

The Catholic Record.

CHRISTIANUS MEI Nomen Est, Catholicus vero Cognomen. — CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME. — St. Pacian, 4th Century.

VOLUME 9.

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NO. 467.

NICHOLAS WILSON & CO HAVE REMOVED

TO — 112 DUNDAS ST. NEAR TALBOT.

SPECIAL TO THE CATHOLIC RECORD. DIOCESE OF PETERBORO.

His Lordship the Bishop of Peterboro, after having visited the Indian missions, Fort William and Fort Arthur, arrived at Sudbury on Thursday, 8th inst., by the C. P. R. Atlantic Express, at 3:20 p. m., accompanied by Rev. Father Rudkin, his secretary; Rev. H. Caron, S. J., the pastor of Sudbury, and Rev. Joseph Bloom, 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 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. J. Bloom, P. P. of North Bay. There His Lordship gave Confirmation to twenty-five 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 Bloom, assistant pastor, and a great number of the members of the congregation. At the church, after the usual prayers, addresses were presented by His Lordship. The following was read by D. S. McKeown, Esq., station master: To His Lordship the Right Rev. Thomas Dowling, Bishop of Peterboro. MAY IT PLEASE YOUR LORDSHIP.

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: Fort Arthur and Sudbury. J. NIPISSING.

SPECIAL TO THE CATHOLIC RECORD. FROM MONTREAL.

Montreal, 22nd 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 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 year: President—Rev. J. McCallen. 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 Messrs. Brogan, M. P., Smith, Reynolds, Meek, Rawley, Finn, Lynch, Murphy, Costigan and others, after which the following motions were passed: That a special committee be appointed to receive suggestions and devise means 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 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 convention are due, and are hereby tendered, to the Rev. Pastors of St. Patrick's, St. Ann's, St. Mary's and St. Gabriel's churches, for 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 needed. The bazaar in aid of the cathedral has been very successful, and the ladies who had charge of the affair are to be congratulated on the success of their efforts. The extension to St. Ann's church is being pushed ahead with vigor. A bazaar was begun last week in aid of the French church at Cote St. Paul, and is meeting with great success. A new convent is being built at St. Cuneogued, near the city limits, for the Sisters of St. Anne's (Machine Convention).

AFTER THE MURDER.

SCENES IN MITCHELSTOWN AT THE FUNERALS AND INQUEST OF BALFOUR'S VICTIMS.

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 indeed that the whole neighborhood should rebound with the revelry 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 laughter and what sounded like dancing. The procession left Mitchelstown until it reached the graveyard, was undoubtedly, with the exception of city demonstrations, the largest yet witnessed in Ireland. As the cortege left Mitchelstown with tumbled 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 immense proportions. At several places on the road contingents joined, enlarging the already long train of vehicles and horsemen. At Kiltworth the Balth-cormac contingent; headed by the Rev. J. Greene and composed of about 150 cars or 200 men, stood in line by the roadside, applauding most extravagantly as they awaited an opportunity of falling in line. From there to Fermoy, a distance of more than a mile, the road was lined with people in cars and on foot, until, at Barry's Cross, over 2000 persons were drawn up four deep, headed by the 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 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 saw it. The sidewalks were densely packed, the windows were filled, and as the coffin passed through, the expressions of regret and sympathy were affecting in the extreme, while the order which prevailed was remarkable. After passing OVER THE BLACKWATER BRIDGE 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 thousand, exclusive of those who were on the cars, with the horsemen—numbering 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 graveyard, about four miles distant, followed by many on foot as well as the general body. Arrived at the graveyard the coffin was borne on the shoulders of the members of the deceased, between a double line of bandmen playing the "Dead March," to the grave. Here the funeral service was chanted, many clergymen from long distances having joined the clergymen who accompanied the remains from Mitchelstown, after which the Rev. Father O'Callaghan addressed the people, congratulating them on their good demeanor and advising them to be cool and prudent under the present trying circumstances. The bands having played "God Save Ireland," the assemblage dispersed quickly. A similar unanimity of feeling—suggesting what one reads about in Bancroft's "Revolutionary History of the American Colonies"—would have prevailed anywhere in the south of Ireland had the police massacre occurred there, and yet the coercionists say that the Irish are divided. Yesterday was not only market day here, but a remarkable petty sessions day, and in some respects. To persons accustomed to the manner in which a divisional magistrate in Dublin discharges his functions the practices of divisional petty sessions are a revelation. 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 family squabble tried out and one person suggested that another was a troublesome stranger. "Oh, yes," said Mr. Standish O'Grady, solicitor for the mortgagors on the Kingston estates, "he is one of those wonderful English tourists."

IRELAND AND THE TOURISTS.

HENRY LABOUCHERE'S RECOMMENDATIONS TO ENGLISH TRAVELLERS—A RACY 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 colonials send their children home for education, 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 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 a Scotchman would deem satisfactory, through the autumnal influx thereto 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 deepest 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 returned to Scotland—suppose it had entered the Queen's head 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 Connemara, 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 ideas 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 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 set an example of duty, especially when that duty promises to be the pleasantest possible? For no tour could promise more pleasure than one to, and through Ireland. You will have to range very far afield to find a more interesting country or people than this at your door; and, if they were not at your door, but at the other side of the globe, it would without doubt be annually overrun by the enterprising tourist and over praised by the literary traveller. Spencer, in a day when Ireland was practically as far inland as a country at the other side of Europe is to-day, said of her: "Sure she is yet A MOST BEAUTIFUL AND SWEET COUNTRY as any under heaven." And so our poets 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. Ever since the late passage, these excursions so much has been hurriedly made, is—weather for weather—incomparably more comfortable, owing to the superior size, speed and steadiness of the boats, than any of the sea routes to the continent. Then, when it is within measurable distance of being over, Dublin bay bursts upon you—the frontispiece of the tour you are about to open, suggesting expectations of what lies before you, which are hard to resist. 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 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 as a city, and, according to Ptolemy, a fine city, when seen from 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 look up Sackville street to Nelson's Pillar and the post office, down Westmoreland 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. If, however, you cannot yet SHAKE OFF YOUR SAXON SCORN of the Celt, 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 Europe put together, and which date from a day when our British ancestors ran wild in wood-picturesque froresces in wood. This by the way, as I am not compiling a guide book to the specialties 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 fourteen stone in her clothes, and the carman, when he realized what was offered him, and could articulate, said only, as became a martyr of the Isle of Sainia, "Well, I love you to God." The chances are, however, that you will be commended 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 devil's in hell or Dublin city."

ERRONEOUS VIEWS OF CATHOLICITY.

Church Progress.

The everlasting deep seated bigotry, instilled into the minds of Protestant children by proachers 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 leve of Catholic teaching. Her Bishops, priests, and nuns were grossly vilified and when the truth was sometimes made known, so tightly bound in the chains of falsehood were many, even intelligent Protestants, that they would not believe the unvarnished truth. 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 ashamed 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 friend positively assured us he frequently heard that teaching in the Protestant pulpit. Such monstrous ideas, preached by the sole purpose of maintaining a hatred against Catholicity is unworthy of any cause; and the sect that attempts to prop its structure by such villainous deception and well known untruths is beneath the contempt of respectable men. The days of such villany escaping unexposed are passed, and the light of truth has beamed forth on many minds that were paleled by youthful instructions, who, when they really recognize the gross deception of their early training step altogether out of Protestantism into Catholicity or down to the level of infidelity. Thus, we see the great tide is sweeping along at a furious rate and emptying Protestant meeting-houses. They make strenuous attempts, by means of Sunday schools and other agencies, which indeed are commendable, to preserve the young to the Church, but as soon as the years of youth are passed 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, Cincinnati, New Orleans, New York, Philadelphia, St. Louis, St. Paul, San Francisco, Savannah, Providence, Springfield, Cleveland, Detroit, La Crosse, Minnesota, Marquette, Galveston, Mobile, Albany, Newark, Buffalo, Helena, Davenport, Kansas City, Lavenworth, Omaha; and in vicarates of Dakota, Idaho, Arizona and Colorado; in all these mission fields the Jesuits are zealously working. Turning now to South America, we find that the vicars of British Guiana, including the island of Barbados, 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 15 priests of the society. But we have not yet traced the limits of the Jesuit foreign mission field. It extends to Australia, where in the Archdiocese of Melbourne and of Sydney and in the diocese of Adelaide there are 55 Jesuit missionaries 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; preaching 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.

Wm. O'Brien Found Guilty.

AND SENTENCED TO THREE MONTH'S IMPRISONMENT.

Cork, September 24.—The trial of Mr. William O'Brien under the Crimes Act which was commenced at Mitchelstown 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, craven 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 redition 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, and 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 said the crown was guilty of having suppressed evidence favorable to him. The crown has withheld, for instance, the notes made by the head constable of the defendant's speech. In these notes he said, and 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. Immediately after sentence had been pronounced against 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 liberated 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 Mitchelstown 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. Plunket and Standish O'Grady administered. Personally 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 homes and assert the liberties of the Irish people. Mitchelstown 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 Mitchelstown 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 Commoner Gordon. The police dispersed a gathering in a priest's private grounds at Mitchelstown to-day. It is believed an attempt will be made to hold a meeting near Mitchelstown to-morrow. Dr. Tanner made a speech at Fermoy to-night. The police in dispersing the crowd used batons and the people replied with stones. A worse disturbance is feared.

FATHER TOM BURKE WAS ONCE TRAVELING BY RAILROAD FROM CORK, DUBLIN, WHEN SOME LORE LOVE EVANGELIST, WHO HAD HIS WIFE BY HIS SIDE, ANNOUNCED WITH HIS USUAL IMPERIMENTARY PECCATIA TO SWADDLING PREACHERS, THAT "ST. PATRICK WAS A METHUENIST! YES, SIR, NOT A DISPUTING THE FACT! A METHODIST PREACHER SUCH LIKE ME!" FATHER BURKE TURNED HIS TWINKLING EYES UPON THE TATTLE-TONGUED TRAVELER, AND REMARKED, "WELL, SIR, IT IS VERY CURIOUS THAT IN ALL HIS TRAVELS WE NEVER READ OF ST. PATRICK TAKING HIS WIFE WITH HIM!" AT THIS ALLY THE PEOPLE ROARED, AND THE POOR PREACHER WITTED LIKE A BANTAM ROOSTER THAT HAD LOST HIS TAIL.

BISHOP DOWLING.

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 Heart Convent, to beg that Almighty God in His bounty and goodness would dignify that 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 He had bestowed. He also pointed out the advantages of a religious or 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 anything. So shalt thou secure a peaceful sleep, an easy conscience, a life without inquietude and a death without alarm.—Ven. Lewis of Grenada.

OVER THE BLACKWATER BRIDGE

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 thousand, exclusive of those who were on the cars, with the horsemen—numbering 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 graveyard, about four miles distant, followed by many on foot as well as the general body. Arrived at the graveyard the coffin was borne on the shoulders of the members of the deceased, between a double line of bandmen playing the "Dead March," to the grave. Here the funeral service was chanted, many clergymen from long distances having joined the clergymen who accompanied the remains from Mitchelstown, after which the Rev. Father O'Callaghan addressed the people, congratulating them on their good demeanor and advising them to be cool and prudent under the present trying circumstances. The bands having played "God Save Ireland," the assemblage dispersed quickly. A similar unanimity of feeling—suggesting what one reads about in Bancroft's "Revolutionary History of the American Colonies"—would have prevailed anywhere in the south of Ireland had the police massacre occurred there, and yet the coercionists say that the Irish are divided. Yesterday was not only market day here, but a remarkable petty sessions day, and in some respects. To persons accustomed to the manner in which a divisional magistrate in Dublin discharges his functions the practices of divisional petty sessions are a revelation. 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 family squabble tried out and one person suggested that another was a troublesome stranger. "Oh, yes," said Mr. Standish O'Grady, solicitor for the mortgagors on the Kingston estates, "he is one of those wonderful English tourists."

SEVERE IRELAND FOR HIBBERLY.

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 policeman. "Am." "Well," replied the valiant warrior, drawing himself to his full height and expanding his chest, "if it were not for the Irish police you would not have Ireland 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 fled off the square on Friday like a lot of frightened sheep, and then fired

SHAKE OFF YOUR SAXON SCORN

of the Celt, 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 Europe put together, and which date from a day when our British ancestors ran wild in wood-picturesque froresces in wood. This by the way, as I am not compiling a guide book to the specialties 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 fourteen stone in her clothes, and the carman, when he realized what was offered him, and could articulate, said only, as became a martyr of the Isle of Sainia, "Well, I love you to God." The chances are, however, that you will be commended 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 devil's in hell or Dublin city."

"Hearer my God to Thee."

BY A SISTER OF MERCY.
Nearer to Thee, dear Lord, and nearer.
Draw me from earthily things away.

OBILATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

The Work of MONSEIGNEUR DE MAZONOD AND OTHERS.

Far away within the north-western limits of America, regions vast almost as Europe, which extend from 49 degrees latitude to the frozen ocean and Baffin's Bay, on the Hudson Bay to the Rocky Mountains. Those desert regions were the domain of the red man, of the moose-deer and buffalo, of the wolf and the white bear.

These applications came from church students, from young priests, from professors of seminaries, and in several cases from parish priests, who gave up their fields and orchards of Brittany and La Vendee, from the busy centres of Alsace, and the vine-clad plains of Lorraine.

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.

Who so shut out from the help and sympathy of their fellow men as those wild wandering tribes of the north-western deserts of America? Nobody without 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 endure mental, physical and moral tortures that demand in him who patiently bears such trials, the faith and the courage of a martyr.

be wild, or savage, or repulsive, but man himself—lands in which, if man repels nature invites the approach and fosters the sojourn—lands of bright skies and balmy health-giving breezes where to dwell seems to be 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 the unhappy inhabitants from the rest of human kind, and to exclude them from the knowledge and sympathy of their fellow-men. Cupidity will induce traders to visit their ice-locked frontiers. But loftier 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 Mazonod one of the chief motives of their being the most earnestly sought after.

On undertaking for his society the evangelizing of the vast regions of the Northwest, MONSEIGNEUR DE MAZONOD counted upon God's sending many additional laborers into the vineyard to enable him to carry 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 north-western deserts of America, an extraordinary number 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 overlooking the rapid Isere, from the green fields and orchards of Brittany and La Vendee, from the busy centres of Alsace, and the vine-clad plains of Lorraine.

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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.

Who so shut out from the help and sympathy of their fellow men as those wild wandering tribes of the north-western deserts of America? Nobody without 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 endure mental, physical and moral tortures that demand in him who patiently bears such trials, the faith and the courage of a martyr.

"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 parting tears, and confided to 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, he would listen to the faintest murmuring sound, to the very faintest 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 on 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 fraternal 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 boy." This "boy" was in fact five years younger than the young man who, as bishop, then his successor, and owing to his merits and the success of his labors, St. Boniface, the title of the new diocese of the Red River districts was to become an archbishopric. We would here ask his grace MONSEIGNEUR TACHE, Archbishop of St. Boniface, 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, Brother 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 priesthood. That same day his year's novitiate terminated, and shortly before the ceremony of his ordination 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 land; they were pronounced on the banks of the Red River by the great nephew of VARENEU DE LA VERAUDRE, by whom that river and the surrounding country had been discovered. After his ordination as priest, Father Tache remained some months at St. Boniface, doing missionary work, and occupied in studying the language of those tribes he expected soon to be engaged in evangelizing. On the 8th of July, 1846, he received his obedience to proceed to L'Isle a la Croix, which was reached after a harassing journey that lasted for two months. On his arrival he heard of an Indian chief who was dangerously ill at Lac Vert, a place ninety miles distant, who desired to be baptized. The young missionary hastened through dismal swamps and vast pine forests. On his return it was arranged that he was to proceed after four days rest to Lac Caribon, which lay 300 miles to the northeast of the Isle a la Croix. On the feast of the Assumption, the first of August, at Lac Caribon, the first of his converts, that desolate spot to announce there the gospel of peace. There he had the happiness of baptizing and instructing several poor Indians.

His next missionary expedition was to Arthabaska; 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 triumph awaited him at Arthabaska, which was to compensate him abundantly for the harassing fatigues of his journey. In the course of three weeks he baptized 104 Indians of the Crees and Montaigne's tribes. The efforts of the mission, aided by Divine grace, wrought a complete transformation in these poor children of the wilderness, who, in their interior, became gentle and tractable, and in heart devout and fervent Christians. The next year he visited them again. He found them 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 in the precise way in which they appreciated them was calculated to fill one with surprise. It is true as the young missionary himself writes: "Although the heart which often rebels against right reason, not only in the case of the untutored child of the forest, but also of him born and nurtured in the midst of civilization still offers to the missionary a thousand full christianizing of these Indians, nevertheless, the triumph of the faith was secured at Arthabaska. It is now one of the chief centres of Christianity in Northwestern America."

These happy beginnings inspired Father Tache's zeal to pursue with courage and ardor his apostolic career. The life 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-

drods of miles, on arriving at the place of expected rendezvous, 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 MANS IN SEVILLE.

A Presbyterian Minister, in London writes: "I was eleven o'clock when we went up the broad steps of the cathedral 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 800 feet wide), but the perfect proportion of the whole, that gave it an air of majesty, which is, perhaps, the truest test of what the architect intended. We can not say of the Cathedral of Seville that its founders 'built 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 site. They are so vast that they are quite unfit 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 bounds of the area covered by those mighty arches or domes. From the centre 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 glare,' 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 remote recesses, in which the sound of voices will be softened by distance, and come to him faintly and soothingly as he sits alone in the mighty shadow."

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, my standing might not offend the worshippers; for if I could not join with them in that act of devotion, I would not seem wanting in respect; and I must confess that the scene at that moment—the vast cathedral, with the multitude kneeling on the pavement, not only near the altar and the choir, but off to the sides of the church, as if by a magic, 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. Henceforth 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, my standing might not offend the worshippers; for if I could not join with them in that act of devotion, I would not seem wanting in respect; and I must confess that the scene at that moment—the vast cathedral, with the multitude kneeling on the pavement, not only near the altar and the choir, but off to the sides of the church, as if by a magic, in which the Church on earth seems to join with the Church in heaven:

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

The Victor's Crown

Should adorn the brow of the inventor of the great corn cure. Putnam's Painless Corn Extractor. It works quickly, never makes a sore spot, and is just the thing you want. See that you get Putnam's Painless Corn Extractor, the sure, safe and painless cure for corns.

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 coro to move to the high altar, where Mass was to be performed. The altar was blazing with lights, 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 saying, Glory to God in the highest, 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 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 worshipping God in an unknown tongue), 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 Pamplona: "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 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. Henceforth 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, my standing might not offend the worshippers; for if I could not join with them in that act of devotion, I would not seem wanting in respect; and I must confess that the scene at that moment—the vast cathedral, with the multitude kneeling on the pavement, not only near the altar and the choir, but off to the sides of the church, as if by a magic, in which the Church on earth seems to join with the Church in heaven:

Practical Religion.

It is a witty remark containing much point which goes to the effect that there are persons who will build a church to God, yet reserve a chapel for the devil. It describes the bad Christian, the man who life is a contradiction, a sitting on the fence between profession and practice. There are men who go to church on Sunday, because, as they often put the fact, it makes them feel good. The feeling good in such cases simply means that by bearing an eloquent sermon and some sweet music the soul is wrapped in a species of ecstasy akin to the condition of the medieval quietist. It is a half-hearted service of God at best, and undertaken simply 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 sacrament, he yields to the carnal element in his nature, and keeps a little 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, and the sacraments 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 farther. It is dangerous to spend life in this sort of bluffing, 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 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 suffering. Life and death are before us, it will be prudent that we choose wisely and betimes.

Horsford's Acid Phosphate

IMPROVES NUTRITION. Dr. A. TRAU, Fallado, says: "It promotes digestion, and improves general nutrition of the nervous system." G. A. Dixon, Frankville, Ont., says: "He was cured of chronic bronchitis that troubled him for seventeen years, by the use of Dr. Thomas' Electric Oil."

Freeman's Worm Powders

are agreeable to take, and expel all kinds of worms from children or adults.

THE CHRISTIAN MOTHER.

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 scholars, 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 sinners. 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 Maccabees 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 undefiled" (2 Tim., i, 5) of his grandmother Lois and his mother Eunice. St. Basil and his brother, St. Gregory, of Nyssa, gloried in presenting the faith in which they had been trained by their grandmother St. Marcella. St. Gregory describes most minutely the manner in which his mother instructed him, and his sister St. Valeriana, who was his education, not merely in sacred science, but also in polite literature, to the care of his mother Marcella, 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 Anthusa, 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. 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 through all his wanderings with her advice, her prayers, and her tears, until length she was consoled by his return to God, and the words of St. Ambrose were verified "that the child of such tears could not perish." How well St. Augustine himself 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: "I 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 you remembered those lessons of his mother can be seen in his afterlife, so manly, so heroic, and so holy that he has merited the honor of being proclaimed by the Church of God, and proposed to the veneration of the people, as the model of Christian kings, and the type of the Christian gentleman."

Memories.

FATHER RYAN.

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

They come as the stars come out in the sky, That shimmer wherever the shadows may sweep, And they appear as soft as the sound of a sigh, And they bloom them all while I wearily weep.

BISHOP IRELAND IN BALTIMORE.

ON Sunday morning, Sept. 4, Right Rev. Bishop Ireland, of St. Paul, Minnesota, preached an admirable sermon on the "True Church" in the Cathedral at Baltimore. In the evening the bishop lectured on "Temperance" at St. Vincent's Church, on Front street, under the auspices of St. Vincent's Sacred Theology Society. Bishop Ireland said that he lectured on "Temperance" at St. Vincent's Church, on Front street, under the auspices of St. Vincent's Sacred Theology Society. Bishop Ireland said that he lectured on "Temperance" at St. Vincent's Church, on Front street, under the auspices of St. Vincent's Sacred Theology Society.

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BISHOP IRELAND IN BALTIMORE.

AFTER A TEMPERANCE LECTURE FOUR HUNDRED PERSONS TAKE THE PLEDGE.

On Sunday morning, Sept. 4, Right Rev. Bishop Ireland, of St. Paul, Minn...

no men keeping saloons, but I would save Catholics from keeping saloons for the damnation of our fellow men...

THE POPISH PLOT.

Catholics cannot be too grateful for the publication of any documents which illustrate the history of the sixteenth and seventeenth centuries...

Praise of Mary.

[On the occasion of the crowning of a statue of Our Lady of Lourdes at Villanor, India, S. Savarajolunakar, the poet laureate of Pondicherry, composed some verses in Tamil, a few of which have been translated into English...

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 teaches us three truths. The first is that the Second Person of the most Blessed Trinity, God from all eternity, became man in time...

The Use of Tradition.

Cardinal Newman wrote the following several years before he became a Catholic: "It is remarkable how frequent are the allusions in the Epistles to other Apostolic 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 have received them of you.' Again, 'I have also received of you, that if any man will not receive the word which I have delivered unto you, that in which I have delivered unto you, that in which I have delivered unto you, that in which I have delivered unto you...'

FRANCE AND IRELAND.

Quite recently a pamphlet entitled "Chez Paddy," which was the product of a brief sojourn in Ireland, undertaken in view of the trial of Lord Stafford on the spot, and which rivaled in slipshodness and absurdity the letters of Monsieur Johnson, the London correspondent of the Irish daily papers, in which were given copious extracts from it...

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question. In the end the Commons gained the day, and the spiritual lords did not 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 noise in the hall; and also the Guards on the leads, to keep people from the windows, now down, 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 'that a writ under the Great Seal for his execution' was ready, 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 had endeavored to stir the religion, but knew no danger hatched by the Church to overthrow the Government. Not the least interesting 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 treason laid to his charge, and that the testimony whereupon he was convicted 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 the most interesting of the little we have cannot be too grateful. Most of our old Catholic families, and many who in those days of persecution were of the ancient 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 bitter persecution we hardly need say as much as we could wish. The most interesting of the little we have are the few documents about the venerable Oliver Plunket, but these two or three only make us wish for more of the same sort about this venerable martyr 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 curious confirmation of Burnet's strange story about the passing of the Habeas Corpus Act. Though not strictly accurate, it is apparently correct in substance, that the Act was eventually passed by one of the tellers counting a fat lord 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 that day.

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 Stafford has solemnly acknowledged to be undeserved 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 prejudice would but learn this lesson from the case of Oates, many of the charges of the three centuries and a half would melt away in the light of calm consideration and examination. Monasteries, for example, would cease to be the dens of iniquity which the misrepresentations of interested robbers, magnified by subsequent ignorance or bigotry has pictured them to be, and monks and nuns, if still considered useless members of society, would cease to be the unnatural monsters of traditional English Protestantism.—London Tablet.

FRANCE AND IRELAND.

Liverpool Times.

Quite recently a pamphlet entitled "Chez Paddy," which was the product of a brief sojourn in Ireland, undertaken in view of the trial of Lord Stafford on the spot, and which rivaled in slipshodness and absurdity the letters of Monsieur Johnson, the London correspondent of the Irish 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 class," sought the acquaintance and frequented the society of the corresponding class in Ireland, who crammed the glib Gaul with stories of the tyranny of the National League, the savagery and supererogation of the paternal government which rules from Dublin Castle, and the patience and long suffering of the landlords! The Rev. Emile Fava, a French Canadian, Chaplain of St. Vincent's, Paterson, N. J., Lurgan, had just replied to "Chez Paddy," in a pamphlet entitled "Pour l'Irlande," in which he takes Baron Mandat-Grancey 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 another Frenchman (Voltaire) said of Canada, when Montcalm was struggling for four years without aid of men or money, 'What the good of these few acres of snow?' You have imitated this man in his frivolity and gutter in a certain sense, you laughed in the midst of sufferings you could not understand."

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 perfume is beautiful. It can be found on page 375 of "The Life and Revelations of St. Gertrude." Our Lord promises marvelous consolation 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 inclined 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 amazed at the words I whispered into your ear, how astonished 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.

of the murder of agents implied in an anecdote scandalously and mendaciously distorted by the author of "Chez Paddy." "You wanted to raise a laugh," says Father Piche. "You have succeeded. But you might have chosen another object for your irony, another person than the one— the only one—that sent its sons in 1870 to defend us, the only one which, after Canada, recognized and loved you in your humiliations. Your book is translated into English, sir, and our Protestant enemies are much amused at the expense of the religion which, I hope you practice. They laugh at the Sacrament of Penance and find therein an argument dear to their prejudices. I am no longer astonished at the phrases 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 4,450,877, while of the 1,200,568 Protestants, 905,509 were settled in Ulster, the only part of the country that could be called Protestant, although there were 833,566 Catholics there. Father Piche regards it as strange, unjust, and cruel that, despite the small number, despite Emancipation, it is the Protestant majority that has continued to govern Ireland since 1800. "You find it all powerful in the most Catholic countries 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 Marie Antoinette, you may say in perusing it: 'I seek everywhere for a judge, but I only find accountants.' 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. These Protestant magistrates are scattered among Catholic counties. Take, for instance, 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 disposal of the landlord magistrates for ejectments." Having quoted some glaring instances of jury packing from the clever pamphlet entitled "The Castle System," by Mr. J. J. Clancy, M. P., and thrown a good deal of light on the financial aspects of the question, he asks, "Can you 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 astonished to see foreigners hardly labouring obstinately clinging 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 pursuing its work of regeneration without soiling its hands with assassinations. But if England continue its cruel evictions and its Orange policy, the National League and the Catholic religion will be powerless to prevent deplorable 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 well as my heart. But, before blaming it, I should first urge the Government to withdraw its evil; and the final triumph of England, wresting the sons of Ireland from Catholic obedience, would be punished by universal outrages and the infamy that would be her ruin." Father Piche's book, which makes its appearance at a very opportune time, is well worth careful perusal, bristles with irrefragable facts, and is worthy with solid and convincing argument. He has done you a 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 public opinion on the reverse of the title page, the following lists of "Benefits of the English Government in Ireland for fifty years." Death from hunger, 1,500,000; created, 3,600,000; re-created, 4,200,000; emigrants who died at sea in infected ships, 57,000; 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.

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FRANCE AND IRELAND.

Liverpool Times.

Quite recently a pamphlet entitled "Chez Paddy," which was the product of a brief sojourn in Ireland, undertaken in view of the trial of Lord Stafford on the spot, and which rivaled in slipshodness and absurdity the letters of Monsieur Johnson, the London correspondent of the Irish 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 class," sought the acquaintance and frequented the society of the corresponding class in Ireland, who crammed the glib Gaul with stories of the tyranny of the National League, the savagery and supererogation of the paternal government which rules from Dublin Castle, and the patience and long suffering of the landlords! The Rev. Emile Fava, a French Canadian, Chaplain of St. Vincent's, Paterson, N. J., Lurgan, had just replied to "Chez Paddy," in a pamphlet entitled "Pour l'Irlande," in which he takes Baron Mandat-Grancey 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 another Frenchman (Voltaire) said of Canada, when Montcalm was struggling for four years without aid of men or money, 'What the good of these few acres of snow?' You have imitated this man in his frivolity and gutter in a certain sense, you laughed in the midst of sufferings you could not understand."

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 perfume is beautiful. It can be found on page 375 of "The Life and Revelations of St. Gertrude." Our Lord promises marvelous consolation 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 inclined 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 amazed at the words I whispered into your ear, how astonished 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.

Continental hawking and spitting caused by Catarrh is permanently removed by Nihil Balm.

THE CATHOLIC RECORD PUBLISHED WEEKLY AT 404 RICHMOND ST. LONDON, ONTARIO.

REV. JOHN F. COFFEY, M. A., LL. D., EDITOR. THEO. COFFEY, PUB. AND PROP.

All this is thoroughly in accord with the history of Protestantism. It is not many years since a mob in London, England, dragged a 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.

Catholic Record, London, Sat., Oct. 1st, 1887.

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.

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 Chorocea, defeated his generals in three successive expeditions, and completely broke the Persian monarch's power. Chorocea was soon after murdered by his own son Sirvan, 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 his 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 though he made many efforts to proceed he was unable to do so, until the patriarch Theodorus advised him that he was about to traverse the same path over which that same cross had been borne by our divine Lord, clothed in the garments of poverty and crowned with thorns.

We have shown that the celebration of the feast of the Exaltation of the Cross was established before the reign of Heraclius. It dates back to A. D. 335, and it was originally instituted in memory of a cross which miraculously appeared to the Emperor Constantine and his whole army, just before his great victory over Licinius. 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 declares that the information was given to him by Constantine himself. Constantine was not at this time a Christian, nevertheless Christ vouchsafed to appear to him in a 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 declare our firm adhesion to the principal mysteries of religion. It is therefore most appropriate action to remind us that we are children of Christ, purchased by his blood, and that thereby the "hand-writing of the decree which was against us" has been blotted out forever.

DIVERSE WEIGHTS AND DIVERSE MEASURES.

Sam Small lectured on "The Men of 1890" 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 Unions."

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 Catholic!

CHURCH AND STATE.

The proceedings of the late Catholic Congress at Treves seem to disturb some of our non-Catholic contemporaries. The affirmation of the supremacy of the spiritual over the temporal order is specially signalized as offensive, opposed to the spirit of the age, and repugnant to human rights. At this expression of view we cannot be, and are not, surprised. This is an old claim recited from time to time, under new forms, but the same claim that has been again and again advanced in the course of the world's history. The denial of the supremacy of spiritual over temporal involves a denial of God Himself, for it is really a negation of the subordination of the natural to 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 which it was established.

It is evident, therefore, that the early 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 Redemption, accomplished by Christ's death on the Cross: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world." Gal. vi, 14.

"Every nation is by its own national spirit exclusive and tyrannical. It seeks to render all that concerns it national, and labors incessantly to be a world in itself, to have a religion, as well as laws and institutions, manners and customs, of its own. We see this in the history of Gentilism, in which each nation had its peculiar national religion, and every one was required to conform to the religion 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

subordinate, and was unable to exert any controlling influence on politics or religion. But as the irruption of barbarians ceased, and the nationalities long held in abeyance began to declare themselves, and national governments were formed throughout most of Europe, it escaped from its subjection, and became in some sense, as it had not been before, the basis of the political order."

The German Chancellor, who had vanquished Austria and France, and raised Prussia to the foremost place among the military and political countries of the world, resolved, at the close of his struggle with France, to next overcome the Papacy. He appealed to and rested on national pride, national jealousies, prejudices, ambition and intolerance 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 bow down before the new idol set up by Prince Bismarck was disloyal, an enemy of the emperor and the empire, and worthy of exile or death.

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 number of restless, intellectual and determined men, who had won prestige and influence in various walks of life. Their attacks on the Papacy, whose infallibility only they affected to make the 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, royalistic, and Cosaristic elements of Europe against the Holy See, but their plots were unmasked and all their schemes and devices cleverly foreshadowed. 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 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, won 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 Chancellor's eyes. The 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 times—namely, 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 freedom 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, and the exercise of the Papal authority and prerogative throughout the ages and the acceptance of that exercise by the Universal Church fully demonstrated, would be made the occasion of danger-

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, ever-menacing domination of Rome." To this counsel the generous Chancellor lent ear. The victor of Sedan 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 freedom. 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 beginning 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 apostasy, 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 complete failure. But the May laws are not yet fully repealed. The Episcopacy is not free to open seminaries, the religious orders are held in thralldom, 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 Cæsar, that the moral order is a real order, that "it is by its own nature supreme, for neither men or nations have the right to do wrong," and "that the Church in regard to this world was introduced 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 hindrance 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 liberty from God; it is implied in our 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, on the scaffold or 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 religious liberty which makes martyrs and confessors, 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 or a Know-Nothing in his heart. As a Catholic, we disown him."

THE "ANGLO SAXON"

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 advocate 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 Grey 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 same time there must be "Freedom of 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 a "misdeemour" for any one to be a Jesuit, or to become "a regular ecclesiastic, or brother, or member of any such religious order, community or society." We must only hope that the Pope and the Jesuits may survive the shock of the assaults of this redoubtable champion!

ANOTHER REVEREND FIRE-BRAND.

Toronto is not alone in the possession of reverend firebrands. A letter appears in the Mail of the 24th inst., signed by "A Protestant Minister" of Quebec 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 Furiosus 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 battle 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." Oozooks! 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 preposterous 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 jail," 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 notoriety for their city if they learned a lesson in administrative justice from the example of Quebec.

EDITORIAL NOTES.

SIR S. GRATIAN ESMONDE, M. P., and Mr. Arthur O'Connor, M. P., embarked on 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 Irishmen in all parts of America.

The Rt. Hon. John Morley, in an address to his constituents at Newcastle-on-Tyne, repudiated the report that there was any split between himself and the Gladstonians. As long as Mr. Gladstone adhered to the cause of freedom and justice, so long, Mr. Morley declared, he would support him and his views. This, the speaker claimed, was well known in the present unblissed Parliament. "Everything," 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 Toryism 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. Perle'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 slightest trace of the alleged partnership in conspiracy.

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 enterprises, 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 RECORD: THE SUPREMACY OF THE POPE.

Brilliant Sermon by the Bishop of London. On Sunday last His Lordship the Bishop of London preached to an immense congregation on the "Supremacy of the Pope," with special reference to the celebration of the Golden Jubilee of Our Holy Father Leo XIII. The following is a synopsis of the sermon. His Lordship began by reading verses 13:10 to 19:19 from the 16th chapter of St. Matthew's gospel.

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 heirship 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 the fallen world, to redeem man and to plant him once more on the plane of his immortal destinies. All this effected by the shedding of his blood on the cross. That blood was shed on Calvary, but it inundated the world by its saving tidings and in principle and potency it washed away the guilt of all ages and nations. In addition to its eternal consequences, it inflicted three terrible wounds on the 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 these wounds and to repair and build up the ruins wrought by 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 new creature. Our Saviour brought the light of truth for the intellect, the strength of grace for the will, and the supreme object of love for the heart.

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 the work of human redemption restoration must be carried on in the world as long as men exist, and souls need to be saved—our Saviour instituted His Church, to continue that work in His name, and by His appointment an 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 of the human intellect, and "the salt" for 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 grace. The world has become the kingdom of Satan—Jesus Christ constituted His Church as the kingdom of God on earth. In this kingdom He appointed His 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 on earth. This supremacy implies the office of supreme governor, supreme judge, and of supreme doctor and teacher.

The supremacy of the Roman Pontiff over the Catholic Church, 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. The Papacy is the rock on which the superstructure of the Church is built, and the grand and imposing majesty of all in the grace and beauty and harmony of its heavenly architecture. It is the unshaken foundation on which the Church securely reposes, proof against the tempest's shock and the upheaving of the earthquake. The Church of Christ is the Kingdom of God on earth; it must therefore have a ruler, one who regulates, society must possess a Chief Magistrate, preserve it in law and order. Take him away and you reduce society to anarchy and chaos. We see this fact too well illustrated in the religious demoralization that have adopted the radical principle of private judgment. They are split up in discordant fragments and jarring sects, the very force and action of the dominating 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 sheaf of wheat, and as a sheaf of wheat must have a visible head, so the Kingdom of God on earth; it must therefore have a ruler, one who regulates, society must possess a Chief Magistrate, preserve it in law and order. Take him away and you reduce society to anarchy and chaos. We see this fact too well illustrated in the religious demoralization that have adopted the radical principle of private judgment. They are split up in discordant fragments and jarring sects, the very force and action of the dominating and destructive principle which forms the shifting and sandy foundation on which they have sought to build.

Even in the Jewish Church there was the office of the High Priest, who acted in spiritual. 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 many turreted cathedral, with all its beauties and glories, is but the realization and completion of the grand inspiring design sketched by the artist on his parchment. It follows, therefore, that in a Christian Church there must be an answer to that of the High Priest, the old dispensation, and at the same time the new, as the new is the better and more perfect dispensation. Now, that office is evidently none other than that of the Sovereign Pontiff, the supreme visible head of the Catholic Church. In fact, even apart from the divine promise of appointment, we find indications of primacy and supremacy of St. Peter in holy writ. In many pages of the New Testament Peter is always named before the other Apostles—first, Simon, who is called Peter, and St. Matthew x. 2. He is the first, confessed his faith in the divinity of Christ, the first in the manifestation of love, the first of the Apostles who saw risen Saviour, the first to whom announcement of the resurrection

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The supremacy of the Roman Pontiff over the Catholic Church, in all that relates to faith and morals and jurisdiction, is an article of faith and a fundamental doctrine of our holy religion. What then is the solar system which the Sovereign 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 unshaken foundation on which the Church securely reposes, proof against the tempest's shock and the upheaving of the earthquake. The Church is the Kingdom 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 chaos. 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 jarred each by the very force which should unite them. The 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 sheepfold; it must have a supreme shepherd to guard the sheep and the lambs of Christ's flock. In other words, the visible Church of Christ must have a visible ruler, a Christ's Vicegerent, and it is the Church in His name that governs 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 was but the shadow of the Christian Church; the latter, being the reality and the completion of the former, just as the many-towered 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 office is evidently none other than that of the Sovereign Pontiff, the supreme visible head of the Catholic Church. In fact, even apart 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 confessed his faith in the divinity of Christ, the first in the manifestation of love, the first of the Apostles who saw the risen Saviour, the first to whom the announcement of the resurrection was

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 high 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 by his empires by viceroys. Our Queen never visits 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 and his lawful successors. There is no fact more thoroughly attested in the New Testament than this. Our Blessed Lord on His dying striking occasion promised St. Peter that He would build His 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 art thou, Simon Barjona, because flesh and blood has not revealed it unto thee, but my Father who is in heaven. And I say unto 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 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 whatsoever thou shalt loose on earth it shall be loosed also in heaven. I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." 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 moved, the whole superstructure comes tumbling down into fragments, and if it be firm and strong and unshaken, and if 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 base of the Church, imparts to its enduring solidity, its order and unity, and its undying perpetuity. His authority must be the principle of its unity and strength. All the force of its laws must be derived from him, and all its authority must finally rest on him as its basis and ground work. Who 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 7th chapter of St. Matthew: "Every one, therefore, that heareth these my words and doeth 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, because it was founded upon a rock. The barbarians came and destroyed the monuments of ancient greatness and civilization to ruin, but the Church of Christ remained proudly erect amid the ruins around it, like the pillar of Phosias amid the ruins of the Roman forum, because 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 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 vain against the rock-built Church. Like the eternal 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 rock, and on this rock I will build my Church, and the gates of hell shall not prevail against it."

Again, Christ gives to Peter the keys of the kingdom of heaven, adding that

"whosoever he will bind on earth shall be bound also in heaven, and whatsoever he will loose on earth shall be 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, his keys are presented to him to denote submission to his authority. So when Jesus promises Peter the keys of the kingdom of heaven, His 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 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 over all and without exception, necessarily implies the plenitude of power." "All the Apostles receive the same power, but not in the same degree, or with the same extent. Jesus Christ 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, except 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 re-claim the promise of the primacy which He had 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.

When therefore they had dined, Jesus said to him the third time, 'Simon, son of John, lovest thou more than these I love him? Yes, Lord, thou knowest that I love thee. He saith to him: Feed my lambs." "He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yes, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him: Feed my lambs. He saith to him the third time, 'Simon, son of John, 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.

In these words our Redeemer evidently, and beyond all power of cavil, appointed Peter supreme and viceregal pastor over His whole flock, with power to rule, govern and lead it, and with the right and the duty of shielding, protecting, and feeding 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 of the Church. The most eminent of these writes St. Ephraim, who committed the flock. He pleads 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 things? He was the chosen one of the apostles, and the mouth of the disciples, and the cause also did St. Peter, whose 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 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 sheep of his fold. The supremacy of Peter is the conviction and faith of all Christian antiquity. These prerogatives of supremacy and infallibility conferred on Peter, must in the very nature of things, descend to his successors. 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 of the Church, and in order to preserve it safe from Satan's assaults, Peter is made its head and guardian. It follows, therefore, 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, because the foundations of a building designed to last forever cannot be subjected to the ravages of time; therefore Peter will always live in his successor, and will always speak from his chair. Such is the Doctrine of the Holy Fathers, such is the declaration of the 630 Bishops

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 passage, 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 is 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 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 brethren." St. Luke, xxi, 32-33.

Our Lord foresaw that the Church would 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 successor, is its supreme and viceregal pastor, and is endowed with the sublime gift of infallibility in his official teaching.

Such, dearly beloved brethren, are the great prerogatives conferred upon the Vicar of Christ; and this is why we take so profound an interest in all that concerns 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 discharged 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 martyrs' death, in witness to the Christian Faith. Whenever heresy arose to assail Christian truth the Pope smote it with his anathemas. The great general Councils, which shine out like beacon lights through the centuries were convoked and ratified by the papal authority.

But the Popes not only protected the Christian Faith against the inroads of heresy, and safe-guarded the moral code of Gospel teaching, but they also promoted in the most efficient manner the cause of Christian civilization and well regulated liberty. It was they who sent 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 Europe, when Mahometanism hung like a cloud over the greater part of 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 defence of their homes and their altars. The Popes organized the Crusades, and thus saved European civilization from destruction by the fanatical hordes of Mahomet.

The voice of the Popes was ever raised in defence of the weak against the strong, in defence of well-regulated liberty, against despotic tyranny. The arts, the sciences, universities, as well as popular education, always found the Popes their most encouraging and generous patrons. It would be truly impossible to give a just estimate of the beneficial influence of the Popes on the happiness, the well-being and progress of our race. They have made a track of light athwart the ages they have traversed. Even candid Protestant scholars and writers, in the most candid and honest 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 theological Seminary of the German Reformed Church in America:—

"In the Catalogue of Roman Popes, not less than thirty before the time of Constantine, that is, the whole list that far, were one by one persecuted, crowned with 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 interest in the truth, an inextinguishable ardor in maintaining the faith once delivered to the saints. Heresies quailed from its presence. Schisms withered under its blasting reproof. 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 Caesars. 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, the interior world of spirit. Here was brought to pass, in the same time, a true re-creation of the human mind, such as the world had never 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, 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 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 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 Protestant hands, is coming more and more to do justice to the vast and mighty merits of the system in past times, bringing in light upon it, and scaring away the owls and bats that

have long been accustomed to hoot and flit here at their own will. These 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 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 simpleton or a knave will pretend to make this barbarism her work, or to lay it to a crime to her charge. She was the rock that bent back its proud waves. She was the power of order and law, the foundation of a new civilization, in the midst of its tumultuating chaos. Take the conversion of Saxon England, 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, apostolic bishops and holy monks in the seventh and eighth centuries, planting churches successively in the countries of the Rhine. Consider the entire evangelization of the new barbarous Europe. Is not a work fairly parallel, to say the least, with the conquest of the old Roman empire in the 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 BE 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 to the Government, and the Sun correspondents are asking you, what you think of the present prospect of Irish affairs?"

"The road to victory," said the venerable 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 governments 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 Rule was granted. The unfortunate Halfbreeds of the Northwest Territories frequently petitioned the Government at Ottawa for redress of their grievances. The Archbishop and bishops of the Northwest Provinces also petitioned. Blood flowed; millions were spent, and the halfbreeds 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 tithes tax forced by English law to be paid by Catholics to Protestant ministers for not caring for their immortal souls, was not only abolished, but a number of men, women, and children, trying to rescue their pigs, goats, and poultry from the hands of the bailiffs, and 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 foolish risings were 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 Mitchellston massacre, which continues to shed 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, and the people of the twentieth 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 pool-pool 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 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 degraded as the Irish. 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 earnestly hope to see myself."

"What is Your Grace's opinion of evictions and forcing rents?"

"The evictions are, to use Mr. Gladstone'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 Government of England in ordering the Commission to revise rents, pronounced that rents were exorbitant, and landlords cruel and unjust. The Commission lowered the rents in many cases one half, and the English Government, stultifying itself, granted all the powers of the law to evict

these very tenants whose rents are acknowledged 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 emigrate, 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 English 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 restitution 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 same results—victory in the end for the oppressed. We must have martyrs. See the great armies there are ready to shed their blood and lay down their lives for their country. They are to be found all the world over. We deplore 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 criticized?'"

"Yes! I deeply deplore the case of Irish landlords. They certainly are suffering for their own sakes and the sakes 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 tenants not to purchase, as the exportation of American produce into England would 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 Dominions. The family managed these estates by agents, as cruel and exacting as those of Ireland. Bloodshed and worse evils than we read of in Ireland followed. A syndicate was instituted at Rome that purchased all the Napoleonic estates, and sold them to the tenants at fair valuation. The Napoleonic family 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?"

"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.

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 when they are not counteracted by wise and prudent counsel from outside of their ranks. Since the days of Puritanic excesses in New England, when the preachers bored Quaker tongues and split their ears for the greater glory of God, no greater attempt has been made to hoist the intolerant banners of bigotry than is being made in Tennessee under the guise of religion and the cause of temperance. 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 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 disrespect for its teachers. Those preachers down there have the hardihood 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 denunciations are uttered on the heads of those who refuse to follow their bigotry. Is it not strange that preachers are ever appealing against the growth of Catholicity and threatening 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 political field and if they have any remnants of true Christianity to preach, let them confine themselves 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 McLoughlin 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 earnestly that it 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 eternal pains which sin merits.—St. Catherine of Siena.

A Story of Dante.

When Arnolfo Lapo was building the church of Santa del Fiore... Dante the poet sat near, as he blocks were swung up through the air.

The new church of St. Nicholas, at St. Annan, which the munificence and religious fervor of the people, aided by the exertions of the respected pastor, the Rev. Peter Pentorey, and his esteemed curate, the Rev. James P. Maguire have caused to be erected, is to be dedicated on Sunday, October 9th.

The Rev. James Mullin, Magherafelt, has recently been appointed parish priest, of Ballinacorney, in the parish of the Holy Trinity, near Woodford.

On August 25th, Mr. T. Murray, Sub-sheriff, proceeded to Nobsville, about eight miles from Athol, for the purpose of evicting some tenants who had evicted the Plan of Campaign.

NEWS FROM IRELAND.

Dublin. Lunacy is one of the few things that appear to progress in Ireland under the patronage of the State.

Kildare. The Corporation Act had a highly ridiculous effect at Ballymore, on Sept. 24. 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.

Limerick. The Memorial Cross which it is intended to erect in Limerick to the memory of the Manchester Martyrs, has been removed to its site in the new cemetery.

Tipperary. Rev. T. K. Shanahan, P. P., has presented his final residence at Ballingarry to the Sisters of Mercy, as a convent.

Waterford. On August 28th ultimo, after Mass, at Killybegney, an indignation meeting was held in a large field adjoining the church, consequent upon the proclamation of the National League.

Kilkenny. A sermon in aid of the curate's house, was preached recently by the Rev. M. Murphy, professor St. Kieran's College, Kilkenny.

Westmeath. The Westmeath Examiner says: "Arrangements are at present being made with Mr. Tutbill by the tenants on his estate. Already we understand that Mr. Tutbill has decided to forego all costs he incurred in taking proceedings against his tenants for a rent which is admittedly too high.

THE CATHOLIC RECORD.

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On the Ball estate—a large property including nearly the whole of the townlands of Crossmalin and Oulihanna, near Newry—the lease was some months since fairly knit between the landlord and tenant.

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HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

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God be with You. God be with you through my loving, And my grieving shall I say, Though my smiling and my mourning God be with you, friend to-day!

FIVE-MINUTE SERMONS FOR EARLY MASSES. By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York.

OUR NEWEST BOOKS. THE LIFE AND ACTS OF POPE LEO XIII. Golden Jubilee Edition, newly revised and brought up to date.

THE MOST HOLY ROSARY in Thirty-one Meditations, Prayers, and Examples. From the German by Rev. Eugene Grimm.

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FIVE-MINUTE SERMONS FOR EARLY MASSES

Prescribed in their Church of St. Paul the Apostle, Fifth Street and Ninth Avenue, New York City.

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 faith.

"Government by Hussars."

The Pall Mall Gazette of Monday, in an article on the Ennis demonstration, headed "Government by Hussars," says—Mr. Balfour has among his constituents some old men who remember "Peterloo."

Catholic Schools for the Indian.

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.

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New Book on Christian Evidence and Common Answers to Col. Ingersoll's "Mistakes of Moses." Highly recommended by Cardinal Taschereau of Quebec, Archbishop Ryan, Philadelphia, and Bishop of the Catholic Archdiocese of Montreal.

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is a PURE FRUIT AND POWDER. It contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions.

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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 CERTIFICATE WINE.

And yet in the face of such a command, in spite of such a warning, we find men falling continually into sin, which could easily have been avoided.

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.

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.

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

There we have the instinctive homage which truth forces, also, in many places, to restore to the Catholics the churches which were unjustly taken from them.

CURRAN AS AN ORATOR.

The following is Curran's description of his first appearance at a debating society: "I stood up. My mind was stored with about a folio volume of matter; but for want of a preface the volume was never published.

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.

A CURE FOR CHOLERA MORBUS.—A positive cure for the dangerous complaint, and for all acute or chronic forms of bowel complaint incident to summer and fall, is found in Dr. Fowler's Extract of Wild Strawberry.

The Pope and His authority.

The London Economist says: "Nothing is 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 which truth forces, also, in many places, to restore to the Catholics the churches which were unjustly taken from them.

His great contest in India with the Portuguese Patriarch is in truth, though not in form, a contest with localism and a resumption of a sovereign right of the Holy See against a prescription which has now endured for more than three hundred years.

Dr. Cyrene Macdonald, a son of Dr. A. E. Macdonald, the well known Boston physician, is a young p set of fine promise.

The birds sang love to it; the honey bee assailed its heart; the low-lorn sighs whispered plaintively their woes apart.

But yawn and fruitless were their plaints and sighs; it might not be; The sweet gourd with ever-longing eyes up to the trees.

To lesson mortality and stop the inroads of disease, use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure.

One trial of Mother Graves' Worm Expeller will convince you that it has no equal as a worm medicine.

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 are generally prevalent.

A Severe Attack. "I never felt better in my life than I have since taking Burdock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work.

References: Rev. Father Bayard, Sarnia; Leonard, Brantford; Molphy, Ingersoll; Gervoyan, Parkhill; Twiby, Kingston; and Rev. Bro. Arnold, Montreal.

GO TO MILLER'S BAZAAR FOR THE GREAT BARGAINS.

Shirts, Flannels, Ties, Grey & White Cottons, Yarns, Table Linens, Cretoules, Lace, Hosiery, Dress Goods, etc.

See our 25-inch Grey Flannel for 25c. See our 25-inch Grey Flannel for 30c. See our 25-inch Grey Flannel for 35c.

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**NEW SCOTCH SUITINGS,
NEW FALL OVERCOATS,
4 CASES NEW SCARFS.**

PETHICK & McDONALD
303 Richmond St.
C. M. B. A.

Bro. Tracy of Montreal has got up a neat circular explaining the objects, benefits, workings, etc., of the C. M. B. A. We believe he intends furnishing branches and members with copies of his circular at a very low figure. His address is 235 St. Martin Street.

Sept. 19th, 1887. Received from the Supreme Council of the Catholic Mutual Benefit Association, through John McQuade, Recording Secretary of Branch No. 23, Searfirth, Ont., three hundred and thirty-three dollars and thirty-three cents due me for the death of my husband, John Kirach, late a member of said Branch.

Sept. 19th, 1887. Received from the Supreme Council of the Catholic Mutual Benefit Association, through John McQuade, Recording Secretary of Branch No. 23, Searfirth, Ont., six hundred and sixty-six dollars and sixty-six cents, due my minor children on the death of their father, John Kirach, late a member of said Branch.

The following are the Branches 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 Branch Secretary's Office:

- Branch No. 23, Searfirth, Sept. 15th.
- " " 46, Walkerton, Sept. 19th.
- " " 23, Searfirth, Sept. 21st.
- " " 58, Ottawa, Sept. 21st.
- " " (paid No. 11 only)
- " " 57, Orillia, Sept. 21st.
- " " 53, Mount Forest, Sept. 23d.
- " " 62, Gatineau, Sept. 24th.
- " " 60, Dublin, Sept. 24th.
- " " 9, Kingston, Sept. 26th.
- " " 62, Windsor, Sept. 26th.
- " " 43, Brockville, Sept. 26th.

Mr. George Lithens, of Branch No. 47, Toronto, died on Sept. 15th, cause of death, typhoid fever. Bro. Lithens was formerly a member of Branch 15 and joined 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 Riester piano-factory for many years with entire satisfaction both to employers and employees. He leaves a wife and five 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 notice 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 Bloom, has a Branch about ready to be organized in North Bay, District of Nipissing. 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 Bloom a visit, and availed himself of the opportunity of sowing the seed for a C. M. B. A. Branch.

Mr. O'Meara 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'Meara 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 hope he may succeed.

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 1st of August. The membership in some of our new branches is increased by "withdrawing" 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 jurisdiction that has not yet paid Nos. 11 and 12 assessments, or that may be in arrears for other assessments, to remit the full amount on these assessments without delay. We would like to publish those Reserve Fund reports in full on the 1st of each quarter, and we can do so if our Branches remit promptly.

Some of our Branches did not pay No. 7 assessments until after July 1st, and on the receipts sent them they were credited with having contributed to the Reserve Fund from said assessments. This was a mistake; the 5 percent to be taken from assessments and placed in the Reserve Fund began with the first assessment issued after said date, which was No. 8 assessment.

London, Sept. 10th, 1887. The Rev. Canon Cook, at the last regular meeting of Branch No. 4, C. M. B. A., the following resolutions of condolence were moved by Bro. F. O'Donoghue, seconded by Bro. F. Cook, and carried unanimously. That, Whereas, it has pleased Almighty God in His infinite wisdom to remove by the hand of death Anthony Friend, brother of our 1st vice president. Resolved, That the members of this Branch to tender Bro. F. Friend their heartfelt sympathy in the loss of his affectionate brother. Resolved, That a copy of these resolutions be sent Bro. Friend and also published in the CATHOLIC RECORD.

Hamilton, Sept. 19, 1887. At a regular meeting of Branch 37 of 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.

Hamilton, Sept. 20, 1887. At the last regular meeting of Branch 37 of the Catholic Mutual Benefit Association, Hamilton, the following resolutions were unanimously adopted on motion of Bro. Joseph Paquin, and seconded by Bro. P. Arland. Whereas, our respected Brother James McDougall of Grimby has met with sad loss in the death of his son. Be it resolved, That the members of this branch extend to Bro. McDougall 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 affliction.

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, Rec. Sec. Branch 37.

Toronto, 21st Sept. 1887. DEAR SIR—At a regular meeting of Branch No. 49, C. M. B. A., Toronto, the following resolutions were moved by Bro. Clancy and seconded by Bro. Girvin, and passed unanimously. That, Whereas, Almighty God in His infinite wisdom has pleased to remove from our midst our late and worthy Brother Geo. McLeithness, who departed this life on Sept. 15th inst. Therefore, be it resolved that this Branch in the death of Brother McLeithness has lost a true and active member of the C. M. B. A., a warm and energetic supporter, and his family an ever kind and affectionate husband and father. Resolved, That the members of this Branch tender our sincere sympathy to his bereaved wife and children in this their hour of sorrow and affliction.

Resolved, that our charter be draped in mourning for the space of sixty days, that these resolutions be placed on the minutes of our Branch, and that a copy of the same be sent to his bereaved wife and family and also published in our official organ, the CATHOLIC RECORD and the C. M. B. A. Monthly. Yours sincerely, THOS. QUINN, Rec. Sec.

A REMINISCENCE.

THE CHARITY WE SHOULD EXTEND TO A FALLEN NEIGHBOR. Way back into the years of childhood my mind is cast to day. These years may seem long to some, but to me they are like the flying clouds 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 failure. It is strange for us to say it, but it is true of almost every one, that too much faith in ourselves and a lack of practical faith in God are the causes of most misdeeds in life. I think of all this while the memory of my native place, erst a sweet town nestled 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.

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 could almost call them now as the teacher called them then, to answer "presently." 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. Ah, busy, too busy life has done this! The strife of a city's thousands for wealth and position makes man forget God's law of charity—that he has a neighbor who craves his sympathy and needs his consolation.

Small places like the heart of an infant are easily touched by the sorrows of others. But when these grow big with the whirl of life, like the full-grown strong man, toughened by his battles with the world, they are deaf to full many a cry of distress, many a moan of pain, many a sigh from a heart broken neighbor, whose troubles say: "Pity, help." Bright dollars often cause black lives!

Old hand-marks are being destroyed, and we call this blotting out the testi-

mony of a simple life "advances in civilization." We say that progress demands a departure from the ways of our parents, and that improvement is the watchword of the day. With this growing new order of things there is a selfishness of greed, which in days gone by was seldom seen, and always contemned. The heart of man should remain flesh and blood, but progress, improvement and riches often change it into a stone. The two-score years ago knew a social intercourse which may, even now, be woven into a story of the past, as good thoughts to entertain the sympathizing hearts of our little folk.

This is unfortunately the fact, the life, acts and sayings of our grandfathers, and even some parents are looked upon as somewhat queer. They are considered good enough for the ages in which they lived, but behind our present electric times. We have fewer examples of family life clinging together. This does not suit our youth. Visions of wealth and freedom from parental control early in life, vie for honors.

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 will 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 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 family 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 exclamation: "An honest man!" He was always noted for being a humble, though unflinching child of the Church, yet, his bitter enemies in the place he dwelt, bore testimony to the truly Christian character of this Catholic parent. He was generous to a fault, if fault there be in generosity. He was just and forgiving, too, and many are the things recorded of him in the hearts 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 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 unusual event. Things 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 terribly the whole community. But outside thrills with horror the pulse of large cities, events 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 rifle 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. He was not without his trials and temptations, hence, attributed most likely a sort of disease 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.

On one of the main streets and in one of the principal stores were collected to gather a company of gentlemen. Most of the business men had been boys together, therefore, when occasion offered dropped in to see and have a good word with each other. While these were chatting and among them the Catholic gentlemen, of whom we are writing, news came in of the suicide of Mr. B.

There was a momentary hush which such intelligence brings with it, and then our Catholic friend said, "Gentlemen, there was something in the character of Mr. B. which I always admired. What a pity! what a pity!" He said no more, but was so distressed that he left immediately. His companions looked at each 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, 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. 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 words 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 Colonization.

Something intensely human, and narrow, pierces to the seat of our sensibilities and positions us in the midst of the world and catastrophe. A nail will pick a lock that defies hatchet and hammer. "The Royal George" went down with all her crew, and Copwer wrote an exquisitely simple poem about it; but the least which holds it is smooth, while that bearing the lines on his mother's portrait: is blattered with tears.—D. W. Holmes

FROM ORILLIA.

CHURCH DECORATION.—We omitted in our issue of last week to mention the decorating and other embellishments which were being 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 babies in town and reverberate from Cote d'Alouche to Simcoe. 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.—New Letter, Orillia.

NEW BOOKS.

We have received from the publishing house of Messrs. Beniger Bros., New York, a most little work entitled "The Most Holy Rosary," 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. S. S. 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. We regret to announce the death of Mr. Andrew Murray, which occurred at St. Thomas on the 8th 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 condolences in their sad loss. May his soul rest in peace.

John O'Donoghue. We regret to announce the death of Mr. John O'Donoghue, youngest son of the late John O'Donoghue. The deceased had been ailing for some time and on Saturday breathed his last at his mother's residence, York Street. The funeral 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.

LOCAL NOTICES.

For the best photos made in the city go to Eddy Bros., 350 Dundas Street. They examine every stock of frames and apparatus, the latest styles and finest assortment in the city. Children's pictures a specialty.

New Fall Dry Goods received at J. J. GIBBONS'. New Dress Materials and Trimmings, new Flannels, Underclothing, Yarns, new Hosiery, Gloves, Shawls, new Silk Collars, Ties, Braces.

A GREAT ENTERPRISE.

Mr. Charles Baker, of this city, to whom we have previously referred as having made ten thousand dollars in selling books for Lyon, McNeill & Coffin in Australia, has just returned 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.

Messrs. CALLAHAN & Co., GREYBARKERS.—The O. O. G. of Mr. Parnell, has just issued again for that excellent likeness, giving as it does the natural expression of the Irish leader. MICHAEL H. AYR.

We guarantee our "PARNELL OILOGRAPH," (Copied, lighted,) the only correct likeness of the Irish Leader, and the only one printed in six colors, and mounted in a tin box, for \$1.00. Callahan & Co., Publishers, 315 Port Huron Street, Montreal.

BIRD SEED.

Mark Cottom'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 WHOLESALERS and in neat illuminated tins, containing the Outside 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 benefits of a long experience in this line. Bird fanciers who value the health and safety of their pet stock do well to use Cottom's Choice Imported Bird Seeds in preference to inferior brands which are often injurious to birds, and dear at any price.

MARRIED.

HARRINGTON-QUEEN.—On the 24th inst., in St. Peter's Cathedral, by the Rev. Father Thomas, James Harrington and Margaret Howe Quinn.



THE SUPERNATURAL AGENCY OF BISHOPS A SERMON

PREACHED BY RT. REV. J. VINCENT CLEARY, S.T.D. ON OCCASION OF THE CONSECRATION OF THE RIGHT REV. J. T. DOWLING, BISHOP OF PETERBOROUGH. May 1st, 1887, in St. Mary's Cathedral, Hamilton. PRICE 15 CENTS. Sent free by mail on receipt of price.

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NOTICE.

Coal & Wood. Now is it the demand is so great, we are unable to supply the demand. Why? Because our customers are using any other brand? Why is it other brands are becoming so popular? Because they are cheaper than the others? No, it is that they are of better quality. The reply is in the words of our motto: "Quality first, price second." The only brand that can be trusted for its quality is the one that has the name of the manufacturer on the tin. We are the only dealer in this city who sell the best quality of coal and wood. We are the only dealer who sell the best quality of coal and wood. We are the only dealer who sell the best quality of coal and wood.

NOTICE.

Coal & Wood. We would respectfully announce that we have bought the coal and wood yard lately occupied by James Brown, an 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. Telephone. D. DALY & SON, 19 YORK STREET WEST.

NOTICE.

Havana Cigars. Having purchased the stock of Mr. C. J. B. Switzer, Tobacconist, my friends and the public generally will find the Largest, Finest and Freshest stock of goods in the city.

FANCY GOODS 1

not usually found in a Tobacconist establishment. Sewing Room contains the leading papers in connection. Remember the stand, first door east of Hawthorn's Hotel, Dundas St., London.

LEWIS KELLY.

A CATHOLIC MAN of business disposition and steady habits. Must travel short distances in region in which he resides. Apply with references, to BENJAMIN BROTHERS, 36 & 38 Barclay St., New York.

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A CATHOLIC BARRISTER, WITH A large business, practicing for last six years at the law, is desirous of disposing of his practice. Satisfactory reasons given. Excellent chance for a Catholic. Address, "BARRISTER," care Catholic Record.

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174 DUNDAS STREET. Remember the place, first door west of Thea, Seattle & Co's.

TACTICS OF INFIDELS

BY THE REV. I. A. LAMBERT, AUTHOR OF "NOTES ON INGERSOLL."

Price, 30 Cents. FOR SALE BY THOMAS COFFEY, 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 about 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 in cunning of force—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 admires rehabilitate his smirched character. We hold ourselves responsible to him and to all the little whiteflights of his shallow school."

My anticipation was justified by the fact, Ingersoll, an uneducated, 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. I. 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 fool, 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 concern, the benefit of his advice, correction and information. Whatever may be the rank 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.

THE ABBEY SCHOOL

THE GENERAL DESIGN OF THIS SCHOOL is to impart a liberal education on the lines of the English Public Schools, to the sons of gentlemen destined for careers in the world. It comprises a Lower School for younger boys, an Upper School, and a Select Division of Senior students.

THE BENEDICTINE FATHERS.

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Complete Classical, Philosophical & Commercial Course.

NATIONAL LOTTERY.

The Monthly Drawings take place on the THIRD WEDNESDAY of each month. The value of the lots that will be drawn on WEDNESDAY, the 21st Day of Sept., 1887, WILL BE \$60,000.00.

BOOK

Canvassers, Catholic, for new book, endorsed by Archbishop Lynch, Bishop Walsh, Archbishop Duhamel, Father Dowd, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to leading Catholic institution. A great bonanza. Sure sale to every member of the Catholic Church. State canvassing experience in applying for agency.—The Prorata Publishing Co., Toronto, Ont.

VOLUME 9.

NICHOLAS WILSON & CO. HAVE REMOVED TO 112 DUNDAS STREET NEAR TALBOT.

The Benedictines. From the French of Francois Coppee. Macmillan's Magazine.

It was in eighteen hundred—yes—and nine. That I lost Saragossa. What a day of untold horrors! I was Sergeant then. The city carried, we laid siege to houses, all shut up close, and with a treacherous look.

Raining down shots upon us from the sky. "The priests' doing" was the words passed round. So that although since daybreak and arms—our eyes with powder smarting, and our mouths Bitter with kissing cartridge ends—puff puff entering the manurety with ready aim, if above last and long black cloak we were flying in the distance. Up a narrow street my company worked on. I kept an eye on every house-top right and left, and from many a roof flames suddenly burst forth.

Coloring the sky, as from the chimney-tops. Among the forges. Low our fellows stooped. Entering the low-pitched eaves. When the came out. With bayonets dripping red, their blood on their faces. In such a dangerous defile not to leave Foes lurking in our rear. There was drum-beat. No ordered march. Our officers look grave. The soldiers died uneasy, joggling elbows. As do recruits when finishing.

At all once, Rounding a corner, we are halted in France. With arms for help. At double quick march. Our hard pressed comrades. They were grenadiers. A gallant company, but beaten back. In frontiers from the raised and flag pennants. Fronting a convent. Twenty stalwart monks. Defending the black dome with shot and crows. The crows in white embroidered on the frocks. Barefoot, their sleeves tucked up, their eyes weapons. Enormous crucifixes, so well branched. Our men went down before them.

Firing, we swept the place; in fact, we slaughtered. This terrible group of ferocious, no more so. Being in us than in executioners. The foul deed done—deliberately done—And the thick smoke rolling away, we not under the budding and fall of stars, to a cloud. Rivulets of blood run trickling down the steps. While the background solemnly the church loomed up, its doors wide open. We were in a desert. Lighted tapers started. The lanes gloom with points of gold. The incense.

Shot from the westfall. At the supper and on one's feet the westfall as though unconcerned. In the fierce battle that had raged, a priest. White-haired and tall of stature, in a close was bringing tranquilly the Mass. Upon the memory is that thrilling scene. That, as I speak, it comes before me now. The convent, the garden, the altar, the cloister. The huge brown corpses of the monks; the bare feet. Making the red blood on the pavement steam; And there, framed in by the low porch, priest; And there the altar, brilliant as a shrine. And here ourselves, all halting, hesitating. Almost afraid.

Was a confirmed blasphemous. His on cord. That once, by way of sacrilegious joke. A chapel being sacked, I lit my pipe. A wax candle burning on the altar. This time, however, I was awed—so blanched was that old man! "Shoot him!" our Captain cried. Not a soul budged. The priest beyond doubt. Heard, but as though he heard not, turned round. He faced us, with the elevated host. When on the period of the service reached. His bare arms seemed as the spread wings. And as he raised the pax, and in the air. The world became to us, more and more trembling. That if before him the devout were ranged. But when intimated with clear and mel voice. The world came to us, more and more trembling. Deaf Campitons! "Vos benedictus." The Captain's order. Rang out again and sharply, "Shoot!" Or I shall swell!" Then one of ours, a Frenchman, leveled his gun, and fired. Upraising his. The priest changed colour, though we steadiest look. Set upward, and indomitable stern. "Fater et Filius!" What freedom the words. What freedom! What maddening thirst for blood, sent from our ranks! Another shot, I know not; but 'twas done. The monk, with the one hand on the altar ledge. Held himself up; and, strenuous to complete his benediction, in the other raised. The consecrated host. For the third time. Trailing in the air the symbol of forgiveness. With eyes closed, and in tones of sacred awe, low. But in the general hush distinctly heard "Et Spiritus Sanctus!" He said; and, ending His service, fell down dead.

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