardinal Newman wrote the following several years before he became a Catho-It is remarkable how frequent are the allusions in the Epistles to other Apos-tolic teaching beyond themselves, that tone teaching beyond themselves, that is, besides the written authority. For instance, in the same chapter, "I praise you, brethren, that ye remember me in all things, and keep the traditions, as I delivered them to you." Again, "I have also received," or had by tradition, "of the Lord that which I also delivered unto you," that is, which I gave by tradition unto you. This giving and received. unto you," that is, which I gave by tradition unto you. This giving and receiving was not in writing. Again, "if any man seem to be contentious, we have no such custom, neither the Churches of God;" he appeals to the received custom of the Church. Again, "custom of the Church." Again, "declare unto you the Gospel which I preach you, which ye have received and wherein we stand,—for I delivered unto you (gave by tradition) first of all, that which I also received" (by tradition). Again, "Stand fast, and (by tradition). Again, "Stand fast, and hold the traditions which ye have been taught whether by word or our Epistle. Such passages prove, as all will grant, that at the time there were means of gaining knowledge distinct from the Scriptures, and sources of information, in addition to it. When, then, we actu-ally do find in the existing Church system of those times, as historically recorded, such additional information, that information may be Apostolic or it may be not; but however this is, the mere circumstance that it is in addition is no proof against its being Apostolic that it is extra scriptural is no proof tha it is unscriptural, for St. Paul himself tells us in Scripture that there are truths not in Scripture, and we may as fairly object to the books of Caronicles, that they are in addition to the books of Kings.

Is an Elixir carefully prepared by an experienced chemist, with the well-known Tamarac as the fundamental principle, and all the other ingredients in its composition are of the purest, and best calculated to relieve all cases of Coughs, Coids and Lung troubles.

THE POPISH PLOT.

Catholies cannot be too grateful for the publication of any documents which illustrate the history of the sixteenth and seventeenth centuries. The Hely Father, in his celebrated Encyclical on the import ance of historical studies in this age, declared that the Church has nothing to decired that the Cruren has nothing to lose and much to gain by every item of knowledge imparted to the world about the true facts of history. In England we are reminded that this is so, as each additional volume of the magnificent series of Rells' publications, of Catendars of State Papers, or of Historical Manuscript Com-mission Reports, are issued from the press. The material's for truthful history are at last being gradually but surely placed within our reach, and what the Catholic Church in England requires, perhaps, as much as any other of her many needs, is a body of students devoted to working in the mines of historic wealth thus opened out to the public. An instance of the fresh out to the public. An instance of the fresh material, which is constantly being fur nished us, is afforded in the recent report of the Historical Manuscripts' Commission, of which Appendix II contains a Calendar of the Manuscripts of the House of Lords for the period 1678 to 1688—ten very interesting years to Catholics, and an important decade of Parliamentary history. At least a fourts of the papers tory. At least a fourta of the papers contained in the volume refer to what is known as the "Popish Plot," and they commence amid the first excitement caused by the perjured revelations and impudent forgeries of Titus Oates and his accomplices. The magistrate, Sir Edmondbury Godfrey, before whom Oates had sworn his dispositions as to the Catholic con spiracy against the life of Charles II., was found dead upon Primrose Hill on October 17th, 1678, and popular fancy at once created him a Protestant martyr "murdered by the Papists." Rumors the most wild and excited influmed the public mund. and credence was given to every tale of blood-thirsty designs on the part of th blood-thirsty designs on the part of the Papists. Individual nurders, a general massacre of Protestants, the burning of the city were hourly expected. In the midst of this public madners Parliament met on October 21st, after the proregation, nd at once was carried away by the frenzy of fear which had seized hold of the nation The Calendar opens with the Minutes of a Committee of Examination which was

at work two days after the opening of the

picious characters, and houses are ordered to be searched for arms and papers. A

M Choquex, who was a surgeon of the Sayoy, got into trouble by having in his possession a number of 'port fires, ser pents and rockets,' with other fireworks, ogether with '200 things called man acles.' It was nearly a month before the doctor could prove to the satisfaction of the committee that he had brought these things from France and had kept sion for any show,' and that the 'things called manacles' which they had evi dently looked upon as intended to con fine the hands of Protestant prisoners, were after all 'made for him to screw the candlesticks to.' It was thought by their lerdships, as no doubt by the peo ple, that the Papists had pre pared to celebrate the anniversary of Guy Fawkes day by an at-tempt on the House of Parliament. Sir E Rich tells the committee that he as had for some time an apprehension in this regard. So the King is asked not to come there to avoid the danger; several persons are arrested as a pre cautionary measure, and smongst them 'a beggar at the great door,' who is after-wards declared to be 'an Irish Earl's son.' As the 5th of November nearer, many persons come forward to declare they have heard knocking at night, as they suppose in a cellar under-ground. Sir Christopher Wren is ordered to make a careful search under ordered to make a careful search under the House, but after Sir John Cotton's coals and faggots had been removed, he can find nothing, and reports the place certainly very dangerous' as the wall had so many secret places.' Every report adds to the fear of the committee, and the removal of both Houses to Nor-thumberland House is seriously contem-Various rumors continued to reach the ears of the lords, and led to searches in the houses of known or suspected Catholics for books, papers and arms. In this Calendar are many notes of seizures of Popish books relics, chalices, &c., in London and elso where. Informations and counter in formations of all kinds are examined into by the committee, and lead to the arrest and imprisonment of priests and lay people accused of recusancy, and in formers against Catholics, priest hunters and others appear to claim the rewards of services rendered to the State by their denunciations of high and low. "The merest piece of gossip," says the editor of this Calendar, 'or a loose or hasty ex-pression overheard in an alchouse appears to have sufficed to form material for a charge." The lot of Catholics dur ing these years may be easily imagined Banished from their homes the misery of the poorer London faithful must hav been extreme. Without a special per mit, difficult to obtain and sometime suddenly revoked, no 'Popish recusant was allowed to remain in the capital Numberless humble requests for this small favor are recorded in the volume before us, and various reasons, of sickness, for example; or business, are assigned for the demand. Even foreigners, who had been induced to settle in England during the year of teleration, were subject to the same persecution of Catholics, and the Bill of 1680 for encour-aging artificers from foreign countries was expressly limited to Protestants. The interesting, though somewhat long winded letters of Francesco Terries, the agent of the Duke of Florence in England, show how little regard was paid to the rights of foreigners at this time. Terrisei was a Catholic, and was himself lodged in the gate house during the reign of terror caused by the accusations of Oates. The Calendar now pathshed contains much that illustrates and bears out the narrativ contained in these unpublished letters. Of the trial of the Catholic lords, and especially of that of Lord Stafford, we learn in this volume much that is fresh learn in this volume much that is freely, in settling the preliminaries of the trial, difficulties arose between the Lords and Commons on the questions whether the Bishops should vote on the impeachment

question. In the end the Commons gained the day, and the spiritual lords did not vote When Lord Stafford's trial began vote When Lord Stafford's trial began on December 1st, 1680, we find it ordered that the Guards be set at Westminster Hall to keep the peace and to prevent noice in the hall; and also Guards on the leads, to keep people from the upper windows, and the said windows, now unglazed, to be stopped up and glazed. On the 17th of the month, after the Chancellor had informed the House that the rumor there was a pardon getting was false and that 'a writ under the Great Seal for his execution' was ready, the Earl of Carlisle and Bishop Burnet the Earl of Carlisle and Bishop Burnet visited the condemned lord and urged him 'to confess.' On his promise to do so he was brought to the bar the following day. He admitted that 'he has endeavored to altar the religion,' but 'knew no danger hatched by the Church to overthrow the Government.' Not the least interesting days of information shout reory. Lord piece of information about poor Lord Stafford is the record of the reversal of the attainder passed against him in 1685, which declares that he was innocent of the treasons laid to his charge, and that the testi mony whereupon he was convicted was false.' We have touched upon was false. We have touched upon only one or two of the very interesting matters which are to be found in what we may term the Catholic portion of this volume. It contains many important and valuable lists of priests and Catholic gentry in England at this period, for which alone, as well as for the information where more of the same nature is to be found we cannot be too grateful. we cannot be too grateful. And many who in those days of persecution were of the an-cient faith, will find in these pages some interesting record of some one of their name. Of the venerable martyrs and confessors of this short but name. bitter persecution we hardly learn as much as we could wish. The most interesting of the little we have, are the few documents about the vene three only make us wish for more of the same sort about this venerable mar tyr and other sufferers for their religion. In the rest of the volume there is much that will repay any study of its pages. We have space only to refer to the curi ous confirmation of Burnet's strange story about the passing of the Habeas Corpus Act. Though not strictly accurthat the Act was eventually passed by one of the tellers counting a fat lord as which misreckoning was not noticed by Lord Norris, the other teller. The report says the Bill was passed by 47 to

55 votes, while the journals only give the names of 107 lords who were present on The moral, which may well be drawn from the persecutions to which Catholics were subjected, which history has proved, and Parliament in the case of Lord Staff ord has solemnly acknowledged to be unde-served and brought upon them by the perjury of Oates and his accomplices, is that other charges and accusations freely made and fully believed are worthy at least of examination. If Protestant udice would but learn this lesson from the so called "Popish Plot," many of the cherished traditions of three centuries and half would melt away in the light of calm consideration and examination. Mon asteries, for example, would cease to be the dens of iniquity which the misrepre-sentations of inverested robbers, magnified by subsequent ignorance or bigotry has ictured them to be, and monks and nuns if still considered useless members of society, would cease to be the unpatural monsters of traditional English Protes-

FRANCE AND IRELAND.

Liverpool Times. Quite recently a pamphlet entitled a brief sojourn in Ireland, undertake with a view of studying the Irish question on the spot, and which rivaled in flip-panor and absurdity the letters of Mon sieur Johnson, the London correspondent of the Paris Figaro, amused the readers of the lrish daily papers, in which were given copious extracts from it. The writer, Baron de Mandat-Grancey, Avenue Friedland, Paris, belonging to what the French call the "governing frequented the society of the correspond ng class in Ireland, who crammed the of the National League, the savagery and superstition of the peasantry, the benevolence and beneficence of the paternal government which rules from Dublin Castle, and the patience and long suffering of the landlords! The Rev. Emile Piche, a French Canadian, Chaplain to St. Vincent's Patronage, Lurgan, had just replied to "Chez Paddly" in a pamphlet entitled "Pour UIrelande," in which he takes Baron Mandat Grancey in which he takes Baron Mandat Grancey of the National League, the savagery and severely to task for having "laughed at a nation which loved and served France." He says "I thought three hundred years of struggle and martyrdom would have saved it from this insult, at least from a Frenchman. But I now remember that the problem is the same of the same in the s ber that another Frenchman (Voltaire) said of Canada, when Montcalm was struggling for four years without aid of men or money, 'What's the good of these few acres of snow?' You have imitated this man in his frivolity and guiltier in a certain sense, you laughed in the midst of sufferings you could not understand." Father Piche opposes to the Baron's bird's eye view of Ireland the ripe results of a five years residence in the country, supplemented by historical and statistical ber that another Frenchman (Voltaire plemented by historical and statistica data obtained from reliable sources, o which he has made good use. Having pointed out that Home Rule does no mean separation, but simply what has been granted to twenty three English colonies, whose population and extent are generally much less considerable, he says "We believe this measure is the only remedy for the Irish crisis. We have at present insolvent tenants and bankrupt landlords;" and he goes on to prove that landlords;" and he goes on to prove that
this state of things is not the result of the
poverty of the soil, the idleness of the
inhabitants, or surplus population, but of an
odious system which has ruined the country, and that if there was encouragement
of native industry and security for property, millions of Irish dispersed all over
the globe would return with their capital
to Ireland. He refutes the vile slander
that the Irish clergy more or less approved

of the murder of agents implied in an anecdote scandalously and mendaciously distorted by the author of "thez Paddy."
"You wanted to raise a laugh," says Father Piche. "You have succeeded. But you might have chosen another object for your irony, another people than the one-the only one—that sent its sons in 1870 to de-fead us, the only one which, after Canada, recognized and loved you in your humili-ations. Your book is translated into English, sir, and our Protestant enemies are much amused at the expense of the religion which, I hope you pra laugh at the Sacrament of Penance and find therein an argument dear to their prejudices. I am no longer astonished at the praises of the English press. You are its man; I leave you in that good company." Speaking of religion, according to the census of 1871, the number of Catholics in Ireland was 4 150 877, while of the 1 200 508 Person. 4,150,877, while of the 1 260, 568 Protestants, 905,509 were settled in Uister, only part of the country that could be called Protestaut, although there were 833 566 Catholics there. Father Piche regards it as strange, unjust, and cruel that, despite their small number, de Emancipation, it is the Protestant fanati-cal minority that has continuously gov-erned Ireland since 1800. "You find it all powerful in the most Catholic countries of the South as in the mixed regions of of the South as in the mixed regions of the North." The writer, after giving a tabulated list of the present Irish executive, proceeds: "In all this list you seek in vain for a friend of the Irish people. Like Marle Antoinette, you may say in perusing it: "I seek everywhere for judges, but I only find accusers." The Privy Council is composed of thirty-six Protestants and nine Catholics. The unpaid magistracy is comprised of 3 826 Protestants and only 1,229 Catholics. Protestants and only 1,229 Catholics. These Protestant magistrates are scattered among Catholic counties. Take, for in stance, the County Fermanagh, where you have 76 Protestants for a single Catholic magistrate! The paid magistracy is composed of 55 Protestants and 25 Catholics, all of the landlord class. After the magistrates come the police, who, although for the most part Catholics, are commanded and directed by Protestant officers, and are at the dis-posal of the landlord magistrates for eject-ments." Having quoted some glaring instances of jury packing from the clever pamphlet entitled "The Castie System," by Mr. I. Clance. by Mr. J. J. Clancy, M. P. and thrown a good deal of light on the financial aspects of the question, he asks, "Cau one be astonished now that the union of Ireland and England has been so disastrous? It was born in shame and has begotten nothing but misfortunes." He then quotes the full text of the important resolution of the Irish Bishops on the Coercion and Land Bills and the education question, and adds in a footnote, "I am estonished to see foreigners hardly landed obstinately cling-ing to the belief that they are wiser than a whole people, more prudent than a learned episcopate, more capable than men who have studied this social question for years, more disinterested than those who have sacrificed everything for this cause." In concluding he uses grave words of warning "The National League," he says, "is putsuing its work of regeneration without soiling its hands with assassinations. But if England continues its cruel evictions and its Orange policy, the National League and the Catholic religion will be powerless to prevent depiorable excesses. If, maddened by long oppression, and despite the heroism of three centuries, the Irish people set aside the laws of a Church which keeps it from imitating the Nihilists, I should mourn over it will all my heart. But, before blaming it, I should first curse the Government that wrought this evil; and the final who have sacrificed everything for this ment that wrought this evil; and the final triumph of England, wrestling the sons of Ireland from Catholic obedience, would be punished by universal outrages and the infamy that would be her ruin." Father at a very opportune time, is well worth careful perusal, bristles with irrefutable facts, and is weighty with solid and con-vincing argument. He has done yeoman service to the cause he so ably and warmly pleads, and we trust his pamphlet will have a large circulation, particularly in France, where it will educate French pubhe opinion on the Irish question. The author, on the reverse of the title page, gives the following lists of "Benefits of the English Government in Ireland for fifty years: Deaths from hunger, 1,500,000; evicted, 3,668,000; exiled, 4,200,000; emigrants who died at sea in intected ships, 57,000; imprisoned under Coercion laws, 3,000; imprisoned under Coercion laws, 3,000; massacred in the suppression of public meetings, 3,000; executed for resistance to tyranny, 97; died in English prisons, 270; suppressed papers, 12.

A Salutation to and Promise of Our Lord.

Let everyone who reads the following salutation to Our Lord immediately commit it to memory. It is a mental bouquet of very great value, and its per-

fume is beautiful.

It can be found on page 375 of "The Life and Revelations of St. Gertrude." Our Lord promises marvelous consola-tion at the hour of death to all who often salute him in the following way, as she

did, in reparation for blasphemy.
"Hail vivifying Gem of Divine Nobility! Hail most loving Jesus! Unfading flower of human dignity! Thou art my Sovereign and only Good!"

To reward these testimonies of the affection of St. Gertrude, Our Lord in-

aniection of St. Gertrude, Our Lord in-clined tenderly towards her, and then made to her the following promise, viz: "Whoever salutes Me as you have now done, in reparation for the blasphemies and outrages which are poured forth on Me throughout the world, when he is tempted at the hour of his death, and accused by the demons, will be consoled by Me with the same words with which I have consoled you; and I will testify the same affection towards him; and if the Saints were so smazed at the words I whispered into your ear, how aston-ished and amazed will be the enemies of

his soul, when they shall see him so marvelously consoled by My goodness," Let the above salutation be repeated daily, again and again, by all who learn it.

Stop it. Continual hawking and spitting caused by Catarrh is permanently removed by Nasal Balm. THE CATHOLIC RECORD RICHMOND LONDON, ONTARIO, THOS. COPPEY, M. A., LL.D., EDITOR

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THE EXALTATION OF THE CROSS.

The feast of the Exaltation of the Cross celebrated by the Church on the 14th of September, is of very early institution. In the reign of the Eastern Emperor. Heraclius, it was celebrated with special devotion, owing to the recovery of the true Cross on which our divine Saviour suffered, from the hands of the heathens this being the second occasion of such recovery. The first recovery occurred in the reign of Constantine the Great, A. D. 326. It was effected by the Empress Helena, Constantine's mother. The heathens, in order to conceal the place of Christ's crucifixion, had erected on the spot a heathen temple, but the zeal of the empress could not be baffled; and after overthrowing the pagan temple, the cross was discovered, and placed in honor in Jerusalem, where it remained, venerated by the faithful for nearly three hundred years. In 614 the Persian king, Chosroes II., captured Jerusalem, destroyed the of the Holy Sepulchre, which had been erected by St. Helena for the reception of the cross, and carried away the holy Cross itself into Persia, together with Zacharias, the Patriarch of Jerusalem.

For some years the Persian king had uninterrupted success, but after several unsuccessful attempts to make an honorable peace, Heraclius in 622 declared war against Chosroes, defeated his generals in three successive expeditions, and completely broke the Persian monarch's power. Chosroes was soon after murdered by his own son Sirves, in A. D. 628, who assumed the government and made peace with Heraclius, one of the conditions being the restoration of the Cross. The Cross was then borne in triumph to Constantinople, and in the following year, 629, it was brought to Jerusalem. Heraclius desired himself to carry the treasure to its shrine on Calvary, and adorned as he was with golden ornaments and jewels, he bore it upon his shoulders. Arriving at the gate which leads to Mount Calvary, he was detained by an invisible power, and he was unable to do so, until the patriarch to traverse the same path over which that same cross had been borne by our divine fied to me, and I to the world." Gal. Lord clothed in the garments of poverty and crowned with thorns. It was not becoming, therefore, that the Emperor should proceed on that path clad in his imperial robes, and wearing his golden crown Upon this, the plous king divested himsel of his splendid attire, and walking bare foot with the cross upon his shoulders, he found no difficulty in completing his journey, and the cross was replaced upon the spot whence it had been carried away by the Persians. Sigebert in his Chronicles relates that this restoration of the cross was accompanied by many other miraculous events, and testimonies are numerous which prove that it was in memory of these miracles that the feast of the exaltation of the cross was celebrated from that time with special devotion.

There is, however, much earlier evidence of its celebration. Eustathius in his life | Christ voucheafed to appear to him in a was observed in the time of that Patriarch, A. D 582, and in the Acts of the Egyptian penitent Mary, who died A. D. 421, it is also recognized as an established feast. It is, therefore, clear that devotion to the Cross of Christ dates from the earliest period of the history of the Church.

The detestation with which most Pro testants regard the cross is to practical Christians most unaccountable. When it was supposed that there was some intention to introduce a crucifix into the courthouses of Quebec, in presence of which oath should be taken, a cry of indignation was raised from one end of that Province to the other, that Romish superstition was being forced upon the Protestant minority! This cry was repeated by numbers of the rectarian organs of Ontario, notably by the Christian Guardian; and the Orange lodges passed fiery resolutions against the "encroachments of

All this is thoroughly in accord with the of Protestantism. It is not many egged's crucifix through the mire of the streets previously to committing it to the flames on a bonfire, as a demonstration against "Popery," and frequently, in Scotland, similar scenes have been enacted. This was especially the case when, at the instigation of John Knox and his coborers in the work of destruction, the renerable Cathedrals and Abbeys of that The Globe reporter adds that "His denunountry were destroyed :-

"The reverend pile lay wild and waste, Profened, dishonored, and defaced, Through storied lattices no more in softened light the sunbeams pour, Gilding the Gothic sculpture rich. If shrine, and monument, and niche, The civil fury of the time Made sport of sacrilegious crime, For dark fanadisizar rent. lade sport of sacrilegious crime, for dails fanaticism rent less, and screen and ornament."

All this was the natural conseque

the teaching of the Westminster divines who framed the Confession of Faith, that the "monuments of idolatry should be Knights because they approved of destroyed," meaning thereby the sensible strikes." scentives to devotion used by Catholics, such as crosses, and all sacred images and emblems. The celebrated Claude styled all "enemies of Christ" who venerated the ross. The Institutes of Calvin equally each that the honer which Catholics show o the cross is anti-Christian and supersti ious, and the Magdeburg Centuriators say that it was "unknown until the fourt century." Cardinal Bellarmine, whose ogic is always unanswerable, and whose style is characterized by straightforward ness, says this is "an impudent lie." Tertullian in the second century attests the constant use of the sign of the cross among Christians for the sanctifica tion of every action : "We sign ourselves with the sign of the cross in the forehead, whenever we go from home or return when we put on our clothes or our shoes when we go to the bath or sit at table when we light our candles, when we lie down and when we sit, and when we enter into conversation." St. Justin Martyr, when asked by pagans why Chris tians turn to the East to pray, answered : "The best things are to be given to God : and this is also the reason why in making the sign of the cross we use the right hand rather than the left." Later, Pope Cornelius, in the third century, said "Novatian was taken possession of by the devil because he had not received on his fore head the sign of Christ." St. Cyril says "Let us not be schamed of the cross of Christ: but if any one else conceal it, make openly the sign of the cross on your forehead. Make this sign when you eat or drink, when you sit down or stand, when you speak or take a walk, and in the midst of every occupa-

Christians made constant use of the sign of the cross, as Catholics do to-day. They paid to the figure of the cross a relative respect and veneration : that is to say, the wood or metal of which the cross is made was not the object of that respect, but Christ who suffered on the original cross. The veneration shown to the cross is intended for and referred to Him. In this same sense St. Paul glories in the cross, because it is the symbol of our Redempthough he made many efforts to proceed | tion, accomplished by Christ's death on the Cross: "But God forbid that I Tacharias advised him that he was about should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucivi. 14.

> We have shown that the celebration of the feast of the Exaltation of the Cross was established before the reign of Herawas originally instituted in memory of a cross which miraculously appeared to the Emperor Constantine and his whole army, just before his great victory over Licinus This cross appeared in the heavens a little after mid-day, and on it was the inscription in Greek :

"IN THIS CONQUER."

Eusebius, the great historian, who was an intimate friend of Constantine, relates this event with great detail, and declare that the information was given to him by Constantine himself. Constantine was not at this time a Christian, nevertheless of the Patriarch Eutychius relates that it vision the following night, and commanded him to have a standard made in the form of the cross which had appeared in the heavens, and to make it the imperial standard, promising at the same time that with this standard of victory he should triumph over his enemies. This is the origin of the form which is to this day used for standards. The promise made by God was fully kept, as the victorious career of Constantine will amply prove.

The Cross is the emblem of Christianity. It is the most suggestive simple part of the entire scene of the Redemption of mankind, and is therefore most appropriately considered the symbol of Christian faith and hope. The sign of the Cross, besides all this, is a brief profession of Christian doctrine. When we use it we Christian doctrine. When we use it we declare our firm adhesion to the principal mysteries of religion. It is therefore a most appropriate action to remind us that Popery," and threatened the Province of we are children of Christ, purchased by bec withinvasion, to enforce respect for his blood, and that thereby the "handthe religious principles of the "enemies of writing of the decree which was against us" the Cross of Christ" in the sister province. has been blotted out forever.

'DIVERS WEIGHTS AND DIVERS MEASTIRES "

Sam Small lectured on "the Men 1920" on Wednesday evening, the 21st inst., in Carleton St. Methodist Church, Toronto. Regarding the Knights of Labor he said :

"It was a bad day when the regulation of wages fell under the tyranny of the Knights of Labor and Trades Unious." ciations of the Knights of Labor were of the fercest and most uncompromising kind. At the close of the lecture a young man who had been taking notes industriously rose and asked Mr. Small if he had ever read the constitution of the Knights of Labor, and if he knew that it was founded on the Golden Rule, Mr. Small replied that he had read it and considered it very carefully, and was understood to say further that he condemned the

The meeting returned a vote of thanks to the lecturer. How different would have been the reception of such sentiments if they had been uttered by a Cath-

It was but a short time since the Pope was fiercely denounced as the enemy of workingmen merely on the supposition, which afterwards was found to be baseless, that this society was formally condemned by him. This is the kind of fair play that many Protestants are disposed to show when the Pope is concerned.

CHURCH AND STATE.

The proceedings of the late Catholic Congress at Treves seem to disturb some our non Catholic contemporaries. The affirmance of the supremacy of the spiritual over the temporal order is pecially signalized as offensive, opposed o the spirit of the age, and repugnant to numan rights. At this expression of riew we cannot be, and are not, surprised. This is an old claim recited from time to ime, under new forms, but the same claim that has been again and again advanced in the course of the world's nistory. The denial of the supremacy of spirituals over temporals involves a nial of God Himself, for it is really a negation of the subordination of the natural o the supernatural order. The church as the Rev. Dr. Brann lately pointed out in the American Catholic Quarterly Review, is a spiritual society composed of men, that is, of beings, having bodies as well as souls, and therefore requiring the use of temporal as well as of spiritual means to attain the end for whichit was established. "The church." he proceeds. the continuation of the mystery of the Incarnation, a mystery which means the personal union of two natures, the one uman, consisting of a human soul and a numan body, the other divine, in one divine person,—the common centre of imputability. As the human body of Christ required temporal things and used them, so does the body of the Church require and use them in the carrying out of her divine mission : and to all such temporal things as are necessary or use- ber of restless, intellectual and determined political power should gainsay." Dr. Brann then says : "The Pope as head of the Church has all the rights which the they affected to make the Church has. He is her infallible mouth. piece in matters of faith and morals. He is the supreme law-giver, guide, governor and ruler in all matters of faith, morals, and discipline. He has the fullclius. It dates back to A. D. 335, and it ness of apostolic power. He is the supreme executive and judge in all matters affecting the conscience or the welfare of the members of the Church There is no limit to his jurisdiction, save what has been put by Christ Himself, whose vicar and vice gerent on earth he s." This is the same position taken, the same doctrine advocated, but in other terms, by the Catholic Congress Treves. That representative body of Berman Catholics feels the injuries o tate interference with the free exercise of their conscientious rights. The Kulturkampf was simply a revival or rather new effort of the spirit of nationalism which had produced the Protestant reformation and the French revolution both movements directly aimed at the abolition of the Papal power, and express ions of the sentiments animating the philosophers, philanthropists and neo-pagans who place the nation before the church, the state before God, and refuse to subor dinate the natural to the supernatural

> wrote: "Every nation is by its own national its peculiar national religion, and every one was required to conform to the re ligion of his nation. Nationalism, through ingon of his nation. Nationalism, through the influence of the Church, the kings and emperors of the Carlovingian race, during the centuries commonly called the 'Dark Ages,'—so called because religion took precedence of politics, and Catholicity of nationalism,—was kept

order, where they do not positively

deny the existence of the supernatural

and aggressive to-day, Brownson in 1855

altogether. Of this nationalism, strong

nbordinate, and was unable to exert ny controlling influence on politics or sligion. But as the irruption of bar-arians ceased, and the nationalities ong held in abeyance began to declare hemselves, and national governments fore formed throughout most of Europe, t escaped from its subjection, and be ame in some sense, as it had not been before, the basis of the political order." The German Chancellor, who had

ranquished Austria and France, and raised Prussia to the foremost place

mong the military and political tries of the world, resolved, at the close of his struggle with France, to nex overcome the Papacy. He appealed to and rested on national pride, national jealousies, prejudices, ambition and in-tolerance for an ultimate triumph in this great combat. He had on the ruins of Austrian predominance in Germany and French predominance in Europe raised an empire whose Kaiser was alone to be worshipped and obeyed within its limits. The empire was to be before the Church in all things and thereby thoroughly nationalized. Whoever refused to ow down before the new idol set up by Prince Bismárck was disloyal, an enemy of the emperor and the empire, and worthy of exile or death. The pleasure of the state became force of law, and this pleasure was to be done, let the church protest as vigorously as she might. But, as if to add insult to injury, the liberty of the church was to be invaded, the sacred authority of her Supreme Head on earth abridged and denied, the rights of her ministry shamelessly outraged in the name of "religious freedom." The Catholic masses of Germany were said to be in a condition of pitiable thraldom from which the enlightened, favored and emancipated non-Catholic body was bound in the interests of Germany, humanity and liberty to free them. The immediate cause of this movement against the Church was, of course, here tical in its origin. Dr. Brownson has well said "that all heresy instinctively make war on the Papacy. All the great heresies which have prevailed began by disre garding the Papacy, or by attempting to deprive the Holy See of the affection due it, or of some of its prerogatives; and ever we meet a disposition to restrict the Papal power, whether in favor of the episcopacy or the Presbytery, the to do wrong," and "that the Church secular authority or the brotherhood, to

be possible to preserve the Church, as a polity, as the visible kingdom of Christ on earth, or the natural supremacy of the moral order in the government of the The old Catholic heresy led by Dollinger, Hohenlohe and others, taking occasion from the definitions of the Vatican Council to manifest its enmity towards the Papacy and its anti-Catholic denial of the rights of the Holy See, was, at its inception, more powerful than its mere numbers would indicate. It embraced a numin valous walks of life. Their attacks liberty from God; it is implied in our on the Papacy, whose Infallibility only butt of their assaults, met with favor in the eyes of the non-Catholic world. They had covertly sought, previous to the meeting of the Vatican council, to excite the nationalistic, royal istic, and Cæsaristic elements of Europe against the Holy See, but their plots were unmasked and all their schemes and devices cleverly forestalled. Upon the conclusion of the Franco-Prussian war they falsely accused the Vatican

and the Jesuits of being authors of the

contest, and as such dangerous enemies

Lord founded His Church on Peter and

Peter lives in His successor: Ubi Petrus,

ibi Ecclesia. We cannot conceive how,

without the Papal constitution main

tained in its full right and vigor, it would

of German autonomy and greatness. Had France been victorious, the same tactics would have been pursued to rouse French national hatred against the See of Peter, and there is grave reason to fear that Napoleon III., so long the instrument and tool of the Pope's enemies, would have lent himself to their purposes. Germany having, however on the day, it was to German national pride, prejudice and jealousy the appeal of treason, treachery and heresy had to be made. It found favor in the German Chancelior's eyes. Old Catholic heresy was represented to be in all things but one identical in doctrine, worship and sacraments with the Catholic Church of pre-Vatican Council days. In one respect alone did it differ from the Catholic Church of post-Vatican Council timesnamely, admission of and belief in the doctrine of the Pope's Infallibility. Bismarck could not at the time see that this doctrine is essential to the very being of the Catholic Church, and to the reedom as well as independence of religion. He may not see matters in this light even to-day-but then he was led to believe that the definition of a doctrine. always held in the Church, as the exercise of the Papal authority and prerogative throughout the ages and the acceptance of that exercise by the Universal Church fully demonstrates,

would be made the oc

ous attacks on the free exercise of the civil power. "Hand over the churches, the seminaries and the episcopal sees to the Old Catholics," suggested the ever busy plotting heretical agents, "You deprive not the Catholics of any of the religious services they have once enjoyed, you introduce no obnoxious customs, you abolish no rites dear to them. You simply make the German Catholic more German. and free him from the perilous, evermenacing domination of Rome." counsel the generous Chancellor lent ear. The victor of Sadowa and Sedan thought he could easily overcome the old man of the Vatican. The most powerful political leader of modern times, who had overcome in less than five years two of the most splendid armies of the age, looked on it as absurd to think that an unarmed and dethroned old monarch could overcome him in a struggle for conscientious free-dom. He failed to see that the Papacy is a divine institution, and that as a divine institution it enjoyed divine protection. He had not with profit read the story of the greater man than he, who at the begin ning of the century attempted to reduce the Holy See to a condition of vassalage to his empire. He could vanquish brave and stalwart foes, but he could not intimidate the Vatican. He could drive before him whole armies of foreign foes, but could not force the masses of loyal German Catholics or their pastors into Old Catholic temples, into apostacy, or heresy. The more the Old Catholic sect showed its spirit, the longer it lived, the more odious it became to the brave sons of Fatherland who had taken such prominent part in the assertion of German greatness. The whole attempt has, as we know, ended in com plete failure. But the May laws are not vet fully repealed. The Episcopacy is not free to open seminaries, the religious orders are held in thraldom and the Jesuits yet exiled. As long as any of these abuses and invasions of the Church's liberties are allowed to exist, so long will the faithful Catholics of Germany be justified in proclaiming their belief that the law of God must be obeyed rather than the behests of Casar, that the moral order is a real order, that "it is by its own nature supreme, for neither men or nations have the right in regard to this world was introsuspect it of an heretical tendency. Our duced and constituted to uphold the supremacy of the moral order, and, without her, that order cannot be effectually asserted or upheld. These words we cite from Dr. Brownson, How true the other words he at the same time wrote,—how deeply engraven should they be on every Catholic heart: "Religious liberty, if it means anything, means the freedom and independence of the moral order, its emancipation from materialism, freedom of religion, that is, freedom to worship God and to do in all things what He commands, without let or hin-drance from kings or Kaisers, princes or nobles, sects or parties, nations or individuals. In this sense we claim religious liberty as the indefeasible right of all men. It is our solemn duty to assert it for every man, and to maintain it against all odds for ourselves. We hold this obligation to worship him, and no human power has the right to restrict it, or in any way to intermeddle with it. It is the right of rights, the liberty of liberties, and we can never consent to part with it We will carry it with us in poverty and exile, in the dungeon, to the scaffold of the stake; but surrender it we will not. It is the only thing we can call our own and with it we have all riches, as without it we have nothing. This is the religi ous liberty which makes martyrs and onfessors, and hallows the earth with the blood of the righteous. It is true religious liberty, and the Catholic who will not assert it, and die for it, is a moral coward or a moral traitor,—a Protestant

THE "ANGLO SAXON."

or a Know-Nothing in his heart. As a

Catholic, we disown him."

A new paper comes to us from Ottawa The Anglo Saxon, the "official organ of the League of the Rose." Among the political principles which it proposes to dvocate we find : "The Ascendancy of the British Empire

in the Councils of the World,"

This principle the "Anglo-Saxon" may find it difficult to put into practical operation. There are a few countries, at all events, perhaps inconsiderable in the eyes of the "League of the Rose," but which, nevertheless, will have their say in a matter which concerns them so much. What would President Cleveland, the Czar, or even President Grevy say to this?

"Civil and Religious liberty."

This principle is very good; but unfortunately the Anglo-Saxon explains that in his understanding of it, Catholics are not to be allowed the liberty of imparting to their children a religious education at all, unless they are contented with the kind of a religion that suit the Anglo Saxon and the "League of the Rose," whatever that is, for another "principle" informs us that there must be "No Separate Schools,"

though at the came time there must be Freedom for the Religious Instruction and Education of children.

In the body of the paper our contemporary proposes to drive the Pope's authority out of Canada, and to "beat him back to the Vatican," and to make it "misdemeanor" for any one to be a esuit, or to become "a regular ecclesiastic, or brother, or member of any such regious order, community or society."

We must only hope that the Pope and the Jesuits may survive the shock of the aseaults of this redoubtable champion!

A NOTHER REVEREND FIRE.

Toronto is not alone in the poof reverend firebrands. A letter appears in the Mail of the 24th inst. igned by "A Protestant Minister" o Duebec in which an appeal is made to Protestants generally to take up arms to prevent that Province from becoming more and more Catholic by the "absorption" of the Protestant population. This

Bombastes Furioso says:

"We have a right to be here; it cost the blood of our fathers. . . . We are not going to get out! Don't you forget it. The pattle has to be fought, and fought now, and those who have the courage of their convictions are thankful beyond measure to have the valuable aid of at least one public journal, and that the best one in Canada." Odzooks! This warrior reminds us of the old metrical version of the psalms by Sternhold and Hopkins, used in the Church of England:

"So I suppress and wound my foes
That they can rise no more
For at my feet they fall down flat,
I strike them all so sore."

Were it not for such ranters, the poor Protestants would not be aware that they are so maltreated a people. It is prepos-terous that the French-Canadians should be allowed to increase.

Among the complaints of this scribe, one is that the Recorder of Quebec will not do justice by punishing those who assaulted the Salvation Army a short time ago. In the same issue of the Mail it is reported in another column that the Recorder fined Wagner, the leader of the assault, "\$40 and costs, or two months in gaol," and that "judgments will also shortly be given in the case of the other parties implicated with Wagner." The Toronto authorities might gain a more enviable notorlety for their city if they learned a lesson in administrative justice from the example of Quebec.

EDITORIAL NOTES.

SIR S. GRATTAN ESMONDE, M. P., and Mr. Arthur O'Connor, M. P., embarked the steamer Arizona on the 25th at Queenstown en route to the United States. They are sent as delegates of the Irish Parliamentary party at the request of the Irish National League of America. A hearty reception will without doubt be accorded these distinguished Irishmer. in all parts of America.

THE Rt. Hon. John Morley, in an address to his constituents at Newcastleon-Tyne, repudiated the report that there was any split between himself and the adhered to the cause of freedom and justice, so long, Mr. Morely declared, he would support him and his views. This, the speaker claimed, was well known in the present unblessed Parliament. "Every-thing," continued he, "has both in the Commons and in Ireland been done to stifle discussion, and the country has returned to a government of old Torvism of the worst form."

THE Roman correspondent of the Liverpool Catholic Times says that various rumors have been circulated as to the reports sent to the Eternal City by the Papal Envoy in Ireland. On this subject nothing authentic is known outside the Vatican, and the statements which have been made by a number of correspondents are the merest conjecture. So far as can be gathered from reliable sources, Mgr. Persico's despatches to Rome testify to the deep impression made upon him by the Irish people's love of faith and fatherland. He cannot find words strong enough to praise the works of faith and charity which have come under his notice, and the healthy and happy influence exercised by the clergy over the faithful. Certain anti-Irish Catholics had, it appears, represented that some of the Irish priests were regularly affiliated members of the Fenian body. This absurd charge has been dissipated for ever by the Envoy. He has found not the elightest trace of the alleged partnership in conspir-

BENZIGER BROTHERS.

The St. Louis branch of the business of Messrs. Benziger Brothers, the Catholic publishers, will be removed from that city to Chicago about the 1st of October. Their store in Chicago will be situated at 178 Monroe street, between La Salle street and Fifth Ave. We wish the firm every success in their new venture. Prosperity usually follows enterprise, integrity, and careful attention to business. All these qualities have in a marked degree characterized this firm, and we are not therefore surprised that they have succeeded in establishing a business of immense proportions in many of the chief cities of the United States.

Specially reported for the CATHOLIC RECOR THE SUPREMACY OF THE POPE

Brilliant Sermon by the Bishop of

On Sunday last His Lordship the Bishop of London preached to an in mense congregation on the "Supremacy of the Pope," with special reference the celebration of the Golden Jubilee Con Hall Enther Lov LII. The follows: Our Holy Father Leo XIII. The following is a synopsis of the sermon. H Lordship began by reading verses 13: to 19th from the 16th chapter of S Mathew's gospel.

Our Blessed Lord came down tropessent to redeem and save us. Man be

theaven to redeem and save us. Man he fallen away from the purposes of h creation; he had become a wicked an guilty creature, a rebel against his London and the same and the and Master. By the original transgression he had closed against himself the gates the heaven—had forfeited the sonship of God and the heirship of heaven—had wrecke the magnificent gifts and privileges a laviably conferred upon him by the bound of his Creator. Our Divine Saviour can to undo these evils—he came to lift up guitty, fallen world, to redeem man an to plant him once more on the plane this immortal destinies. All this effected by the shedding of he blood on the cross. That blood was shed on Calvary, but inundated the world by its saving tid and in principle and potency it washe away the guilt of all ages and nation In addition to its eternal consequence sin in flieted three terrible wounds on the In addition to its eternal consequence sin in flicted three terrible wounds on the spiritual nature of man—it shrouded he intellect in darkness—it weekened as wounded the will, and it corrupted theart. Jesus Christ came to heal thowounds and to repair and build up truins wrought in the human soul. Or Saviour is not only the Redeemer, but is also the restorer of mankind. In His says St. Paul, all things in heaven and cearth have been restored. Man, redeemed and regenerated, has become new creature. Our Saviour brought tilight of truth for the intellect, the strength of grace for the will, and supreme object of love for the heart. Be as He was not always to remain on earth a visible human shape, but was to ascending the strength of the streng the work of human redemption ar restoration must be carried on in the world as long as men existed and sou were to be saved—our Saviour institute His Church, to continue that work in H name, and by His appointment authority, down to the consummation the world. He constituted it the "lig of the world." and "the salt of the earth "the light" for the illumination the human intellect—"the salt" f curing of the wounded so the cleansing of the hea-its preservation from corruption The risen Christ commissioned H Church to be for all time the infallib Church to be for all time the infallib teacher of His revelation and the tresure house of His sacramental grace. The world had become the kingdom Satan—Jesus Christ constituted Hourch as the kingdom of God on eart In this kingdom He appointed tapostles and their iswful successors rulers, judges and teachers, but abothem all He has appointed Peter and lawful successors are usureme visible heads of the Church Christ on earth. This supremacy implitude of the church chiefice of supreme governor, supreme judge, and of supreme doctor teacher.

The supremacy of the Roman Pont

over the Catholic Cnurch, in all that relat trine of our holy religion. What the sis to the solar system, that the Soverel Pontiff is to the Catholic system of beli The Paper is the rock on which is superstructure of Christ's Church rises all the grandeur of its imposing majes in all the grace and beauty and harmoof its heavenly architecture. It is tanahaken foundation on which the Churchy architecture are recovered against the test securely reposes, proof against the terms shock and the upheavings of tearthquake. The Church of Christ is kingdom of God on earth; it must the kingdom of God on earth; it must the fore have a ruler. Every well-regular society must possess a Chief Magistrate preserve it in law and order. Take he away and you reduce society to anare and chaes. We see this fact too willustrated in the religious denomination that have adopted the radical principle private judgment. They are split up it discordant fragments and jarring sects the very force and action of the dising grating and destructive principle wh forms the shifting and sandy foundat on which they have sought to build.

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Even in the Jewish Church there the office of the High Priest, who acted

God's Vicegerent, and was supreme rin in spirituals. Now the Jewish Chu was but the shadow of the Christ Church; the latter, being the reality of the completion of the former, just as the completion of the former, just as many turreted cathedral, with all beauties and glories, is but the realizat and completion of the grand inspidesign sketched by the artist on his parment. It follows, therefore, that in Christian Church there must be an older the charter of the Lind Direction. answering to that of the High Priest the old dispensation, and at the same the excelling it, as the new is the better a more perfect dispensation. Now, toffice is evidently none other than that the Sovereign Pontiff, the supreme vis head of the Catholic Church. In a even spart from the divine promises appointment, we find indications of primacy and supremacy of St. P. in holy writ. In many pages the New Testament Peter is alw named before the other Apostlese-first, Simon, who is called Peter," St Matthew L. 2. He is the first confess d his faith in the divinity Christ, the first in the manifestation Christ, the first in the manifestation love, the first of the Apostles who saw risen Saviour, the first to whom announcement of the resurrection

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Our Blessed Lord came down from heaven to redeem and save us. Man had fallen away from the purposes of his creation; he had become a wicked and guilty creature, a rebel against his Lord and Master. By the original transgression he had closed against himself the gates of heaven—had forfeited the sonship of God and the heirabip of heaven—had wrecked the magnificent gifts and privileges so lavishly conferred upon him by the bounty of his Creator. Our Divine Saviour came to undo these evils—he came to lift up a guilty, fallen world, to redeem man and to plant him once more on the plane of his himortal destinies. All this He effected by the shedding of his blood on the cross. That blood was shed on Calvary, but it inundated the world by its saving tide, and in principle and potency it washed away the guilt of all ages and nations. In addition to its eternal consequences, sin in flicted three terrible wounds on the heaven to redsem and save us. Man had sin is flicted three terrible wounds on the spiritual nature of man—it shrouded bis spiritual nature of man—it shrouded his intellect in darkness—it weakened and wounded the will, and it corrupted the heart. Jesus Christ came to heal those wounds and to repair and build up the ruins wrought in the human soul. Our Saviour is not only the Redeemer, but he is also the restorer of mankind. In Him, says St. Paul, all things in heaven and on earth have been restored. Man, redeemed and regenerated, has become a new creature. Our Saviour brought the light of truth for the intellect, the strength of grace for the will, and a supreme object of love for the heart. But as He was not always to remain on earth in supreme object of love for the heart. But as He was not always to remain on earth in a visible human shape, but was to ascend to heaven and resume His throne by the right hand of His Eternal Father—and as the work of human redemption and restoration must be carried on in the world as long as men existed and souls were to be saved—our Saviour instituted His Church, to continue that work in His name, and by His appointment and authority, down to the consummation of the world. He constituted it the "light of the world," and "the salt of the earth' -"the light" for the illumination the human intellect - "the salt" the curing of the wounded soul and the cleansing of the heart, and its preservation from corruption. The risen Christ commissioned His Church to be for all time the infallible teacher of His revelation and the treasure house of His sacramental graces,
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Church as the kingdom of God or earth, In this kingdom He appointed the apostles and their lawful successors as rulers, judges and teachers, but above them all He has appointed Peter and his lawful successors as supreme in teaching legislative and jurisdictional authority. Peter and his lawful successors are the supreme visible heads of the Church of Christ on earth. This supremacy implies the office of supreme governor, of supreme judge, and of supreme doctor or teacher.

The supremacy of the Roman Pontiff over the Catholic Cnurch, in all that relates to faith and morals and jurisdiction, is an article of faith and a fundamental doctrine of our holy religion. What the sun is to the solar system, that the Sovereign Pontiff is to the Catholic system of belief. Pontiff is to the Catholic system of belief.

The Papacy is the rock on which the superstructure of Christ's Church rises in all the grandeur of its imposing majesty, in all the grace and beauty and harmony of its heavenly architecture. It is the nashaken foundation on which the Church received recovered recovered to the church recovered recovered to the church recovered re securely reposes, proof against the tempest's shock and the upheavings of the earthquake. The Church of Christ is the earthquake. The Church of Christ is the kingdom of God on earth; it must therekingdom of God on earth; it must therefore have a ruler. Every well-regulated society must possess a Chief Magistrate to preserve it in law and order. Take him away and you reduce society to anarchy and chave. We see this fact too well illustrated in the religious denominations that have adopted the radical principle of private judgment. They are split up into discordant fragments and jarring sects by the very force and action of the disintegrating and destructive principle which forms the shifting and sandy foundation on which they have sought to build.

The Church of Christ is a visible body; it must have a visible head. It is a sheep fold; it must have a supreme shepherd to guard the sheep and the lambs of Christ's flock. In other words, the visible Church

In other words, the visible Church of Christ must have a visible ruler to act as Christ's Vicegerent, and to govern the Church in His name and by His authority

until His second coming.

Even in the Jewish Church there was the office of the High Priest, who acted as God's Vicegerent, and was supreme ruler in spirituals. Now the Jewish Church in spirituals. Now the Jewish Church was but the shadow of the Christian Church; the latter, being the reality and the completion of the former, just as the many turreted cathedral, with all its beauties and glories, is but the realization and completion of the grand inspired design sketched by the artist on his parchment. It follows, therefore, that in the Christian Church there must be an office answering to that of the High Priest in the old dispensation, and at the same time excelling it, as the new is the better and more perfect dispensation. Now, that more perfect dispensation. Now, that office is evidently none other than that of the Sovereign Pontiff, the supreme visible even spart from the divine promises and appointment, we find indications of the primacy and supremacy of St. Peter in holy writ. In many pages of the New Testament Peter is always named before the other Apostles—"The first, Simon, who is called Peter," says St Matthew x. 2. He is the first that confees d his faith in the divinity of Christ, the first in the manifestation of

made by Mary Magdalen, as he was the first to bear witness to this stupendous fact before all the people. He was the first who gave directions when it was necessary to fill up the number of the Apostles, the first who confirmed the faith by a miracle, the first to convert the Jews, the first also to admit the Gentiles into the Christian Church, and it was he who presided over the Apostolic Council in Jerusalem. Of course, Jesus Christ is by personal and inherent right the High Priest and Head of the Catholic Church, but the Pope is His Vicegerent and supreme visible head of the Church. Jesus Christ having transferred His glorified humanity upon earth and placed it bigh above the whole hierarchies of heaven, even at the right hand of God, must rule His Church on earth by a substitute, and this substitute is Peter or the Pope acting as His vicegerent in His name and by His sovereign authority, just as a King rules the distant provinces of his empires by viceroys. Our Queen never visited her Indian empire, yet she rules there. She rules by a viceroy. Christ also, whom it has pleased to withdraw His visible presence from amongst us, rules His universal empire church by a viceroy, and that is Peter pleased to withdraw His visible presence from amongst us, rules His universal em-pire church by a viceroy, and that is Peter and his lawful successors. There is no fact more thoroughly attested in the New Testament than this. Our Blessed Lord on a very striking occasion promised to St. Peter that He would build His Church on him, and that He would give him the keys of the kingdom of heaven as church on him, and that he would give him the keys of the kingdom of heaven as the symbol and evidence of his supreme power and jurisdiction in the Christian Church. He fulfilled these promises, as we shall see, before His ascension into heaven, by committing the whole flock, both the sheep and the lambs of the fold, to the pastoral care of Peter. In the 16th chapter of St. Matthew we find our Lord questioning His disciples and asking them "who do men say that I am?" When informed by them of the various opinions existing on this subject, Jesus said, "Who do you say that I am?" Simon Peter answered and said, "Thou art Christ, the Son of the living God." And Jesus answering, said to him, "Blessed are thou. Simon Barjona, because flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say to thee that thou art Peter, (that is a rock,) and on this rock I will build my Church, and the gates of hell shall not prevail and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth it shall be bound also in heaven; and what soever thou shalt loose on earth it shall be loosed in heaven." This is one of the most magnificent promises ever made to man, and the most far reaching and bene ficent in its influences. Peter is made the rock on which the Church of Christ is built. Peter is to the Christian Church what the foundation is to a house. Now. it is a foundation that gives strength, unity and durability to the house. If the foundation be sand-built, or if it be re-moved, the whole superstructure comes moved, the whole superstructure comes tumbling down into fragmente, but if it be firm and strong and unehaken as a rock, then the rains may fall and the winds blow and beat against the house, but it will defy the tempest and the floods. Peter being the foundation and rock basis of the Church, imparts to it its enduring solidity, its order and unity, and its undying perpetuity. His authority must be the principle of its laws must be derived from him, and all its authority must finally rest on him as its authority must finally rest on him as its basis and ground work. Wno does not see that all this necessarily implies his primacy of order and jurisdiction and teaching over the universal Church?

Peter, the rock foundation, is, by divine appointment, the source of the unity, strength and indestructibility of the Church built by the Divine Architect upon him. We have a striking illustration of the justness and force of this view in the words of our Blessed Lord Himself as we find them in the Tab. Lord Himself, as we find them in the 7th chapter of St. Matthew: "Every one, therefore, that heareth these my words and doth them, shall be likened unto a man that built his house upon a rock, and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not. And every one that heareth these my words and doth them not shall be like a foolish man that built his house upon the sand, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof."

Our Saviour, the Divine Architect, built Lord Himself, as v e find them in the 7th

Our Saviour, the Divine Architect, built his church upon a rock, and when the rain fell, and floods came, and the winds blew, fell, and floods came, and the winds blew, and beat upon it, it fell not, and the gates of hell could not prevail against it. Persecution of the most violent character raged against it during the first three hundred years of its existence, and it fell not; because it was built upon the rock. Heresy sought to sap and undermine it, but it fell not, because of its rock foundation. The barbarians came and destroyed the Roman empire, and reduced all the monuments of ancient greatness and civilization to ruins, but the Church of Christ remained proudly erect amid the ruins around it, like the pillar of Phocas amid the ruins of the Roman forum, because it was built upon the rock. The Turks it was built upon the rock. The Turks urged a relentless war against it, but they failed, because of its indestructible foundation The so-called Reformation foundation The so-called Reformation raged against it, and sought to encompass its overthrow, but it also failed. The French Revolution, that tore down thrones and made kings its vassals, beat against it with the force and violence and destructive energy of a headlong inundation, but its raging waters lashed themselves in vein against the rock-built Church. Like the efernal hills, it has stood and will ever stand unchanged and unchangeable, imperishable and indestructible, until the end of time. It is the only existing institution that has seen the Lord Jesus on earth in the days of His flesh—that looked into His Divine Face—that heard Him speak, and received His divine appointment as His embodied presence upon earth, and it is the only institution that will see Him last on the day of general judgment—when it will take its flight with Him to heaven, singing a hymn of glory and of triumph, "Thou art Peter, that is, a

whatsoever he will bind on earth shall be bound also in heaven, and that what seever he will loose on earth shall be loosed also in heaven." With all nations loosed also in heaven." With all nations the keys are a symbol of power and sovereign jurisdiction. When the Queen visits the cities of her kingdom, the keys are presented her in acknowledgment of her royalty and sovereignty. When a fortress surrenders to a victorious general, its keys are presented to him to done to the contract submitted the contract of the cont to denote submission to his authority. So when Jesus promises Peter the keys of the kingdom of heaven, He wishes of the kingdom of heaven, He wishes thereby to convey the truth that He intends to impart to him supreme authority and jurisdiction over the Christian Church. This is the plain and evident meaning of the promise, or language has no meaning at all. It is the meaning attached to it by all antiquity, and by the living Church herself in all the ages of living Church herself in all the ages of her existence. Nor is it a valid objection to say that Christ gave to all the Apostles on another occasion the power of binding and loosing, for, as Bossuet well

says:

"When power is given to, several, the exercise of the power by each one is restricted by the fact that others share it with him. But power given to a single individual overall and without exception, necessarily implies the plenitude of prower.

* * All the Apostles receive the same power, but not in the same degree, or with the same extent. Jesus Carist commences by the first, and in this first commences by the first, and in this first one He develops the whole, in order that we learn that the ecclesiastical authority which was originally constituted in the person of one man is not imparted to others, ex cept on the condition of remaining always subordinate to the principle from which its unity is derived, and that all those who shall be charged with its exercise are found to remain inseparably united to the same chair."

Our Blessed Lord was now about to ascend into heaven to the glory of His Father; but He will first releem the promise of the primacy which He had made to Peter when He said He would

made to Peter when He said He would appoint him the rock-support of His Church, and would give him the keys of the kingdom of heaven.

It was a most solemu and awful moment when Christ committed the care of His whole flock to Peter. He had shed His precious blood for the redemption of the world; He had risen glorious and immor tal from the grave, triumphant over death and hell; He was now about to withdraw His visible presence from amongst men But He will not leave us orphans: He will leave us a father, a viceregent, who will rule the whole family of God in His will rule the whole lamily of God in His absence, a supreme shepherd, who will feed and care and protect the sheep and the lambs of His fold. But before com-municating this awful charge, before imparting this tremendous power, He exacts from Peter a confession of the most tender from Peter a confession of the most tender and ardent love. We find this solemn scene thus described in the 21st chapter of St. John's Gospel: "When therefore they had dined, Jesus

said to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yez, Lord, thou knowest that I love thee. He saith to him: Feed my

"He saith to him again : Simon, son of John, lovest thou me? He saith to him:
Yea, Lord, thou knowest that I love thee.
He said to him: Feed my lambs."
"He said to him the third time: Simon son of John, lovest thou me? Peter was grieved, because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things thou knowest that I love thee. He said to him : Feed my sheep."-St John, xxi.

15-17.
'n these words our Redeemer evidently appointed a and beyond all power of cavil, appointed
Peter supreme and occumenical pastor
over His whole flock, with power to rule,
govern and lead it, and with the right and
the duty of shielding, protecting, and feed ing it. In other words, Christ appoint ing it. In other words, Christ appoints Peter supreme pastor over the Universal Church; for the words, "my lambs, my sheep," comprises not only the faithful, but even the apostles, the bishops and priests, as belonging to the flock of Christ. Such is the doctrine taught by the Fathers both of the east and west, "To Peter," writes St Epiphanius, "was committed the flock. He leads the way admirably in the power of his own Master." St. John Chrysostom, commenting on these words of St. John, speaks yet more strongly "Why," he says, "passing by the rest, does He discourse with Peter concerning these He iscourse with Peter concerning these things? He was the chosen one of the apostles, and the mouth of the disciples, and the head of the company. For this cause also did St. Paul take his journey to visit him in preference to the rest; and, withal, showing him he must have confidence, for his denial has been done away with. Christ places in his hands the empire over the brethren. He hands the empire over the brethren. He appointed Peter teacher, not of the Church, but of the habitable globe."

To sum up the scriptural evidence:—
To Peter alone is given the position of permanent foundation stone of the church; to him alone is given supremacy of jurisdiction over the universal church as the holder of its keys; to him alone is entrusted the pastoral government of the whole flock of Christ, the lambs and the

The supremacy of Peter is the conviction and faith of all Caristian antiquity.

These prerogatives of supremacy and infallibility conferred on Peter, must in the very nature of things descend to his succe-sors. Peter is, by appointment of our Lord, the rock on which the Church is built, and its firmness and stability depend on him. For the permanent good safe from Satan's assaults, Peter is made its head and guardian. It follows, there fore, from these considerations, that for the security and well being of the Church, Peter's sublime prerogatives should continue as long as the Church herself will exist: that is, till the consummation of the world. Peter's authority must therefore continue in his successors. Hence, the illustrious Bossuet truly says: "The prerogative conferred on Peter cannot be supposed to have ceased with him, the foundations of a building

assembled in the Council of Chalcedon." In order to the perfect fulfillment of the sublime duties of the primacy, Christ conferred on Peter and his successors the gift of infallibility in teaching matters of faith and morals to the universal Church. This is evident from the scriptural passages which we have already cited to prove the primacy. The gates of hell cannot prevail against the Church, because it is founded on the rock Peter; but they could prevail if the rock could be shaken or broken by error. The commission given to Peter to feed the sheep and lambs of Christ's flock, clearly implies the gift of infallibility.
We cannot suppose that Christ would have committed His flock to a shepherd who could lead them astray or desert them when danger threatened. Besides, we find when danger threatened. Besides, we find that our Lord positively assured Peter that his faith would not fail: "Simon, Simon," said our Lord, "behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy bretheen." St. Luke, xxii, 32 33.

Our Lord forces with the Church world.

Our Lord foresaw that the Church would be assailed by the most bitter persecu be assailed by the most bitter persecutions; that it would have to encounter the
most tremendous trials; and in order to
enable it to withstand both the one and
the other, He prayed that the faith of
Peter might not fail; in other words, He
prayed for the infallibility of Peter in
order that he, endowed with this august
prerogative, would confirm his brethren,
that is, the universal Church.
Peter, therefore, ever living in the
Church in the person of his successore, is
its supreme and œumenteal pastor, and is
endowed with the sublime gift of infallibility in his official teaching.

bility in his official teaching.

Such, dearly beloved brethren, are the

great prerogatives conferred upon the vicar of Christ; such is the exalted position assigned to him; and this is why we take so pro ound an interest in all that con-cerne him, and why in all our doubts and

perplexities we turn to him with the docility and confidence of children for their guidance in the road to eternal life.

And how faithfully and gloriously the Popes have discbarged the duties of their high office! Of the thirty Popes who occupied the Chair of Peter during the Roman persecution, twenty five mounted the scaffold, and there died the maty re'death, in witness to the Christian Faith. death, in witness to the Christian Faith Whenever heresy arose to assail Christian truth the Pope smote it with his anathe mas. The great general Councils, which shine out like beacon lights through the centuries were convoked and ratified by papal authority.

But the Popes not only protected the Christian Eaith against the invoke of

Christian Faith against the inroads of heresy, and safe-guarded the moral code of Gospel teaching, but they also pro moted in the most efficient manner the cause of Christian civilization and well regulated liberty. It was they who sen their missionaries to preach the Gospel to the fierce barbarians who swarmed over southern Europe at the break up of the Roman Empire. It was they who caused them to be taught the arts of peace and all that was calculated to create and advance their civilization and when a worse evil threatened the Christian Faith and the liberty of Euro pean actions, when Mahometanism hung like a cloud over the greater part o Europe, threatening to break down upon it in a destructive deluge, the voice of the Popes called on the chivalry of Christendom to combine for the de or Cristendom to combine for the de-fence of their homes and their altars. The Popes organized the Crusades, and thus saved European civilization from destruction by the fanatical hordes of

The voice of the Popes was ever raised in defence of the ropes was ever raised in defence of the weak against the strong, in defence of well-regulated liberty, against despotic tyranny. The arts, the reiences, universities, as well as popular education, always found the Popes their most anaparaging and generous patrons. It would be truly impossible to give a just estimate of the beneficent influence of the Popes on the happiness, the well-being and progress of the rece. being and progress of our race. They have made a track of light athwart the

ages they have traversed.

Even candid Protestant scholars and thinkers admit the beneficent influence of the Papacy in fostering and promoting Christian civilization and the immense and incalculable benefits it has tendered to mankind, Says Rev. J. Nevin, D. D., President of the theologi-

Nevn, D. D., President of the theological Seminary of the German Reformed Church in America:—

"In the Catalogue of Roman Popes, no less than thirty before the time of Constantine, that is, the whole list that far, with only two or three exceptions, wear the crown of martyrdom. Nor was this goal outpart of the control o the crown of martyrdom. Nor was this zeal outward only, or the fanaticism of a name or sect. Along with it burned, as we have seen before, a glowing inter est in the truth, an inextin-guishable ardor in maintaining the faith once delivered to the saints. Heresies quailed from its presence Schisms withered under its blasting rebuke. Thus, in the midst of all opposition, it went forward from strength to strength, till, at the beginning of the fourth century, finally we behold it fairly seated on the throne of the Cæsars. And this outward victory, was but a faint symbol of the far more important revolution it had already accomplished in the empire of human thought, interior world of spirit. Here brought to pass, in the same time, a true creation from the bosom of chaos, such as the world had never seen storm as the world had hever seen before, over which the morning stars sang together and the sons of God shouted for joy. In foundation and principle at least, whether of philosophy, or of art, or of morality and social life, or of art, or of morality and social life, old things were passing away, and lo, all things had become new. This is the grand argument for its miraculous success; of which Puritanism (why not say Protestantism), when it suits is ready to make as loud use. . . as though it really believed this ancient glory to be in some way after all truly and properly its way, after all, truly and properly its own."

own."

The Papacy itself is a world of wonders. There is nothing like it in all history besides. So all will feel who stop to think about it in more than a fool way. History too, even in first, Simon, who is called Peter," says Matthew x. 2. He is the first that confersed his fatth in the divinity of Christ, the first in the manifestation of Christ, the first of the Apostles who saw the risen Saviour, the first to whom the risen Saviour, and the gates of hell shall not prevail against it."

Again, Christ gives to Peter the keys of the system in past times, bringing in light upon it, and because the foundations of a building designed to last forever cannot be sub than a fools way. History, too, even in the a fools way. History, too, even in the angular feel who stop to think about it in more designed to last forever cannot be sub than a fools way. History, too, even in the angular feel who stop to think about it in more designed to last forever cannot be sub than a fools way. History, too, even in the angular feel who stop to think about it in more designed to last forever cannot be sub than a fools way. History, too, even in the angular feel who stop to think about it in more designed to last forever cannot be sub than a fools way. History, too, even in the angular feel who stop to them a fools way. History, too, even in the angular feel who stop to that succ which it is a feel who stop to them a fools way. History, too, even in the angular feel who stop to that succ which it is a feel who stop to them a fools way. History, too, even in the angular feel who stop to them a fools way. History, too, even in the a fools way. History, too, even in them a fools way. History, too, even in feel who stop to them a fools way. History, too, even in feel who stop to them a fools way. History, too, even in feel who stop to them a fools way. History, too, even in feel who

have so long been accustomed to hoot and fat here at their own will. Those ages of darkness as they are called were still, to an extent, hard to understand, ages also of faith. The Church still had, as in earlier of faith. The Church still had, as in earlier days, her miracles, her martyrdoms, her missionary zeal, her holy bishops and saints, her works of charity and love, her care for sound doctrine, her sense of a heavenly commission, and her more than human power to convert and subdue nations. True, the world was dark, very dark and very wild; and its corruptions were powerfully felt at times in her own bosom; but no one but a signleton or a bosom; but no one but a simpleton or a knave will pretend to make this barbar-ism her work, or to lay it as a crime to her charge. She was the rock that beat back its proud waves. She was the power of order and law, the foundation of a new

order and law, the foundation of a new civilization, in the midst of its tumultuating chaos. Take the conversion of Saxon Eugland, in the time of Gregory the Great, and the long work of moral organization with which it was followed in succeeding centuries. Look at the missionaries that proceeded from this island, apostolical bishops and holv monks in the seventh and eighth centuries, planting churches success'ully in the countries of the Rhine. Consider the entire evangelization of the new barbarous Europe. Is it not a work fairly parallel, to say the least, with the conquest of the old Roman empire in the first ages?

first ages?

His Lordship then went on to sketch the acts and the Pontificate of Leo XIII., and asked the people to join with the rest of the Catholic world in celebrating the Golden Jubilee of the Pope by giving a generous contribution for the Jubilee collection.

THE ROAD TO VICTORY.

Archbishop Lynch Talks on Irish Affairs HE THINKS HOME RULE WILL ONLY BI

OBTAINED BY BLOOD LETTING. New York, Sept. 20 — The Sun to-day published the following interview of its correspondent with His Grace Archbishop

Lynch, of Toronto:
"Your Grace has written many strong letters on Irish affairs," said the Sun cor respondent. "What, might I ask, do you think of the present prospect of Irish affairs?

"The road to victory," said the vener able prelate, "is bloody but short. No tyranny ever yielded except by blood letting. We have patriot martyrs, as

well as religious martyrs."
"What does Your Grace mean by the
road being bloody?" "It is this," he replied, "that govern-ments never change their plans without ments never change their plans without exceedingly heavy pressure. So said the Duke of Wellington, and we have many examples. To commence at home in Canada, petitions were frequently sent to the Downing Street Government for Home Rule, or for what was at the time called responsible government. In Lower Canada a so called rebellion was gotten up, and after much blood spilling, hanging, and banishing Home Bule was granted. The unfortunate Haltbreeds of the Northwest Territories frequently neition.

The unfortunate Halibreeds of the Northwest Territories frequently petition ed the Government at Ottawa for redress of their grievances. The Archbishop and bishops of the Northwest Provinces also petitioned, but no grievances were redressed. Blood flowed; millions were spent, and the halibreeds got all they wanted. Emancipation was given to Ireland, but it was granted by force. Wellington, the Prime Minister's last words were; 'It is civil war or emancipation.' At that time, however, blood was averted. The most iniquitous tithe tax forced by English law to be paid by Catholics to Protestant ministers for not caring for their immortal souls, was not against despotic tyranny. The arts, the caring for their immortal souls, was not reciences, universities, as well as popular mitigated till a number of men, women, education, always found the Popes their and children, trying to rescue their pigs, most encouraging and generous patrons. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of their ranks. Since the days of Puritanic excessions the product of the product goats, and poultry from the hands of the bailiffs, with the Protestant ministers at their head, were shot down. This horrified all Europe. The tithes were then exacted from the landlords and the landlords increased the rents on the tenants, but this was the commencement of the total abolition of tithes. The of the total abolition of tithes. most foolish risings was a handful of Fenians against all the power of British bayonets, etc, etc. The Fenians were shot down, imprisoned and hanged, but the disestablishment of the Protestant Church in Ireland followed soon after. The course of resistance to tyranny still continued, and imprisonment followed in due time. Let me pass over many other similar instances and come to the Mitchellstown massacre, which continues the road of blood. Looking from Ireland we find the same course pursued in India up to the present time. When the Earl of Ripon was giving some fair play to the Asiatics he was recalled owing to the influence of a few Englishmen. And Lord Dufferin, though a humane man, was sent in his place, with orders to pursue a different policy. In Africa the same policy is pursued; but the nineteenth century moves, and the people of the twen-tieth century will read the history of the past and be horrified at the inhumanity of English Government. The Englishmen of that time will no doubt pooh pooh the

case, and say, "Oh, that happened a long time ago." A word from Napoleon and the President of the United States in reference to the evils caused by Irish discontent, made the evils caused by Irish discontent, made some impression on the British Government. The history of our own times cannot be ignored. I would be most happy to see the English Government as enlightened as the English people are becoming respecting Ireland, for in England and Scotland the poor and the working class are as degraded as the Irish. Common cause will generate like feelings. Common cause will generate like feelings. Mr. Gladstone will yet see a noble work performed, justice done to Ireland, and peace and strength restored to England, which I carnestly hope to see myself."
"What is Your Grace's opinion of evic-

tions and forcing rents?" "The evictions are, to use Mr. Glad-stone's expression, 'death warrants.' The miseries, sickness and deaths which follow in their wake, have no parallel in any history that I have read. The Govern-ment of England in ordering the Com-

these very tenants whose rents are acknow-ledged on all sides to be exorbitant, unjust and impossible to pay. Hundreds of thousands of people are victims of this oppression. The cries and curses of the poor call to heaven for vengeance. Millions of people have died of famine which might have been averted by a humane government. More than a million of Irish people were forced to emigration, and fifty seven thousand died on our own shores, and their children, left orphans, scattered throughout Canada. This is a terrible record for a half century. An Eoglish nobleman some time ago said to me that if it were true, as it is so that the sins of 'the father will be visited on the children even to the third and fourth generation,' Irish landlords will suffer. I told him the true meaning of that text was that the sins of the father were visited on the children who followed the example of the fathers, or having means of making some restituthese very tenants whose rents are acknowor having means of making some restitu-tion for the iniquities of their fathers, and neglected to do so. 'Well,' said the noble lord. 'thank God I'm safe, and I have lost many friends for having said one word in favor of the Irish."

"What does Your Grace think of Wm.
O'Brien's imprisonment?"
"Oh!" said the Archbishop, with a smile,
"it's the old story, and it will have the "it's the old story, and it will have the same results—victory in the end for the oppressed. We must have martyre. See the great armies there are redy to shed their blood and lay down their lives for their country. They are to be found the world over. We deprecate war, but war is inevitable as long as people do not keep the commandments of God. Individuals of a corporation or government doing wrong will have to account for their votes as strictly as private individuals. So there is no use saying corporations or governments have no souls."

"Is not the situation of the landlord critical?"

critical?"

"Yes; I deeply deplore the case of Irish landlords. They certainly are suffering for their own sins and the sins of their fathers. High living, mortgages, and exorbitant rents have brought them very low. Still we must pity them. Their best plan would have been to try to sell their land many years ago; but in one of my letters I advised the Irish tenents not to purchase, as the exportation of American produce into England would reduce the value of land by one-half. I reduce the value of land by one-half. I mentioned at that time a grievous difficulty which occurred in the Papal States and which the Pope settled justly and amicably. After the fall of Napoleon his family was provided for by being assigned large estates from the monasteries in the Papal Domintons. The family managed these estates by agents, as cruel and exacting as those of Ireland. Bloodahed and worse evils than we read of in Ireland followed. A syndicate was Ireland followed. A syndicate was instituted at Rome that purchased all the Napoleonic estates, and sold them to the tenants at fair valuation. The

to the tenants at fair valuation. The Napoleonic ismily gained much, and peace was restored to that portion of the Papal states. The Papal Government was a model government in its day."

"When Your Grace says that the road to victory for Ireland is short and bloody, do you mean there will be much bloodshed?"

bloodshed?"
"No!" he replied, "Not so much as the rebellion of '98. The English people will restore Gladstone to power before the present Government will have time to do much more bloody work."

PREACHERS AND POLITICS. Church Progress

Church Progress.

It is an historical fact that preachers, whenever they get a chance, go to extremes either in religion or politics, and they always take the chance whenever they are not counteracted by wise and prudent counsil from outside of their ranks. Since the days of Puritanic excess in New England when the weathers The preachers down there seem to have things their own way. They have turned the legislative machinery into a temperance crusade and pronounce it opposed to Christianity to vote against prohibition. They have hurled the vengeance of God and all kinds of excommunication against those who refuse to follow their fanatic teaching and believe with them that drink is cril and prohibition perfection. It was teaching and believe with them that drink is evil and prohibition perfection. It was thus always whenever the private opinion doctrine was allowed full sway. It carries itself to the excesses of nonsensical theory and brings ridicule on religion and theory and brings ridicule on religion and disrespect for its teachers. Those preachers down there have the hardibood to announce themselves the mouth pieces of the Divine Will and pronounce themselves higher than all civil tribunals; in fact neither constitutional liberty nor natural rights can have any weight against their utterances. Scripture is quoted to prove prohibition and senseless deaunciation are uttered on the heads of those who refuse to follow their bigotry. Is it not strange that preachers are ever appealing sgainst the growth of Catholicity and threatoning all kinds of evils to liberty and freedom of conscience should the Church obtain sufficient influence, while the only examples of excessive intolerance is exhibited by themselves wherever they get even a semblance of authority. We say, to the people of Tennessee stand firm in opposition to this species of religious heresy and compel the retirement of your preachers from the religious head of the policy of the policy of the policy of the policy.

and compel the retirement of your preachers from the political field and if they have any remnants of true Christi-anity to preach, let them confine them-selves to it, otherwise the people have no need of preachers in the political arena. Private opinion may do them in interpreting the Scriptures, but in politics there is need of common sense and practical guidance.

Cardinal Newman writes to Father Mc-Loughlin with reference to his work on Indifferentism: "Dear Father McLoughlin: I have been reading your book since it came to me with great interest and pleasure, and pray and trustit may achieve that success which you desire for it and which it deserves."

Consent to suffer slight temporary pain so that thou mayest avoid the ever-nal pains which sin merits,—St. Catherna

A Story of Dante.

when Arnelfo Lapo was building the enurch of Maria del Flore—
In the century of Dante begun, and finished only in ours—
lowly the great cathedral grow up to the chape of the growy,
wonder of the arenitect's art and crown of the city of flowers.

were strained at their strongest,
it is creak and rattle and groan, the
ponce-oue bursen to bear;
if after hour, on a stone, in the days
when the hours are the longest,
asie the poet sat near, as the blocks
were swung up through the air.

Even as the owl of Minerva, by brightness of sunshine blinded, of sunshine blinded,

fat on his sough and mused, while around
him the pert little birds

sopped and fluttered and pecked him—the
Florenties frivolous minded,

feeing the poet so grave, mocked at Dante
with foolish words.

eas he sat and pondered, a citizen idle Panned in passing and spoke to him thus:
You of your grace to declare me the name of
the very best mouthful."
Dante looked up from his thoughts, and
replied to the question: "An exg."

Almost we may see the swift smile, as a lactium image of laughter, Curving the shotle red lips of the youth while his lids well the Keen Almond shaped Florentine eyes, as he passed with no thought of it after, Leaving alone on his siab the poet, me jestic, serens.

All through the course of a year had the batters been busy together.
Setting each block in its place as the Month after month, west by week, day by Month after month, west by week, day by Many to the storm or fair weather.

Many the structure arose which through centuries was destined to stand.

At the end of the year, as before, on his slab ast the post to ponder, Again did the Florentine youth approach his and come to a Lalt: "Master, with what?" was his question; and quick, without waiting or wonder, Dance looked up from his thoughts, and replied to the question: "With sait."

MEWS PROM IRELAND.

Dublin.

Lunacy is one of the few things that appear to progress in Ireland under the patronage of the Castle. So much we gather from the report of the Ins, ectors of Lunatic Asylums for last year. In annity, it seems, is increasing absolutely, whilst the population continues to dimin ish. At the close of the year the number of these are fixed in anylune of all kinds of those confined in asylums of all kinds was 14,702, nearly equally divided be-tween both sexes. Of these 10,077 were tween both sexes. Of these 10,077 were confined in district asylums, and 3,841 in workhouses; 602 were in private as lums, and 172 in the Institute for Insane Crim-inal at Daudrum. Kildare.

The Coercion Act had a highly ridiculous fall at Ballymore Eustace, on Sept. 2d. A tenant farmer was summoned under the Act, for trespass, and for taking illegal possession of a farm from which it was alleged he had been evicted. Evidence was given to show that the Sheriff's bailiff had entered upon the land. was given to show that the Sheriff a bailiff had entered upon the land, made a seizure, and handed over possession to the representative of the plaintiff, Lord Milltown; that subsequently the tenant retook possession, and drove Lord Milltown's men off the lands. When the bailiff was examined, Mr. J. K. Toomey, who appeared for the defendant, elicited from him that he had not received any appointment as bailiff from the present Sheriff, and that, as a matter of fact, his appointment seventeen years ago had never been renewed. As Mr. Toomey pointed out, the Act, which deals with the execution of the decrees of the Civil Bill Court, requires that the the Civil Bill Court, requires that the Sheriff's bailiffs shall have their appointnent renewed annually in the same way ment renewed abnually in the same way as the Sub-Sheriff's appointment is made. This point was a fatal one, and the magistrates dismissed the summons. The battiff, therefore, and Lord Milltown were the real trespassers, and sgainst both the Coersion Act should be operated.

Wexford.

In reference to the statement made by the Chief Secretary, in the House of Commons, on Sept. 1st, that the vice-guardians of the New Rosa Union were being obstructed, this statement was wholly unfounded, not the slightest opposition to their management of the Union being now advocated or adopted If Mr. Balfour had consulted the Local Government Board he would hardly have made such a charge, for in a recent letter to the Town Commissioners they stated that the opposition to the vice-guardians had ceased.

Kilkennys

Kilkenny

A sermon in aid of the curate's house Cuffesgrange, was preached recently by the Rev. M. Murphy, professor St. Kier-an's College, Kilkenny. Alluding to the various sources whence assistance came to Ireland, the Rev. gentleman referred to the help rendered by our exiles as follows:—"Allow me to add that one of follows:—"Allow me to add that one of the most pleasing features of this charitable undertaking is the amount of contributions that have come from abroad. Now, as always, the Irish exile is true to his Faith and true to his friends. The gold that he finds in foreign climes does not lie in his purse as long as the distress of a friend, or the cause of the dear old land, or the support of the still dearer old Faith may claim it. And, alas! in these times of distress all And, alas! in these times of distress all stand in need of help, and stretch for aid to the kind and prosperous friends that are over the seas. That cry has never struck upon these noble hearts in vain.

the tenants. The sheriff has been actually on the ground to make seizures, and received nothing for his pains. The deter-mined stand made by these tenants deserves success, and it is gratifying to know that Mr. Tuthill was so convinced of their expressions as to avge to make of their earnestness as to agree to make terms with them."

Louth.

ponde our rattle and groan, the ponde our store hour, on a stone, in the days when the hours are the lougest, basic the poet sat near, as the blocks were swung up through the air.

The new church of St. Nichelas, at Stahanon, which the munificence and religious fervor of the people, aided by the exertions of the respected pastor, the Rev. Peter Pentoney, and his esteemed curate, the Rev. James P. Maguire have caused to be erected, is to be dedicated on Sunday, October 9th. The most Rev. Dr. Louge, Cosdjutor to the Primate, is to officiate on the occasion.

See a lowly before him the building began to take substance and form.

Cork.

A very large meeting of the Cork branch of the National League was held at the Assembly Rooms of that city on the 29th ult. On motion of Mr. Maurice Heaty, M. P., a resolution was passed declaring that the meeting regarded the proclamation of the National League as an act of high-handed tyranny, and expressing their determination to resist the unconstitutional action of the Government by every means in their power. A pleasing feature of the proceedings was the attendance of a large number of English and American visitors. A notable declaration was made by the chairman, the patriotic Mayor of Cork. He had been through a great part of the county Cork, and knew that in many parts of it the crops this year would not be sufficient to maintain man and beast. The Mayor asked the meeting to pass the resolutions submitted not with shouts of applause, but rather to let the spirit of them sink deep into their hearts and be acted on with quiet but earnest determination. It is by action of this kind that the battle will be won, though all the jails in Ireland, and in England to boot, be meantime filled with Irishmen.

Kerry.

The minions of the ruthless evictor are still, though fitfully, at work about Listowel. Hard-working, industrious farmers are still being driven, either to fill the workhouse or to cultivate a foreign soil, by an alien and oppressive landocracy and their poltroon imitators. On Aug. 31st, a farmer named William Nolan, of Droumbeg was driven forth by the ball ff of G. R. Browne, J. P., landlord, from a farm of 16 acres, for which he was paid about two valuations—namely, lord, from a farm of 16 zeres, for which he was paid about two valuations—namely, £18 a year. This callous landlord also evicted a poor man named Michael Ahern, of Skehtneerin, from a little cabin and two cores of ground. A scouring party, headed by Balliff Browne, and protected by a staff of police, succeeded in seizing and impounding 30 head of the small number of cattle now left by the usurers, extortionists, and ruthless exterminators. number of cattle now left by the usurers, extortionists, and ruthless exterminators in the district, from off the farms of two farmers named O'Donoghue and Fealy, of Toreen, near Duagh, for Mr. Gerald O'Callaghan, as satisfaction for failing to pay an exhorbitant rack-rent. Honesty and industry are going down before the grinding and heartless injustice of the landlords.

The Memorial Cross which it is intended to erect in Limerick to the memory of the Manchester Martyre, has been removed the Manchester Martyre, has been removed to its site in the new cemetery. It is a splendid piece of workmanship, and reflects the highest credit on the sculptor, Mr. Kennedy. The beautiful figure of Edin at its base, weeping, with a harp in her hand, has not yet been received from Dublin, where it is being wrought. The ceremony of unveiling the Cross will take place on the the 23i of November, but the committee has not yet decided as to whom they will sak to perform the ceremony.

Tipperary: his fine residence at Ballingarry to the Sisters of Mercy, as a Convent. The house has been recently constructed and occupies a beautiful situation above the town, and

a beautiful situation above the town, and within a stone's throw of the spleudid Church, which the same rev. gentleman, with the aid of his brother, Rev. D. R. Shauhan, C. C, completed some years ago. It is a most commodious structure, and very suitable to the purpose of a Convent, and about an acre of ground will be given with it.

vent, and according given with it.

Waterford.

On August 28th ultimo, after Mass, at Kilrossenty, an indignation meeting was at Kilrossenty, an indignation meeting was held in a large field adjoining the church, consequent upon the Proclamation of the National League. The speakers addressed the assemblage from the balcony of the Temperance Hall. The Rev. M. Feley, C. O., was moved to the chair, and amongst others present were—Messre. James Power, chairman, Kilnacthomas Union; Laurence Power, Eurelaids Nicholas Power. chairman, Kilmacthomas Union; Laurence Power, Furreleigh; Nicholas Power, Fox's Castle; John Power, P. L. G.; Thomas Marshall, Waterford; John Flinn, P. L. G. Carrigmorne; Maurice Coffey, Cutteen; Laurence Casey, John Greany, Dungarvan; Dr. Greene, Bonmahon; John Greany, P. Veale, P. O'Connor, and others. A number of ladies occupled places within the building, and displayed great interest in the proceedings. Two police note takers relieved each other at intervals in noting the speeches.

Autrim.

Now and then there are spasmodic outbreaks of Orange ruffinnism in the North of Ireland, which though not of any great importance, yet as the outcome of some of the old spirit of black bigotry, are sufficient "to show that still it lives." On Saturday evening, August 27th, at Ballymens, a patrol of police came across abody of disorderly Orangemen who were engaged in the idle, but apparently pleasing work of cursing the Pope. The gang of disturbers refused to disperse on being ordered to do so by the police, and even pelted the policemen with stones and drove them into their barracks. The mob threw a volley of stones at the barracks,

the posuliar Orange bravery that revels in manifestations of rowdyism that can be indulged in with impunity. If gross attacks on the police are to be resisted only with blank cartridge, then surely the time has come when the Orangemen of Ulster can safely gratify their military proclivities by "waving all their banners and charging with all their chivalry."

Armagh.

and charging with all their chivalry."

Armagh.

On the Ball estate—a large property including nearly the whole of the townlands of Crossmagh and Cullyhanna, near Newry—the issue was some months since fairly knit between the landbrds and tenants. The tenante demanded 15 per cent. reduction on judicial rents and 20 on non-judicial rents. Their demand was refused. The Plan of Campaigu was forthwith adopted by the tenants. The owners prepared a battery of ejectments to storm their entrenchments. As the siege proceeded the tenants were so terrified by the warlike preparations that they raised their demands. Where a reduction of 20 per cent. on ordinary rents had been deemed sufficient, 25 was made imperative by the delay and expense incurred. On judicial rents it became necessary, as time went on, to increase their claim from 15 to 20 per cent. After a protracted and desperate struggle the owners yielded the larger terms. Almost on the very day the Government was issuing its proclamation of the Lengue, Mr. John Johnson, land agent, was doing humble homage in his rent-effice in loyal Armagh to the Plan of Campaigu.

Derry.

The Rey James Mullan, Macherafalt. Armagh.

The Rev. James Mullan, Magherafelt, has recently been appointed parish priest, of Ballinderry, in the room of the late much lamented and distinguished Father McGeough. Father Mullen, since his ordination, 19 years ago, hat won as curate in the parish of Magherafelt esteem and admiration, and his departure from among the people of that parish will be sorely felt. He is replaced by the Rev. Father O'Callaghan, late of Maynooth. Derry.

Galway. On the 30th ultimo, three tenants named Patrick Kelly, Patrick Carey, and Thomas Coon, were evicted at Drumnamuckla, near Woodford. The two first-named were caretakers since the eviction last August, and the third took forcible possession after being evicted, and was soon afterwards arrested under the Corcion Act. The evictions were carried out unex-The evictions were carried out nnexectedly, and there was no disturbance. On the 29th ult., his Excellency, Mgr.

On the 29th uit, his Excellency, Mgr. Persico, and Mgr. Gualdi left Baltinasioe for Athlone, en route to Thurles. They were driven from Hayden's Hotel in a private carriage, escorted by the Most Rsv. Dr. Duggan and the Rev. P. Costello, Adm. His Excellency had spent the previous three days in the diocese, where he arrived from Galway early on Friday. He was met in Athenry by the Bishop in his carriage, and reached Loughrea about one o'clock. Shortly after they visited the new Convent of Mercy, and Mount Carmel, and the Abbey Fathers. Addresses were presented by the chiliren, including orphans and industrial school children of the Convent of Mercy. During his Excellency's stay, addresses were ing his Excellency's stay, addresses were of the Sodalities of the Sacred Heart, and also by the Town Commissioners. Im mense congregations filled the old church to hear his Excellency's discourses. The town was illuminated in the evening. On Sunday, his Excellency and Mgr. Gualdi arrived in Ballinasloe before twelve crising. They were met outside the town by an imraene concourse. The procession moved through the town to the church, which was crowded to excess. After Mass, his Excellency preached a most impressive sermon. Afterwards addresses were presented by the male and female branches of the Holy Family, which number over a thousand. Commissioners, by the Catholic Young Men's Association, and by the Catechettcal Society, to all of which his Excellency made suitable replies. At the Convent of Mercy an address was presented by the Industrial School children in the beautiful was putiding exceted for industrial Industrial School children in the beautiful new building erected for industrial school pupils. The church and spire of the parish were much admired by his Excellency. Within the last three years upwards of £4000 has been spent in beautifying the church, in internal decoration and decorating and completing the spire. In the evening, as at Loughrea, the entire town was illuminated. His Excellency and Monsignor Gualdi expressed great gratification at the evidence of living, practical faith and devotion to the Holy father that came so prominently under their observation in the diocese of Clonfert. In Loughrea and Ballinasloe his Excellency visited the workhouses, where the hospitals are in charge of the Sisters of Mercy. The Most Rev. Dr. Healy, Coad jutor Bishop, paid his respects in Loughrea, to his Excellency, and remained as the guest of Dr. Duggan until his return to Portumna.

Mayo.

Fathers Gallway and Welsby, S. J., were among those who visited Knuck, on Aug. 15th, and took part in the celebration of the eighth anniversary of the "apparition." A large number of persons attended from all parts, and walked in procession round the church, with cross borne before, and banners flying. The venerable parish priest of Knuck, Archdeacon Cavanagh, was prevented from being present, as he has now been suffering for some months from ill-health, which confines him to his bed.

to the kind and prosperous friends that are over the seas. That cry has never struck upon these noble hearts in vain. The gold has come in streams, and to day, raising our eyes to beaven, let us pray that our generous race may yet be collected together into the bosom of that peace and liberty for which through so many bitter years we have sighed and suffered."

Westmeath.

The Westmeath Examiner says:—"Arrangements are at present being made with Mr. Tutbill by the tenans on his setate. Already we understand that Mr. Tutbill bas decided to forego all costs he incurred in taking proceedings against his tenants for a rent which is admittedly too high. This in itself is a victory. These costs must be heavy, as proceedings were taken to the last letter of the law sgainst

On August 25th, Mr. T. Murray, Subsheriff, proceeded to Nobaville, about eight miles from Atholine, for the purpose of evicting some tenants who had adopted the Plan of Campaign. Polica to the number of about eighty were drafted from surrounding stations. Mr. W. Beckett, R. M., Atholine, was present, as was the agent, Mr. R. Haudcock, J. P. The owner of the property is Mr. F. Russell, J. P., Lissanode, Maate. All the tenants had their rents judicially fixed soon after the passing of the Land Act of 1881, notwithstanding which they percemptorily refused to pay any rent unless a further reduction was made of 20 per cent. There was a large assemblage of sympathisers, and there were three priests on the scene. At the first house visited there was an octogensrian lying seemingly helpless in a bed. The aheriff hesitated to act. At the second and third houses the cases were almost identical. Mr. Handcock announced his determination to proceed with the evictions unless medical certificates were produced as to removal being dargerous.

duced as to removal being dangerous.

These were soon forthcoming, and the party retired amidst derisive shouts from the spectators. THE CATHEDRAL ABBEY OF ASK.

EATON, CO. LIMERICK.

Cork Examiner, August 27.

Having been suddenly called away to pay a last tribute of respect to a deceased friend which took place recently, I was accompanied by a relative from Dublin that I met by appointment in the City of the Broken Treaty. We started at a very early hour for the town of Askeaton, which is situated sixteen miles west—south-west from Limerick, and soon reached this pretty little town, which was formerly a parliamentary borough, and is indebted for its foundation and early importance to the Fitzgeralds, one of whom, James, seventh earl of Desmond, founded a monastery for Franciscan founded a monastery for Franciscan Friars in 1420 In 1564 a Provincial Chapter of the Order was held in the Monastery, but in the hostilities which broke out soon after the monks were expelled and a good many put to death by the soldiery of Queen Elizabeth. Having half an hour's spare time at our disposal, we are delighted to have an opportunity of visiting that stately pile of ruins which we observe at a little distance to the north of the town. We tance to the north of the town. We learn that it will be necessary to have the permission of Mr. Cussen, who exercises a kind of protectorate over the ruins of what was once a magnificent cathedral. Straightway we walk for this gentleman's residence, and having deputed one of the party to apprise him of our mission, he very courteously received him and kindly volunteered to act as our guide. I may here mention that this very intelligent and obliging old gentleman takes a great interest in par-ties visiting the abbey, and spares neither time nor trouble to make the visit as time nor trouble to make the visit as interesting as possible. To him we are indebted for the many anecdotes related in this brief sketch. We now come to the north side of this sacred edifice, and as we gaze from an eminence at the mass of ruins before us, we are filled with melancholy on contemplating the architectural beauty of this noble cathedral, which now lies in ruins at our feet. We enter by a stile into the north aisle of the church, and as we look around we are particularly struck with the beautiful symmetry of the outlines; those beautifully molded pillars of solid granite now looking so fresh and beautiful, having withstood the tempest blasts for well nigh five hundred years. Bank grass and weeds have taken root in the floorway; here and there are large blocks grass and weeds have taken root in the
floorway; here and there are large blocks
of fallen masonry, and many tombs
almost chocked up with the weeds,
which flourish here without interruption.
We enter the nave and survey in solemn silence the grandeur of the scene before us. This is the church proper, built in the Gothic style of architecture, in the shape of the capital T, and as we wend our way up the centre we cannot help thinking of the shocking brutality of the invaders who razed to the earth this most beautiful of churches, butchering in cold blood the devout worshippers assembled here five centuries ago. We have reached the sanctuary, and there before us is the altar where the Holy Sacrifice was offered up by those saintly have reached the sanctuary, and there before us is the altar where the Holy Sacrifice was offered up by those saintly Friars. Our hearts are saddened, indeed, when we picture to ourselves that awful day when the sacrilegious hands of the Cromwellians were laid on the good priest as he stood there at that altar celebrating the Holy Mass. Ah! yes, this is the same church, the same sanctuary, that ran red with the blood of the martyred community, which swelled into a rivulet and dashed down the gentle slope below into the river Deel. Our guide now ushered us into the quadrangle, on each side of which are large arches supported by many cylindrical columns of grey marble, with exquisitely moulded capitals. We pass around the south side, and our attention is attracted to a bronze figure of a Friar inserted in the wall. It is related with truth that young men and maidens who meet with any disappointments in the course of life come from afar to embrace the lips of bronze, and that generally their disabilities are removed. A little farther on, and on the same side of the quadrangle, we come to what appears to be portion of a rude coffin partly disinterred. We have been assured that this same coffin has been frequently buried at a great depth and large blocks of stone laid on the grave, with the result that next day it appears in its former condition. The country folk generally speak of this phenomenon with bated breath, Our time having now more than expired, we take leave of our friend, Mr. Cussen, thauking

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God be with You.

God be with you! through my losing, And my grieving shall I say! Through my smiling and my hoping God be with you, friend to-day!

Somewhere, on the shore of silver, God be with you, on the way! In a sunlight sifted richly! From a thousand skies of May!

In a dream of June's white roses,
In a chant of water's low,
In a glory of red maples,
A hush of moonlight upon snow

In the meaning of the sunrise, In the soul of summer rain, In the soul of summer rain, In the heart of purple hazes, We'll not say "good bye" again.

But the tears dash through my meaning, And the thing I fain would say, Falters into inix—this only, "God be with you," till that day. May 29th, 1887.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Presched in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City SIXTEENTH SUNDAY AFTER PENTECOST. "And if thy right eye cause thee to offend pluck it out, and cast it from thee,"—St. Matthew, v. 29.

Matthew, v. 29.

Here, indeed, one would say, is a severe remedy to be applied in order to avoid giving offense; and yet it was uttered by Him who had pity for the sinner, and who knew well the difficulties and obstacles in the way of avoiding sin. But the severity of the remedy only emphasizes the imporof the remedy only emphasizes the impor-tance, the grave necessity there is of our avoiding the immediate occasions of sin, and of cutting loose from whatever leads to it. And that, too, at whatever cost to our convenience and however deer to us the occasion may be; whether the bad book or newspaper, improper show or play, forbidden dance, bad company, grog shop

And yet in the face of such a command in spite of such a warning, we find men falling continually into sins, which could easily have been avoided if only the commonest precautions were observed. The man who will venture out on the ice when the red flag of danger stares him in the the red flag of danger stares him in the face is a simpleton; the man who carelessly enters a powder magez ne with a lighted taper is a suicide; the man who trifles with a package of dynamite courts death and deserves no sympathy if he loses his life. You agree to all this, because all these things nave been done—for paltry gain, to overcome some trifling inconvenience, to save a few parameters frime near

ence, to save a few moments of time, men are foolbardy enough to risk their lives. So it is, brethren, with the life of our souls. Many of us have no conception of our obligation to avoid the occasion of sin, have no idea of the necessity we lie under of removing from our path the obstacles that prevent the life and growth of our soul. We come, indeed, to the feet of our Lord with sorrow for our past sins and with resolutions of amendment for the future, but we seldom give ourselves a thought about examining into the occasions of our former fall and of removing ourselves far from them. "I hate sin," one man will say, but in his heart does he hate that which led him into sin? "I despise myself for my past follies".-but does he shun the persons or places that made these possible? The child needs to be burnt but once, it will never put its hands into the fire a second time; but all the fire of this world and the next does not seem sufficient to teach some men that dan gerous occasions are to be avoided. We cannot triffe with God; we cannot with one breath cry out: "Spare me, O Lord!" while with the very next we rush madly into that which past experience seldom give ourselves a thought about madly into that which past experience warns us shall bring about our fall—for

he who loves the danger shall perish herein. But to day's text bids us emphasize

the importance of avoiding the occasions to sin, which arise from a want of watchfulness over the sense of sight. Our senses are all so many avenues through means of which the devil reaches our soul, and this is especially true of the eyes. They are, as it were, the windows of the soul, through which the soul looks cut and is inspired to good or evil.

Now, brethren, there is no denying the fact that here and now, in a great city like this, to keep a custody over the eyes, to avoid in this respect the occasions of sm, is no easy task. It means a struggle, a hard battle morning, noon and night. For our eyes, unless most zealously guarded, are offended at every step we take—the streets we walk in, the cars we ride in, the very stores we deal in are made the outlet for an unholy deal in are made the outlet for an unholy

warfare against us.

There is a crying need for a new crusade against this outrage. You and I cannot, perhaps, put a stop to this entirely, but we can do much to prevent its spread. We can begin this crusade at home—in our own hearts, by schooling ourselves to a greater custody of the eyes—in our houses, by banishing those suggestive and sometimes filthy pictures. We can resolve never to stand on the streets or before the show windows, gazing at and gloating over those abominable prints that are defiling the minds of young and old. Don't visit the play or young and old. Don't visit the play or show that tries to attract you in this show that tries to attract you in this way. Don't buy goods that have to make use of such foul means to secure your trade. Don't deal with the man who insults your modesty as a Christian by exhibiting such things in his store. The authors of this unboly traffic are not fools; they can learn a lesson scon and profit by it.

If you laye your own souls if you show.

If you love your own souls, if you cherish the purity of your children, you will ponder seriously over these words to day and resolve accordingly.

Some persons have periodical attacks of Canadian cholers, dysentery or Diarrhoa, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine in the market for all summer complaints. If a tew drops are taken in water when the symptoms are noticed no further trouble will be experienced. NATIONAL PILLS are a mild purgative.

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God be with You.

God be with you! through my losing, And my grieving shall I say! Through my smiling and my honing God be with you, friend to-day!

Somewhere, on the shore of silver, God be with you, on the way! In a sunlight sifted richly! From a thousand skies of May!

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A GREAT SCHISM DYING OUT.

Colorado Catholic.

Heresies and schisms must be, in order that those who are proved may be made manifest in the fath. Thus writes the Apostle. Woe, however, is spoken to the heretic and scandalmon ger. In the history of the Church heresies and schisms are not unusual; and to the student and thinker they are not surprising. Manichœaus. Nestorians, Eutychians, Arians, Lutheraus. Heresies and schisms must be, article on the Eunis demonstration, headed "Government by Hussars," says—Mr. Baltour has among his constituents some old men wno remember "Peterloo" If he will interview them when he next goes down to Man-chester he will be able to form some idea of the intensity of the resentment caused by the suppression of public meeting in England more than fifty years not surprising. Manicheans, Nestorians, Eutychians, Arians, Lutherans, Calvinists, Wesleyans, and meny other heretical sects fill the pages of Ecclesiastical history. Protean-like, heresy no ago. It found literary expression in the rough rhymes of Ebenezer Elliott, and astical history. Protean-like, heresy no sooner disappears in one form from the scene, than it raises its head again in a new guise. To show the fertility of religious innovation and the dangers attending a free interpretation of the Scriptures, which is the darling doctrine of the so called Reformers, Bellarmine notes over two hundred different meanings given to a passage of the Scriptures. to this day the common people in the North cherish a gloomy memory of that great crime. What does Mr. Baifour think will be the result of that rehearsal before us English folk of what but for the marvellous forbearance of the Irish would have been not a bloodless but a would have been not a bloodiers out a bloodier Peterloo? It makes the head flush hot with boiling blood to read of these Hussars. If they had tried it on in Feelend or in Scotland, Colonel Turner ings given to a passage of the Scriptures not containing over half a dozen words. ings given to a passage of the Scriptures not containing over half a dozen words. But the ingenuity of dissent is now a familiar experience. In this world of change, only Catholic doctrine remains unchanged: for Catholic doctrine was perfect in its delivery by Christ and his apostles. When definitions of dogmas have been made, they are only the declarative expression of the law as conin England or in Scotland, Colonel Turner and his men would have been stiff and stark long before they had been allowed to trample in this lawless fashion over the liberties of free citizens. We owe the glories of the Constitution, of which Ministers are the sworn defenders, to the fact that our forefathers when threatened with such high handed outrage as this have been made, they are only the de-clarative expression of the law, as con-tained in the deposit of faith handed down in the beginning. So heresies and schism are here to-day and away to-morrow. We rejoice, then, with a senti-ment which should be confirmatory of the blessed faith we Catholics enjoy, when the news reaches us that the schism of the "Old Catholics" is fast flickering in the Cantonal Republic of Switzerland, as in Germany. Of this the have never hesitated to meet in arms the myrmidons of the usurper. We are glad that the Irish at Ennis did not empty the saddles of the Hussars who broke through the meeting. They have not got enough guns, and the end is so near that there is no need for staining victory even with justifiable bloodshed. But there is no Englishman whose love for liberty is more than a mere lip hom Switzerland, as in Germany. Of this the recent General Synod of the Swiss "Old Catholics," held in St Gallen, gave suffiage who does not feel bitter burning shame that the Government for which he is responsible and which acts in his Catholics," held in St Gallen, gave sufficient evidence. Dr. Herzog, who presided at this convention, sought to awaken the zeal and generosity of the people by appealing to the example of the "Romanist." During the twelve years' existence of the "national bishopric," the sect has eked out a scanty. name is doing deeds which in this com try would be held to justify armed insur-rection. Mr. Balfour had better exclude the report from Ireland, otherwise every at Eanis will recoil upon his own head. For every meeting which he suppresses in Ireland his party will forfeit a seat in support by the contributions of English sympathizers and Bishop Herzog himself. There is some candor in the emphatic England." declaration of one of several sympathizers among the Protestant clergy who declared that "Old Catholicism" had and that same religious feeling, which also called the Reformation into being. Here we have the instinctive homage which truth forces from the fair minded. There is a tendency, also, in many places to restore to the Catholics the churches which were unjustly taken from them, all the more, that these schismattcs have no more use for them. The Journal de Geneva says: "That the State ought to proceed in the work of restitution of its

tained as many more; yet it was to my pain-striken imagination as if I were the

words "

in dazzling splendor.

Sturgeon Bay, Oat.

wonderful ra effect a cure.

central object in nature and assempled

From a Grateful Mother.

"My little child suffered from a severe cold upon the lungs, until she was like a little skeleton before she took Burdock Blood Bitters, after which she became fat and hearty, and was cured of weak lungs, constipation and debility or wasting of flesh, from which two doctors had failed to relieve her." Mrs. Samuel Todd,

Cholera and all summer complaints are so quick in their action that the cold

Certain Cure.

"My little child suffered from a sever

The Pope and His authority.

excess of arbitrary authority as this

The London Economist says: "Nothing better worth notice in the history of to day than the determined way in which Leo XIII. asserts his right of ultimate decision in spite of local opinion, or the success with which he is gathering sovereign authority within the Ohurch into his own hand. Though more moderate as regards secular powers than Paus IX., and little inclined to fanatic, extreme courses, the present Pope asserts the headship of his Cuair in the management of the Catholic Course, when the product of the Catholic Course, when the course with any desired the Catholic Course, with any desired the Catholic Course, when the course with any desired the Catholic Course, when the course with the Catholic Course, when the course with the Catholic Course, when the Catholic Course with the Catholic Course, which we will be considered the Catholic Course with the Catholic Co of the Catholic Church with an unflined-ing vigor, unsurpassed by any of his pre-

own accord, and adds that, in several 'Old Catholic' parishes there are no longer any 'Old Catholics.'" One Com-No Pope in any age ever overrode the great body of local opinion with more decision than the Pope did in supporting Prince Bismarck's military bill. He munal Council has applied to the Can-tonal authority to be allowed to restore the church and presbytery to the Catho-lics. Several notable conversions have taken place in Zurich, and in "Protes openly compelled a great party, organ ized to defend Catholicity in Germany tant Rome," Geneva. And the great head of the schism, Doilinger, lies on his death bed. Would that he were an "Old Catholie" in the sense, and with the comfort of a worthy son of the church from which in foolishness he to yield to his commands, and dealt with the Emperor above their heads. He France and Spain, where he commanded the clergy to cease from opposing the Government merely on account of its church from which in foolishness he went out to nurse the spirit of pride, Alas! for all such folly. The Catholic Church has witnessed the rise and fall of many a heresy and schism, and to the consummation of ages serenely resting on the rock against which the gates of hell shall not prevail. She looks abroad calmly at the passing away of all heresies and schisms. liberalism, and to accept any adminis-tration, if only it would be impartial towards the Church.

His great contest in India with the Portuguese Patriarch is in truth, though

want of a preface the volume was never published. I stood up, trembling at every fibre, though remembering that in this I was but imitating Tully. I took courage, and had actually proceeded about as far as Mr. Chairman, when to my astonish ment and terror, I perceived that every year was riveted upon me. Within the shadow of a mighty tree A floweret grew; As fair and beautiful as one could see The whole world through. eye was riveted upon me.

"There were only six or seven present, and the little room could not have con-

The birds sang love to it; the honey bee Assailed its heart; The love-iorn zephyrs whispered Plaintively their woes apart. But vain and fruitless were their plaints and

sighs, It might not be; The fi weret g 2 2 d with ever-longing eyes up to the tree.

thousands were gazing on me with breath-less expectation. I became dismayed and dumb. My friends cried. "Hear him!" But, ah! The tree gazed only at the sky, With yearnings sweet; Not noticing the floweret's sigh, Low at its feet. dumb. My Irlends cried. "Hear him!" but there was nothing to hear. My lips, indeed, went through the pantomime of articulation; but I was like the unfortunate fiddler at the fair who, coming to

To lesson mortality and stop the inroads of disease, use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. For all diseases arising from Impure Blood, such as Pimples, Blotches, Biliousness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Eim, writes: "I am using this medicine for Dyspepsia. I have tried many remedies, but this is the only one that has done me any good."

Grand Resutts. strike up the solo that was to ravish every car, discovered that an enemy had malici-ously scaped the bow; or rather like poor Punch, as I once saw him, grimacing a soliloquy, of which his prompter had most indiscreetly neglected to administer the Such was the debut of Jack Curran or "Orator Mum" as he was waggishly styled; but not many months elapsed before the sun of his eloquence burst forth in deziling splender.

Grand Results. For several years R. H. Brown, of Kin-cardine, suffered from dyspepsia, he says he tried several physicians and a host of remedies without relief. His druggist recommended B. B. which he declares produced "grand results," for which he gives it his highest recommendation.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you. An Old Time Favorite.

The season of green fruits and summer drinks is the time when the worst forms of cholera morbus and bowel complaints generally prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept at hand. For thirty years it has been the most reliable remedy. hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

Mrs. Mary Thompson, of Toronto, was sflicted with Tape Worm, 8 leet of which was removed by one bottle of Dr. Low's Worm Syrup.

A Severe Attack.

A CURE FOR CHOLERA MORBUS.—A positive cure for this daugerous complaint, and for all acute or chronic forms of I had a severe bilious attack; I could not bowel complaint incident to enomer and fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procurred from any druggist.

I had a severe billious attack; 1 could not be eat for several days, and was unable to work. One buttle cured me." John M. Richard, Sr., Tara, Ont. For all billious troubles use B. B. B.

Catholic Schools for the Indian.

The Pal! Mall Gazette of Monday, in an The Roman Catholic Church has been true to its history, and at the present time is maintaining no less than fifty-five Indian schools, of which thirty five supply board and clothing as well as instruction. These schools are scattered

over a wide territory.

Seven are on the great Indian reserva-tion of Standing Rock in Dakota, and seven more are found in the same territory—namely, one each at Table Moun-tain Reservation, St. J. ha, Yankton, Rosebud Reservation, Crow Creek Agency, and two at Devil's Lake. In Montana there are three schools -at St Peter's, St. there are three schools—at St Peter's, St.
Labre's Mission, and at Flathead Agency,
Idaho has two, both at De Smet Mission;
Wyoming one, the St. Stephen's Mission;
Washington Territory three—at Tullalip
Agency and two at Colville Agency; New
Mexico has eleven and Alaska two.

In the States there are also a number
—namely, five in Wisconsin, seven in
Minnesota, one in Colorado, one in
Nevada. one in California, one in Kansas,
one in Oregon, and one in Florida. The

one in Oregon, and one in Florida. The total attendance at these schools is be tween three and four thousand. The tween three and four thousand. The largest school has an attendance of 150 children, the smallest of ten. The Gov-ernment furnishes financial aid to this ernment furnishes financial aid to this work, but the teachers and management are altogether Catholic. A part of the teaching force are Catholic laymen or secular priests; the majority, however, are members of the religious orders, both male and female. The majority of the instructors are natives of France and Germany.—N. Y. Independent

Catarrh, Catarrhai Deafness, and Hay Fever. A NEW TREATMENT.

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

stamp. - Scientific American Be Prepared.

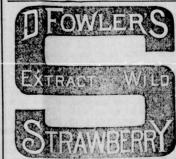
Many of the worst attacks of cholera morbus, cramps, dysentery, and colic come suddenly in the night, and the most speedy and prompt means must be used to combat their dire effects. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fails to cure or relieve.

Hard and soft corns cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be арру.

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Lennon, Brantford; Molphy, Ingersoli; Corcorab, Parkhill, Twoly, Kingston; and Rev.
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thorough and practical. Educational advantages unaurpassed.

French is taught, free of charge, not our transport of the library contains choice and standar works. Literary reunions are held mentily vocal and insirumental Music form a pruninent feature. Musical Soirces take place weekly, elevating taste, testing improvement and ensurin self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness are seconomy, with refinement of manner.

TERMS to sa it the difficulty of the times without impairing the telect baracter of the Institution. nstitution.

For further particulars apply to the Superr, or any Priest of the Diocese.

CONVENT OF OUR LADY OF Lake Huron, Sarnis, Ont. This insu-tution offers overy advantage to young ladis who wish to receive a solid, useful and re-fined education. Particular attention i-paid to vocal and instrumental nusic. Stud-ies will be resumed on Monday, Sept. 1st Board and tuition per annum, \$100. For further particulars apply to MOTHER SEP PERIOR, BOX 303.

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ARM, ONT.—Under the care of the Uras
ine Ladies. This institution is pleasanth
situated on the Great Wostern Railway, 6
miles from Detroit. This spacious and con
modions building has been supplied with at
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cluding groves, arrieus, orchards, etc., etc
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ther particulars address, Morner Superstor

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London Branch No. 4 of the Catholic Mutual
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O'MEARA, Pres., JAS. COROOREN, Sec.

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"MISTAKES & MODERN INFIDELS."

New Book on Christian Evidences and Complete answer to Col. ingersoil's "Misiakes of Moses" Highly recommendaby Cardinal Taschereau of Quebec, Atobishop Ryan, Philadelphia, and 13 other Catholic Archibishops and Bishops, five Protestant Bishops, many other promisent clergy, and the bress. (Toth \$1.25. Paper 75 cents. AGENTR WANTED address

GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishmer to keep up the system, should take Harkness' Beef, iron and Wine. We are safe in say-ing there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

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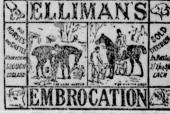


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FOR SORE SHOULDERS, SORE BACKS
FOR FOOT ROT. AND SORE MOUTHS IN SHEMT
AND LAMBS.
FOR SPEAINS, CUTS, BRUISES IN DOGS. SPECIMEN TESTIMONIALS.

SPECIMEN TESTIMONIALB.

From His Grace The Duke of Rutland.

Belyolr, Grantham, Dec. I. 1878.

"Stra,—Ellizon's Royal Embrecation is used in my stables.
I think it very useful.

Master of Belvoir Hunt."

Castle Weir, Kingston, Herefordshire, Dec. 3, 1878.

"Genthemen,—I ass the Royal Embroadton in my stables & kennels, and have found it very serviceable. I have also used & kennels, and have found it very serviceable. I have also used to hat two years, and new enforces very Bulles amending it.

B. H. PRICK, Lieut Ool, Master of Radnorsh re Hunt.

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SORE THROAT FAMOUR COLD.

The Safest, Quickest, most certain remedy.

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LILIMAN, SONSAC.

SLOUCH, ENGLAND.

TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Michigan Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

of a simple life "advance in civil"." We say that progress demands
rture from the ways of our parents,
at improvement is the watchword

NEW SCOTCH SUITINGS, NEW FALL OVERCOA'INGS, 4 CASES NEW SCARFS.

PETHICK & M'DONALD 393 Richmond St.

C. M. B. A.

. Tanesy of Montreal has got up a discular explaining the objects, bene-orkings, etc., of the C. M. B. A. We he intends furnishing branches sembers with copies of his circular cry low figure. His address is 255 action Street.

Seaforth, Sept. 19th, 1887.

Ived from the Supreme Council
Catholic Mutual Benefit Associarough John McQuade, Recording
ry of Branch No. 23, Seaforth,
hree hundred and thirty three
and thirty-three cents due me on
the of my husband, John Kirsch,
nember of said Branch.

CATHARINE KIRCH.

CASSES—John Killoran and John

Seaforth, Sept. 19th, 1887.

Received from the Supreme Council of the Catholic Mutual Benefit Association, through John McQuede, Recording Secreary of Branch No. 23, Seaforth, Oat., sixem hundred and sixty-six dollars and sixty-seven cents, due my minor children on the death of their father, John Kirsch, ate a member of said Branch.

CATHABINE KIRSCH.

CATHARINE KIRSCH,
Witnesses, John Killoran and John

The following are the B:anches that, up to this date, Sept. 27th, have paid assessments Nos. 11 and 12, with the dates on which the drafts were received at the Grand S: cretary's office:

Branch No 39. Neustart, Sept. 12th.

" 25, Cayuga, Sept. 15th.

" 46, Walkerton, Sept. 19th.

" 28 Seaforth S-pt. 21st.

" 58, Ottawa, Sept. 21st.

(paid No 11 only)

" 57, Orillta, Sept. 21st.

" 53, Mount Forest, Sep. 23:d.

" 14, Galt, Sep. 23:d.

" 60, Dublin, Sep. 24th.

" 9, Kingston, Sep. 26th.

" 52, Winnipeg, Sep 26th.

" 43, Brockville, Sept. 26th.

" "60. Dublin, Sep. 24th.
"9. Kingston, Sep. 26th.
"43, Brockville, Sept. 26th.
"43, Brockville, Sept. 26th.
"Toronto, died on Sept. 15th, cause of leath, typhoid fever. Bro. Leithenses was formerly a member of Branch 15 and loined Branch 49 on a withdrawal certificate. He was a convert to the church and a highly respected citizen. He held the position of foreman in Mason and Riches piano-factory for many years with suffer satisfaction both to employers and employees. He leaves a wife and two children, who have the heartfelt sympathy of all our C, M B. A. brothers.

Branch Secretaries in sending the Grand Secretary notice of a death, should accompany said notice with "proof" of death, and the deceased brother's Beneficiary certificate. We have forms for motice of death and also for proof of death, and all our Secretaries should keep a few of these forms on hand.

Mr. Kelz, Chancellor of Branch 15, Toronto, with the assistance of Rev. Father Bloem, has a Branch about ready to be organized in North Bay, Dis-

Father Bloem, has a Branch about ready to be organised in North Bay, Dis-trict of Nipissing, Ont. Application for charter has been received, and the medical certificates will be filled out immediately. We are pleased to see the Rev. Parish Priest of North Bay take an interest in C. M. B. A. matters, and we are sure he will never regret having a Branch of our noble Association in his parish. Bro. Kelz, a short time ago paid Rev. Father Bloem a visit, and availed himself of the opportunity of sowing the seed for a C. M. B. A. Branch.

Mr. M. O'Mears of Peterborough has been working hard to have a branch established in Pembroke, his native town. He has also good prospects of a Branch in Mattawa, District of Nipissing, in a short time. Bro. O'Mears is acquainted with nearly every Catholic in those two places, and is very anxious to confer on them the benefit of a C. M. B. A. branch in their midst. We have he way any in their midst. We hope he may suc-

During the past two months there have been a great many suspensions in our branches, so that our present membership is very little more than what it was on the latof August. The membership in some of our new branches is increased by "withdrawals" from other branches; hence this increase does not increase our total membership.

As this is the first quarter in which the collection of the Reserve Fund has been in operation, and as we are required to make a quarterly report showing the amount each Branch has contributed to said fund during the quarter, and as it is desirable that said report be prepared and published the first week in October, we request every Branch in our jurisdicwe request every Branch in our jurisdic-tion that has not yet paid Nos. 11 and 12 assessments, or that may be in arrears 12 assessments, or that may be in arrears for other assessments, to remit the full amount on those assessments without delay. We would like to publish those Reserve Fund reports in full on the lat of each quarter, and we can do so if our Branches remit promptly.

Small places like the heart of an infant are easily touched by the sorrows of others. But when these grow big with the the receipts sent them they were credited with having contributed to the Reserve Fund from said assessment. This was a mistake; the 5 per cent. to be taken from assessments and placed in the Reserve Fund began with the first assessment the first assessment said date, which was No. 8 assessment.

Samuel B. Brown,

Grand Secretary.

Small places like the heart of an infant or contributed by the sorrows of others. But when these grow big with the more readily than huge occurrences and catastrophes. A nail will pick a lock that defies hatchet and hammer. "The Royal distress, many a moan of pain, many a sessessment and began with the first assessment troubled by says: "Pity, help." Bright dollars often cause black lives!

Old Ind. marks are being destroyed, and we call this blotting out the testi-Branches remit promptly.

Some of our Branches did not pay No.

mdon, Sept. 19th, 1887. Beo. P. O'Dwyer, seconded by

infinite wisdom to remove by the and of death Anthony Friendt, brother our lat vice wesdent. our 1st vice president, Recolved, That the members of this such do tender Bro. F. Friendt their utfelt sympathy in the loss of his affec-nate brother.

Resolved, That a copy of these resolu-tions be sent Bro. Friendt and also pub-lished in the CATHOLIC ROSPONIE.

Hamilton, Sep. 19, 1887.

At a regular meeting of Branch 37 of the C. M. B. A. at Hamilton, the following

the C. M. B. A. at Hamilton, the following resolutions were passed:

Whereas, It has been the order of Providence to afflict our honored Brother Wm. Pothier with the death of his son Edward, be it therefore

Resolved, That the members of this branch tender their united sympathy to Bro. Pothier and bereaved wife and family in their sad loss. Be it also

Resolved, That a copy of these resolutions be sent to Brother Pothier and family and caused to be inserted in the C. M. B. A. Monthly and CATHOLIC RECORD.

JNO. BYRNE, JOS. F. O'BRIEN,
President. Rec. Sec., Br. 37.

Hamilton, Sep. 20, 1887.

To Bro. James McDougall, Grimsby, Ont.:

At the last regular meeting of Branch
37 of the Catholic Mutual Benefit Assocition, Hamilton, the following resolutions
were unanimously adopted on motion of
Bro. Joseph Paquin, and seconded by Bro.
P. Arland.

P. Arland,
Whereas, our respected Brother James
McDougall of Grimsby has met with asad
loss in the death of his son.
Be it resolved, That the members of
this branch extend to Bro. McDougall this branch extend to Bro. McDougain their heartfelt regrets, and trust that our Heavenly Father may grant him and his family grace to reconcile themselves to the will of the Almighty in their sad efflic-tion.

It was also resolved that a copy of these resolutions be forwarded to Bro. McDougall, and sent to the C. M. B. A. Monthly and CATHOLIC RECORD for publication and recorded in the minute book. JOSEPH F. O'BRIEN,

Toronto, 21st Sept. 1887.

A REMINISCENCE.

THE CHARITY WE SHOULD EXTEND TO A FALLEN NEIGHBOR.

understand his ways and temperament, hence, attributed most likely a sort of discontent and unhappiness of life to meanness of character. The whole town was shocked, and many were the remarks that were made, and some uncharitable, of course, concerning the life, character and death of Mr. B. Way back into the years of childhood my mind is cast to day. These years may reem long to some, but to me they are like the flying cloud casting a momentary shadow as it courses its way through the

my mind is cast to day. These years may seem long to some, but to me they are like the flying cloud casting a momentary shadow as it courses its way through the air above us.

It does us good to think of our youth and home. So much did we promise, but so little is done. Years come and go, but self remains prominent in everything we do. By going back to youth and glancing at the years between then and now, we, if honest with ourselves, may know much of the human nature within us, and why life is almost a fail ore.

It is strange for us to say it, but it is true of almost every one, that too much faith in ourselves and s lack of practical faith in God are the causes of most mishaps in life. I think of all this while the memory of my native place, erst a sweet town neetled among the mountains of

of the human nature within us, and why life is almost a fail re.

It is strange for us to say it, but it is true of almost every one, that too much faith in ourselves and s lack of practical faith in God are the causes of most mishaps in life. I think of all this while the memory of my native place, erat a sweet town neetled among the mountains of Maryland, now a city of nearly twenty thousand people; its hills and hollows and shady nooks; its sweet springs of crystal waters, and the creeks and rivers fed by them, all are present to the eye of my mind to awaken sweetest memories of the past.

mind to awaken sweetest memories of the past.

Young boys and girls, associates in the pastimes of youth, abettors at school in tricks that seemed to escape the watchful eye of him that ruled; I think of all these, and I could almost call them now as the teacher called them then, to answer "present," I look back at the simple life which tied us together then, and feel full sorry to think that the thousands of row grown up, though sons and daughters of the same sweet hills, are strangers to each other.

Small places like the heart of an infant

On one of the main streets and in one

other and said, "How great charity that man has!"
He spoke to prevent us from making uncharitable remarks of poor Mr. B. Yet, we all know that if there were one in this town who should think and speak ill of poor Mr. B, that one is the man who has just left us, and who by his charity has checked us from speaking ill of the unfortunate suicide.

It was many years after this occurred,

It was many years after this occurred, and many miles from the mountains of home that a gentleman, since dead, the parish priest of that congregation, told me of this incident in the well known good life of our Catholic parent.

CHURCH DECORATION—We omitted in our issue of last week to mention the freecoing and other embellishments which have been going on at the Church of the Angels Guardian during the past month. We do not know who the artists were. It is said they were brought from Montreal and are professionals in church decorations. The work is now completed, and is a credit to Father Campbell and his congregation, indeed it would well repay a visit from any person having a taste for the fine arts to inspect the work, because such workmanship is not often seen outside the large cities of the Dominion. We congratulate Father Campbell on his fine taste and enterprise. We understand it is the reverend gentleman's intention to have the church heated by hot air as early as possible. And we just heard a private whisper that there will soon be a bell on the way from a distant American city to crown the spire of the Angels Guardian on the hill top, whose sound some of those fine days will awake all the sleeping bables in town and reverberate from Couchiching to Simcos. Then will be an awakening up of Sunday morning sluggards in town and country. We tell those people to take timely warning. When Father Campbell puts his shoulder to the wheel it revolves.—News Letter, Orillia. and that improvement is the watchword of the day.

With this growing new order of things there is a selfahness of greed, which in days gone by was estdom seen and always contemned. The heart of man should remain flesh and blood, but progrees, improvement and riches often change it into stone. The two-score years ago knew a social intercourse which may, even now, be woren into a story of the past, as good thoughts to entertain the sympanizing hearts of our little folks.

This is unfortunately the fact, the life, acts and eayings of our grandparents, and even some parents are looked upon as somewhat puerile. They are considered good enough for the ages in which our aires lived, but behind our present electric times. We have fewer examples of fami lies clinging together. This does not suit our youth. Visions of wealth and freedom from parental control early in life, vitiate love for home.

It is sad, but there seems to be no stemming the current of these thoughts. The rising generation build houses to eat and sleep in, but make their homes on the street. When will this state of things cease? Just when families look first to God; obey His commandments and those of his Church, hence be led to value a virtuous life more than the riches and pleasures of the world.

The good name of a parent should be sweeter to the child than all the wealth that could be left to it. Riches are, at best, very changeable accidentals, but a good name becomes more golden with its perpetuity of years.

An example of a good parent who loved

NEW BOOKS.

We have received from the publishing house of Mesars. Benziger Bros., New York, a neat little work entitled "The Most Holy Rossry," in thirty one meditations, prayers and examples. Suitable for the months of May and October. With Prayers at Mass, Devotions for Confession and Communion and other prayers. Translated from the German of Rev. W. Cramer, by Rev. Eugene Cramer, C. SS. R., 32 mo., cloth, 50 cts.; marquette, 35 cts. best, very chargeable accidentals, but a good name becomes more golden with its perpetuity of years.

An example of a good parent who loved the practice of virtue, comes now fresh into my mind. I will give it. It took place years ago, in the times of which sweet recollection prompts me to write. Over the Alleghenies, in a city nestled at the foot of the mountains which wall it in, there lived a father of a family. It is many years since he was laid to rest beneath the shadow of the Church, where he daily, with his femily about him, assisted at the Holy Sacrifice.

Thirty years and more have gone by, yet his memory is green. The rising generation greet the mention of his name with the exclemation "An honest man!" He was always noted for being an humble, though unflinching child of the Church, yet, its bitterest enemies in the place hedwelt, bore testimony to the truly Christian character of this Catholic parent.

He was generous to a fault, if faunt there be in generosity. He was just and forgiving, too, and many are the things recorded of him in the heart of the congregation of which he was considered the model. And now and then some grateful heart unfolds from its memories of the past a leffict on which is imprinted from

Cramer, C. SS. R., 32 mo., cloth, 50 cts.; marquette, 35 cts.

Also, sermons, moral and dogmatic, on the Fifteen Mysteries of the Rosary.

Translated from the German of Rev. Matthew Joseph Frings, by J. R. Robinson, 12mo, cloth, net, \$1 00.

OBITUARY.

Mr. Andrew Murray, St Thomas. Mr. Andrew Murray, St. Thomas.

We regret to announce the death of Mr. Andrew Murray, which occurred at St. Thomas on the S.h. September. Mr. Murray was for some time a resident of London and was well known and highly respected. He was brother of Mr. T. Murray, G. T. R. agent at Lawrence station. The deceased leaves a wife and four children. He was a member of St. Thomas branch of the C. M. B. A. We extend to his surviving relatives our most heartfelt condolence in their sad loss. May his soul rest in peace. model. And now and then some gracetic heart unfolds from its memories of the past, a leaflet on which is imprinted from a scene in his life, an exhibition of charity consonant with the first ages of faith. Five-and forty years ago, this city was startled by an awful and unusual event. Things then went on smoothly, with scarcely a rumor of evil to rustle the even regular course of life. Of course, this made such a thing as a sudden death territor the whole community.

John O'Donohue. We regret to announce the death of Mr. John O'Donohue, youngest son of the late John O'Donohue. The deceased had been ailing for some time and on Saturday breathed his last at his mother's residence, York Street. The tuneral took place on Monday. At St. Peter's Cathedral, a requiem high mass was offered up for the repose of his soul. The funeral cortege was a very large one, and testified to the esteem in which the young man was held. We offer his mother and surviving relatives our hearty sympathy in this sad bereavement. May the soul of the deceased rest in peace. regret to announce the death made such a thing as a sudden death terrify the whole community. But assicide theils with horror the pulse of oar large cities, even in our progressive times; hence, the reader may imagine the great commotion caused by the report that a prominent man had blown out his brains with a rife in front of the court house.

I well remember the day; together with some boys I went in. We were near the court house when the event took place, and we saw stretched out on a bench, the lifeless remains of Mr. B There was an ugly hole in his forehead, where the bullet had entered. It was the first case of suicide most of us had seen, and we looked and shuddered, and were pale with fright as we looked at each other.

This poor unfortunate man had alienated many of his friends. These did not papartonts, the latest styles and finest approach to the latest styles and finest approach to the court house when the event took place, and we saw stretched out on a bench, the latest photos made in the city go to EDT BROS., 280 Dundas street. All and examine our stock of frames and papartonts, the latest styles and finest approach.

New Fall Dry Goodsroc eived at J. J. GtBBONS'. — New Dres Materials and Trimmings, new Fiannels. Underclothing, Yarns, new Hosie: Gloves, Shawls, new Shi; Collars, Ties, Braces.

A GREAT ENTERPRISE.

Mr. Charles Baker, of this city, to Mr. Charles Baker, of this city, to whom we have previously referred as having made ten thousand dollars in seiling books for Lyon, McNeii & Coffee in Australia, has just sailed again for that country, under a new engagement, taking with him his brother-in-law, Mr. Webb, and a neighbor, Mr. Wallace, both residents of this city also. There seems to be a great demand in Australia for the books of this reliable firm, whose headquarters are in Guelph, Ont

PARNELL.

Mesers. CALLAHAN & Co., GENTLEMEN.—The Ollograph of Mr. Par-neil, issued by you, appears to me to be an excellent likeness, giving as it does the kabitual expression of the Irish leader. MICHAEL DAVIT.

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BIRD SEED.

life of our Catholic parent.

Are not the works of such a parent more dear to his children than all the wealth the world could give them? Do not such works and words flow only from a life dear to God? The names of such children of the Church live when the riches and honor and glory of the world are forgotten. God keeps their memory green to encourage us to live according to His commands.—S. S. M. in Catholic Columbian. Bart. Cottam's display of Bird Seed Mocking-bird Food and other Bird Supplies in the Western Fair is an attraction of no small importance, and deservedly admired. His Bird Seed is a mixture of the finest Imported Seeds, thoroughly re cleaned, carefully and properly compounded and put up, for the Wholesale Trade, in neat illuminated pkts., containing Cuttle Fish Bone and the best of advice on "How to keep a bird in health and song 'It is strongly recommended. Having made Birds and Bird Food a study for many years, he offers to the bird loving public the benefit of a long experience in this line. Bird fanciers who value the health and song of their pet stook do well to use Cottam's Choice Imported Bird Seeds in preference to inferior brands which are often injurious to birds, and dear at any price.



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ow is it the demand is so great e. Mand Lassie Cigar? Why bus-mers was any other Brand? Why is other or sare becoming Ju stock on it other class are becoming is a stock on the shelves? It is it that see Highland Lassie Cigars conversely. The reply is not far to seek. It manufacturers, H. McKay & Co., Loon, have by straight dealing won the confidence of the trade, and the public my rest assured but the confidence will not be abused. The Highland Lassie's made from the finest havna to be confidence will not be abused. The Highland Lassie's made from the finest havna to be confidence will not be confidence will not be abused. The Highland Lassie's made from the finest havna to be confidence will not be confidence will no

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We would respectfully announce that we have bought the coal and wood yard lately occupied by James Sloan, as agent for G. H. Howard & Co., and are prepared to furnish coal of all kinds and hard and soft wood, cut, split, and delivered. We have purchased a supply of coal from the best mines and can fill all orders promptly. Give us a call. D. DALY & SON,

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REV. L. A. LAMBERT.

-AUTHOR OF-"NOTES ON INGERSOLL."

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CATHOLIC RECORD OFFICE,
London, Ont.

The following is Father Lambert's preface to this excellent work:

In 1882 I wrote a series of letters reviewing Ingersoll's tactics and assertions anent Christianity and religion in general, as exhibited in two articles published by him in the North American Review. These letters were subsequently collected and published in book form under the title "Notes on Ingersoll." The little book had a large sale and was favorably received by the religious as well as by the secular press. Believing that Ingersoll—who is cunning of fence—would take advantage of my obscurity and treat the book with haughty silence, I said in the conclusion of the "Notes": "Let some of his disciples or admirers rehabilitate his smirched character. We hold ourselves responsible to him and to all the glib little whiffets of his shallow school."

My anticipation was justified by the fact. Ingersoll, so talkative generally, maintained a studied silence, though urged by the press and by interviewers in a way that must have been annoying to him.

Two years after the appearance of the "Notes," one of his disciples, urged by "multiple requests and challenges," published a "Reply to Rev. L. A. Lambert's Notes on Ingersoll."

From these "multiple requests" it is natural to infer that some response was considered necessary and that Mr. B. W. Lacy was the man competent to give it. Notwithstanding the title of his book, it is in fact nothing more than an essay towards a defense of Ingersoll. In this "Reply" the author plays the part of the bat in the fabled war of the birds and beasts. He flits back and forth between the two contending parties, excepting as a whole the principles of neither. According to his own account of himself, he is an intellectual fog, in a state of suspension between two judgments, patiently awaiting more light. In the mean time, while in this nebulous condition. he

himself, he is an intellectual fog, in a state of suspension between two judgments, patiently awaiting more light. In the mean time, while in this nebulous condition, he is willing to give to all whom it may con-cern, the benefit of his advice, correction and information. Whatever we may think of his consistency, we cannot but admire his obliging disposition.

of his consistency, we cannot but admire his obliging disposition.

In what I have to say of this "Reply" I will follow the same method—that of quotation and comment—which was followed in the "Notes." This method avoids circumlocution, and at the same time gives each party the advantage of speaking for himself, and in his own words. Instead, however, of two parties, as in the "Notes," there will be four in the present discussion—Ingersoll, "Notes," Lacy and Lambert. Without further preface, Mr. Lacy will open the case.

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VOLUME 9.

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NEAR TALBOT.

The Benediction. From the French of Francois Coppee,
Macmillan's Magasine.

It was in eighteen hundred—yes—and nine
That we took Garagossa. What a day
Of untold hurrors! I was Sergeent then,
The city carried, we laid seige to houses,
All shut up close and with a treachero
look Raining down shots upon us fro dows.

s the priests' doing!" was the wo passed round, hat although since daybreak und

mouths
Bitter with kissing cartridge ends—piff! pa
Rattled the musketry with ready alm,
If shovel-hat and long black cloak we Flying in the distance. Up a narrow structure of the stru forth oring the sky, as from the chimney-to ong the forges. Low our fellows stoop tering the low-pitched dens. When th came out

grave; rank and file uneasy, jogging elbo recruits when flinching. Our hard pressed comrades. They was grenadiers, A gallant company, but beaten back Inglorious from the raised and flag par s in white embroider'd on th

frocks, foot, their sleeves tucked up, their or nous crucifixes, so well brandished nen went down before them. Jatoons Firing, we swept the place; in fact, we slau This terrible group of teross, no more a Being in us than in executioners. The foul deed done—deliberately done— and the thick smoke rolling away, we no Under the huddled masses of the dead Rivulets of blood run trickling down While in the background solemnly up, its doors wide open. We we

in
It was a desert. Lighted tapers starred
The inner gloom with points of gold.
Income
Income
Gare ost its perfame. At the supper end,
Threed to the siter as though unconcer
In the fierce battle that had reged, a pri
White-haired and tail of stature, to a clo
Was bringing tranquilly the Mass.

stamped stamped
Upon my memory is that thrilling scene
That, as I speak, it comes before me no
The convent built iu old time by the Mor
The buge brown corpses of the monks;

And there the sitar, brilliant as a shrine And here ourselves, all halting, hesitati Almost afraid, I, certes, in those days Was a confirmed blasphemer. 'I's on cord
That once, by way of sacrilegious joke,
A chapel being sacked, I lit my pipe
At a wax e-sadle burning on the sitar,
This time, however, I was awed—so blanc
Was that old man!

"Shoot him!" our Captain cried.
Not a soul budged. The priest beyond
doubt
Heard; but, as though he heard not, turn
ground. round,
He faced us, with the elevated host,
Having that period of the service reached
When on the faithful benediction falls.
His lifted arms seemed as the spread His lifted arms seemed as the specific wings;
And as he raised the pyx, and in the air With it described the cross, each man of tell back, aware the priest no more trembling.
Than if before him the devout were rang But when intoned with clear and mely voice.
The words came to us,

Deus Omnipotens!" Rang out again and sharply, "Shoot Rang out again and sharply, "Shoot down, or I shall swear!" Then one of ours, a tested, Leveled nis gun, and fired. Upstanding the priest changed colour, though steadfast look Set upward, and indomitable stern, "Pater et Filius!"

Came the words. What free What maddening thirst for blood, sent if our ranks
Another shot, I know not; but 'twas den The monk, with the one hand on the al Held edge Held himself up; and, strenuous to comp His benediction, in the other raised The consecrated host. For the third tim Tracing in the air the symbol of forgives With eyes closed, and in tones excee

low,
But in the general hush distinctly heard
"Et Sanctus Spiritus!"
He said; and, ending
His service, fell down dead. The gelden pyx Rolled bounding on the floor. Then, a Even the old troopers, with our mus grounded, And choking horror in our hearts at a Of such a shameless murder and at sigh Of such a martyr, with a chuckling is

Don't Blame the School.

The neglected lessons of the first of a school session are seldom, if learned. The careless and idle stu imagines that there will be plenty of during the year to make up all defi-cies, but that time never comes. The sequence is that valuable time is wa student ends the school year as he b it it, knowing very little or nothing at Indulgent parents will not fail to be the school for these results, and circ the old and wearied accusation: brothers and sisters only know ho teach children their prayers, and our could not learn anything from the