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THE CHURCH ITS OWN WITNESS

The Vatican Council, in its Decree on The Vatican Council, in its Decree on Faith, has these words: "The Church itself, by its marvellous propagation, its eminent cancity, its inexhaustible fruit fulness in all good things, its Catholic unity and invincible stability, is a vast and perpetual motive of credibility, and an irrefragable witness of its own Divine legation." "Chart. Decay de Fide Catholica". an irrefragable witness of its own Divine legation." ("Const. Dogm. de Fide Catholica," and of gifts and oblations to the head continuous to the head of the Universal Church. To the world: "and of His Church He added: "A city seated on a hill cannot be bid." The Vatican Council says: "The Church is its own witness." 1870, when Reme was taken by the My purpose is to draw out this assertion

more fully.

These words affirm that the Church is self-evident, as light is to the eye, and through sense, to the intellect. Next to the sun at noonday, there is nothing in the world more manifest than the one visible Universal Church. Both the faith and infidelity of the world bear witness to it. It is loved and bated, trusted and it. It is loved and hated, trusted and feared, served and assaulted, honoured and blasphemed: is is Christ or Antichrist, the kingdom of God or the imposture of Satan. It pervades the civilized world. No man and no nation can ignore it, none can be indifferent to it. Why is all this? How is its existence to be accounted for? Let me suppose that I am an unbeliever in Christianity, and that some friend should

in Christianity, and that some friend should make me promise to examine the evidence to show that Christianity is a divine revelation. I should then sift and test the evidence as if it were a court of law, and in a cause of life and death; my will would be in suspense; it would in no way control the process of my intellect. If it had any inclination from the equilibrium, it would be towards mercy and hope; but this would not add a feather's weight to the evidence, nor sway the intellect a hair's breadth.

After the examinatian has been completed, and my intellect convinced, the evidence being sufficient to prove that Christianity is a divine revelation, nevertheless Ism not yet a Christian. All this sifting brings me to this conclusion of a chain of reasoning; but I am not yet a believer. The last act of reason has brought me to the first act of faith. They are generally distinct and separable. The acts of reason are intellectual, and jealous of the interference of the will. The act of faith is an imperative act of the wil, founded on and justified by the process and conviction of the intellect. Hitherto L have been a critic; hence forward, if I will, I become a disciple.

forward, if I will, I become a disciple.

The last act of my reason, then, is distinct from my first act of faith precisely in this: So long as I was uncertain I suspended the inclination of my will, as an act of faielity of conscience and of loyalty to truth; but the process once complete, and the conviction once attained, my will imperatively constrains me to believe, I cannot say.

Nothing thus far has been said as proof. The visible, palpable facts, which are at this moment before the eyes of all men, speak for themselves. There is one, and one of the process of the moment before the eyes of all men, speak for themselves. There is one, and a phenomenon for which an intelligible and I become a disciple of a divine revelation.

examination and final conviction, the last act of reasoning preceding, as before, the

He then tells me that there is a Church claiming to be divinely founded, divinely guarded, and divinely guided in its custody of Christianity and Christian

Once more I have the same two fold of reasoning and of believing to

There is, however, this difference in the There is, nowever, this difficulty is an order subject matter: Christianity is an order of supernatural truth appealing intellectually to my reason; the Christian Scripturally ually to my reason; the Christian Scrip-tures are voiceless and need a witness They cannot prove their own mission, istic diversities and repulsions. How is it that, with all diversities of language, civil faction, race, interest, and conditions, the eye, and the to the err, self-manifest. much less their one can be spirited in the eye, and ble to the err, self-menifesting and self asserting; I cannot escape from it. If I go the east, it is there; if I go to the west, it is there also. If I stay at home, it is before me, seated on the hill; worship, and spiritual sympathy with the I there away from it I am surrounded by the I there away from it I away from or wilfully stop my ears; I must heed it or defy it. love it or hate it. But my first attitude towards it is to try it with forendown the case in short-hand.

1. It says that it interpenetrates all the nations of the civilized world. In some it holds the whole nation in its unity, in others it holds fewer; but in all it is present, visible, audible, naturalized, and known as the one Catholic Church, a name that none can appropriate. Though often claimed and controversially assumed none can retain it; it falls off The world knows only one Catholic Church. always restores the name to the right

2. It is not a national body, but extra national, accused of its foreign relations straint can ever create internal unity of and foreign dependence. It is international, and independent in a supernational unity.
3. In faith, divine worship, sacred cere-

onial, discipline, government, from the highest to the lowest, it is the same in

all nations, except one only; and in that nation his headship is not national, but

world wide.

6 The world wide sympathy of the Church, in all lands with its head, has been manifested in our days, and before our eyes, by a series of public assemblages in Rome, of which nothing like or second to it can be found. In 1854, 350 bishops of all nations surrounded their head when he defined the Immaculate Conception. In 1862, 400 bishops assembled at the canonization of the Martyrs of Japan. In 1867, 500 bishops came to keep the eighteenth centenary of St. Peter's martyrdom. In 1850, 700 bishops assembled in the Vatican Council. On the eighteenth centenary of St. Peter's martyrdom. In 1850, 700 bishops assembled in the Vatican Council. On the Feast of the Epiphany, 1870, the bishops of the Epiphany, 1870, the bishops are made protession of faith in their own larguages, kneeling before their head. Add to this, in 1869, in the sacerdotal jubile of Plus IX, Rome was filled for months by pilgrims from all lards mention by pilgrims from all lards from the New, bearing all manner of gifts and oblations to the head of the Universal Church. To this, again, must be added the world wide outery and protest of all the Catholic unity sgainst the seizure and sacrilege of September, 1870, when Rome was taken by the lisian revolution.

cause of any other importance, but because they set forth in the most visible and self-evident way the living unity and luminous universality to the one Catholic and Roman Church.

9. What has thus far been said is before our eyes at this hour. It is no appeal to history, but to a visible and palpable fact. Men may explain it as they will; deny it, they cannot. They see the head of the Church year by year speaking to the nations of the world; treating with empires, republics and governments. There is no other man on earth that can so bear himself. Neither from Canterbury nor from Constantinople can such a voice go forth to which rulers and people listen.

This is the century of revolutions, Rome has in our time been besieged three times; three Popes have been driven out of it, two have been shut up in the Vatican. The city is now full of revolution. The whole Church has been tormented by Falck laws, Mancini laws, and Crispil'aws, An unbeliever in Germany said some 9. What has thus far been said is before

An unbeliever in Germany said some years ago: "The net is now drawn so tight about the Church, that if it escapes this time I will believe in it." Whether he believes, or is even alive now to believe.

a human system built up by the intellect, My friend next tells me that there are Christian Scriptures, and I go through e process of critical and they will have more to do as we go

on.

Thus far we have rested upon the evi dence of sense and fact. We must now

go on to history and resson.

Every religion and every religious body known to history has varied from itself and broken up. Brabminism has given birth to Buddhism; Mahometanism is parted into the Arabian and European Khalifates; the Greek schism into the Russian Constantinopolitan, and Bulgar ian autocepholous fragments; Protestant-ism into its multitudinous diversities. All have departed from their original type, and all are continually developing new and irreconcilable, intellectual and ritual-

needs a rational explanation.

It may be said in answer, endless divisions have come out of the Church, from Arius to Photius, and from Photius to Luther. Yes, but they all came out. There attitude towards it is to try it with forensic atrictness, neither prenouncing it to be Christ or Antichrist till I have tested its origin, claim, and character. Let us take down the case in short-hand. a tree ceases to belong to the tree. But the identity of the tree remains the same. A branch is not a tree, nor a tree a branch.
A tree may lose branches, but it rests upon
its root, and renews its loss. Not so the religions, so to call them, that have broken away from unity. Not one has retained its members or its doctrines. Once separated from the sustaining unity Church, all separations lose their spiritual cohesion, and then their intel-

lectual identity. Ramus præcisus arescit and contradictions generated by all human systems prove the absence of divine authority are proof of the absence of a divine mission to mankind. All natural causes run to disintegration. Therefore, they can

Athens—its private, domestic, and public
morality—may be seen in Aristophanes.
The state of Rome is visible in Juvenal,

and in the fourth book of St. Augustine's "City of God." There was only one evil wanting. The world was not athelst. Its polythelem was the example and the warrant of all forms of moral abominations. Imitari quod colis plunged the nations into crime. Their theology was their degradation; their text book of an elaborate corruption of intellect and will.

The god of this world had built his city.

From foundation to parapet, everything that the skill and power of man could do had been done without stint of means or limit of will. The divine hand was stayed, or rather, as St. Augustine says, an unsurpassed, natural greatness was the reward of certain natural virtues, degraded as they were in unnatural abominatious. Rome was the climax of the power of man without God, the spotheosis of the human will, the direct and supreme antagonist of God in His own world. In this the fullness of time was come. Man built all this for himself. Certainly, man could not also build the City of They are not the work of one and the They are not the work of one and the same architect, who capriciously chose to build first the city of confusion, suspending for a time his skill and power to build some day the City of God. Such an hypothesis is folly. Of two things, one. Disputants must choose one or the other. Both cannot be asserted, and the other. Both cannot be asserted, and the assertion needs no answer-it refutes it-

self. So much for the first point.

II. In the reign of Augustus ar remote and powerless Oriental race, a Child was born in a stable of a poor Mother. For thirty years He lived a hidden life; for three years He preached the Kingdom of God, and gave laws bitherto unknown to men. He died in ignominy upon the Crass; on the died in Republic, or the Parliament to summer to men. ignominy upon the Cross; on the third day He rose again; and after forty days was seen no more. This unknown Man created a world-wide unity of in-tellect and will which is visible to the eye, and audible in all languages to the ear.

It is in harmony with the reason and moral nature of all nations, in all ages to moral nature of all nations, in all ages to this day. What proportion is there be tween the cause and the effect? What power was there in this isolated Man? What unseen virtues went out of Him to change the world? For change the world He did; and that not in the line or on the level of nature as men had cor on the level of nature as men had cor rupted it, but in direct contradiction to all that was then supreme in the world. He taught the dependence of the intellect against its self-trust, the submission of the will against its license, the subjugathe will against its license, the subjuga-tion of the passions by temperate control or by absolute subjection against their wilful indulgence. This was to reverse what men believed to be the laws of wast men believed to be the laws of nature; to make water climb upward and fire to point downward. He taught mortification of the lusts of the flesh, contempt of the lusts of the eyes, and hatred of the pride of life. What hope was there that such a teacher should convert imperial kome? that such a teacher should exerise the fulness of human pride and lust Yet so it has come to pass; and how?
Twelve men more obscure than Himself,
absolutely without authority or influence absolutely without authority or influence of this world, preached throughout the empire and beyond it. They asserted two facts: the one, that God had been made man; the other, that He died and rose again. What could be more incredible? To the Jews the unity and spirituality of God wave axious of reason and faith to For the present it is enough to say that God were axioms of reason and faith; to no human legislation, authority or constraint can ever create internal unity of intellect and will; and that the diversities divine Person who had died and risen could not be called in evidence as the chief viness. He could not be produced in Varations or contradictions court. Could anything be more suspicious

4. It speaks all languages in the civilized world.

5. It is obedient to one head, outside of all nations, except one only; and in that nation his headship is not national, but world-wide.

6. The world-wide sympathy of the Church, and pass at once to its outset 1800 years ago.

7. I affirm, then, three things; (1) That been manifested in our days, and before on adequate account can be given of this been manifested in our days, and before on the manifested in our days, and before of all nations surrounded their head when he defined the Immaculate Conception.

8. It is obedient to one head, outside of the late of the facts before our eyes at this day, We will seek out the origin of the Catholic Church and pass at once to its outset 1800 years ago.

9. It is true, as we read, that Peter to he dolocean clergy of the Church, and pass at once to its outset 1800 years ago.

1. I affirm, then, three things; (1) That no adequate account can be given of this not his type of the Catholic Church down." It is true, as we read, that Peter had no longer a successor, and our lover upon earth; for, though all the lawful and true head of the Church and obeen tried; martydom, heresy, secularity, schism; at last, two, and three, and four claimants, or, as the world says, rival Popes, were set up, that men might believe that St. Dord no vicar upon earth; for, though all the lawful and true head of the Church and in the world-wide and in the world-wide at this day, We will seek out the origin of the Catholic Church down." It is true, as we read, that Peter had no longer a successor, and our Lord no vicar upon earth; for, though all the lawful and true head of the Church and own." It is true, as we read, that Peter had no longer a successor, and our lord own." It is true, as we read, that Peter had no longer a successor, and our lord own." It is true, as we read, that Peter had no longer a successor, and our lord own." It is true, as we read, that Peter had no longer a successor, and our lord own." It is true, as we read, that Peter origin and divine authority.

I. And, first, before we examine what it was and what it has done, we will recall to mind what was the world in the midst of which it arose.

The most comprehensive and complete

the seizure and sacrilege of September, 1870, when Rome was taken by the Italian revolution.

7. All this came to pass not only by revered and revolution.

7. All this came to pass not only by revered birds are sevented and tature were put out, and the world for Plus IX, but because they revered birds as the successor of St. Peter and the Vicar of Jesus Christ. For that undying reason the same events have been reproduced in the time of Leo XIII. In the early months of this year Rome was once more filled with pligrims of all nations, coming in thousands as representatives of millions in all nations, to celebrate the sacerdotal jubilee of the Soyverelen Pontiff. The courts of the Vatican could not find room for the multifule of gifts and offerings of evary kind which were sent from all quarters of the world.

8. These things are here said, not became perverted and inverted with every difference in the command the command the command the command the control of the most of the solution. The destroyer defeated himself, Christian faith can nowhere be slain. It is inscrutable, and beyond the reach of man. In nothing is the blood of the faith, and the ten persecutions were the sacing of the work of the twelve Apostles. The destroyer defeated himself, Christian destroying the powers of creation. The destroyer defeated himself, the christian faith can nowhere be slain. It is inscrutable, and beyond the reach of man. In nothing is the blood of the faith. Every martyrdom was a winess to the faith, and the ten persecutions were the scaling of the work of the twelve Apostles. The destroyer defeated himself, Christian is the crucified was visibly set forth before all the nations, to world and it is highest excellence in every tongue the Passion of Jesus Christ. The world did its worst, and ceased only for weariness and conscious defeat.

The came the martyred. The suncessive persecutions, or rather one universal and continuous persecution. The time of which the peace is a many time to every province of the destroying the powe

The world did its worst, and ceased only for weariness and conscious defeat.

Then came the peace, and with peace the peril of the Church. The world outside had failed; the world inside began to work. It no longer destroyed life; it per-City of God." There was only one evil enting. The world was not atheist. Its olytheism was the example and the war ant of all forms of moral abominations. Mitari quod colis plunged the nations into time. Their theology was their degradation; their text-book of an elaborate coruption of intellect and will.

Christianity came in "the fullness of ime."

The god of this world had built hiscity.

Verted the intellect, and, through intellect uai perversion, assailed the faith at its centre. The Angel of light preached heresy. The baptismal creed was assailed all along the line; agnosticism assailed the faith at its centre. The baptismal creed was assailed all along the line; agnosticism assailed the faith at its centre. The baptismal creed was assailed all along the line; agnosticism assailed the faith at its centre. The baptismal creed was assailed all along the line; agnosticism assailed the faith at its centre. The baptismal creed was assailed all along the line; agnosticism assailed the faith at its centre. The baptismal creed was assailed in the line; agnosticism assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The baptismal creed was assailed the faith at its centre. The b verted the intellect, and, through intelle son of the Holy Ghost. So throughout the centuries, from Nicaea to the Vatican, every article has been in succession per-verted by heresy and defined by the Church. But of this we shall speak hereafter. If the human intellect could fasten its perversions on the Christian faith, it would have done so long ago; and if the Christian faith has been graded by been guarded by no more than human intellect, it would lorg ago have been disintegrated, as we see in every religion outside the unity of the one Catholic Church. There is Church. There is no example in which Church. There is no example in which fragmentary Christianities have not departed from their original type. No human system is immutable; no thing human is changeless. The human intellect, therefore, can give no sufficient account of the identity of the Catholic faith is all places and in all sage by any or faith in all places and in all sage by any or the control of the identity of the Catholic faith is all places and in all sage by any or the control of the identity of the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage by any or the catholic faith is all places and in all sage and in all s faith in all places and in all ages by any of its own natural processes or powers. The force of this argument is immensely increased when we trace the tradition of the faith through the nineteen œcumenipoint.

| cal councils which, with one continuous intelligence, have guarded and unfoided

Republic, or the Parliament to our English monarchy, such are the nineteen councils of the Church, with this only difference: the secular legislatures must meet year by year with short recesses; councils have met on the average once in a century. The reason of this is that the a century. The reason of this is that the mutabilities of national life, which are as the water floods, need constant remedies; the stability of the Church seldom needs new legislation. The faith needs no definition except in rare intervals of periodical intellectual disorder. The discipline of the Church, the Corpus Juris, or Canon Law, is a creation of wisdom and justice, to which no statutes at large or imperial pandects can bear companison. Human intellect has reached its climax in jurispundense, but the world wide and secular legislation of the Church has a higher character. How the Church is a character. How the Christian law cor-rected, elevated, and completed the tm perial law, may be seen in a learned and able work by an American author, far from the Catholic faith, but in the main just and accurate in his facts and argu-ments—the "Gests Christi" of Charles oring Brace. Water cannot rise above its source, and if the Church by mere numan wisdom corrected and perfected the imperial law, its source must be higher than the sources of the world. This makes

a heavy demand on our credulity.

Starting from St. Peter to Leo XIII., there have been some 258 Pontiffs claiming to be, and recognized by the whole Catholic unity as, successors of St. Peter and vicars of Jesus Christ. To them has been rendered in every age not only the external obedience of outward aubmission, but the internal obedience of faith. They have borne the onset of the nations who destroyed imperial Rome and the tyranny of heretical emperors of Byzantium; and worse than this, the alternate despotism and patronage of emperors of the West, and patronage of emperors of the West, and the substraction of obedience in the great Western schisms when the unity of the Church and the authority of its head were, as men thought, gone forever. It was the last assault—the forlorn hope of the gates of hell. Every

CATHEDRAL.

In accordance with announcements made on the preceeding Sunday, devo-tions were held in the Cathedral on Thurstions were held in the Cathedral on Thursday, Friday and Saturday evenings, after which confessions were heard by the parochial clergy, assisted by the Bishop, as a preparation for a general Communion on the last Sunday of September. On Sunday morning three Masses were celebrated, at which it is estimated about 1200 paragraphs and the Communion. The persons received Holy Communion. The anctuary, throne and altar were draped

Solemn Requiem Mass at 10:30.

Rev. Father McEvay acted as assistant priest, Rev. Fathers Dube and Ruckins as deacon and subdeacon, and Mr. Charles Curry as master of ceremonies. About twenty altar boys in surplice occupied places in the sanctuary. Miss Ealand presided at the organ, and Professor Duccett led the choir, which rendered the solemn music of the Gregorian Mass. Immediately after the Gospel the Bishop preacted an instructive sermon, suitable to the occasion, on the doctrine of purgatory, the duty of praying for the souls of the faithful departed, and the charity of applying to them by way of sufficient of purgatory. Immediately after the cospection, suitable preacted an instructive sermon, suitable to the occasion, on the doctrine of purgatory, the duty of praying for the souls of the faithful departed, and the charity of applying to them by way of suffrage the holy indulgence extended that day to all who received holy communion. After mass the Libera was sung by the full choir, and the bishop performed the absolution for the dead. The entire ceremonial was very solemn and impressive. The bishop the following the fact of the parish; one by Henry Loughlin, in memory of his father and mother; one by Joseph Langlois, in the fact that so many of them had that day approached the sacraments, and wish-ing them all the grace of a happy death and a favorable judgment.

DIOCESAN NOTES-DEATH OF A YOUNG

Dr. C. llins, a young and promising physician, a native of the parish of Hastings, a resident of Peterboro for the last two years, and a prominent member of the congregation, died from blood-poisoning, last week, at Cobourg, after a few days' illness. Arrangements had been made for his marriage at Cobourg, where he took suddenly ill, and friends, who had intended to participate in the joyful ceremony, had to perform instead the melancholy duty of assisting at his funeral obsequies. Much sympathy is felt for his good PHYSICIAN. Much sympathy is felt for his good mother and his intended bride.

DIOCESAN ARCHIVES.

A new and spacious vault of solid masonry, with brick walls eighteen inches thick and iron doors, has lately been constructed in the Bishop's house for the eception and preservation of diocesan documents and records. It was built under the superintendence of the diocesan archi-

ST JOSEPH'S HOSPITAL, ASHBURNHAM. The basement walls of this institution The basement wans of this institution are going up rapidly, and it is expected that the solemu ceremony of laying the corner-stone will take place on Tau 24th of October, feast of St. Raphael the

Archangel.
DIOCESAN VISITATIONS. His Lordship will visit the following nissions consecutively during the six fol lowing weeks, viz : Grafton on the 1st Sunday of October, Norwood on the 2nd, Douro on the 3rd, Eunismore on the 4th, and afterwards in succession Victoria Road

A meeting has been called for next Wednesday evening at Muray St. Hall, for the purpose of organizing literary and musical re-unions for the winter season. BUILDING FUND.
Subscriptions in aid of the building

LITERARY AND MUSICAL REUNIONS.

fund continue to be taken up. Four hundred dollars was subscribed last Sun-ENNISMORE

The popular paster of Equismore (who

ships the Bishops of Peterboro and London accompanied by the parcellal clergy.

The township of Harvey (which can only be approached by water from Ennisone hundred years.

No. 520

CONGREGATION IN KEMPTVILLE.

He then set about getting practical evidence of their interest in the proposed undertaking and before anything was done toward the new edifice he had \$10,000 cash in hand and the promise of more. This was deemed a sufficient warrant to begin the work and active operations were commenced in the summer of 1887. Plans were procured from Mr. Joseph Conley, of Toronto, whose practical summer of the summe Conley, of Toronto, whose reputation as an architect is known throughout the Province. The new church is being erected on the site occupied by the old one, which is a beautiful elevation just on the site of the relief of the r the edge of the village. It is 112 feet by 52 feet, with sacristy 17 feet by 30 feet on east end sanctuary, throne and altar were draped in deep mourning and a lofty catafalque surrounded by burning tapers occupied a place in front of the sanctuary railing at the head of the middle alsle. Over the altar and underneath the painting of the crucifixion a large scroll was suspended on which were inscribed the words "Eternal rest grant them, O Lord, and let perpetual light shine on them," His Lordship the Bishop officiated at the Solemn Requiem Mass at 10:30.

Rev. Father McEvay acted as assistant Loughlie, in memory of his father and mother; one by Joseph Langlols, in memory of his wife; one by James O'Dair, in memory of his father and mother; one by P. Higgins and sister, Miss B Higgins, in memory of their brother Lawrence, who suffered ship-wreck on the Ill fated steamer Verona; one by John Murphy in memory of his wife, and gone by the contractor Grayra Wilson, of sides are many others of plain but neat design. A large tower rises from the front which to the top of the spire is 135 feet in height. That nothing must be lectin neight. That nothing must be lacking to the completeness of the structure, a bell, weighing about 3,000 lbs, has been purchased and will be put in possession as soon as the tower is ready. Steam is to be employed for heating purposes and for this the necessary apparatus has been procured. Everything about the splen-did structure is of chaste design and in the most perfect taste, well in keeping with the high use to which it is to be dedicated. high use to which it is to be dedicated. Words and figures are cold and bard, and can give no accounte idea of the beauty and the stupendous grandene of the noble pile, which is an enduring monument to the energy and earnestness of Rev. Father McDonald and a credit and an honor to the people who so liberally gave of their substance to erect it. It will seat 500 persons and when completed will cost between \$25,000 and \$30,000: In coan between \$25,000 and \$30,000; In connection with the raising of funds Father McDonald took a unique method of getting generous contributions with as little inconvenience to the contributors as possible. We have already stated that he had on hand \$10,000 in cash, the proceeds of bezer, plenies, etc. To this was added about \$8,000 in subscriptions. Then a little over two years ago he got 100 parish-Intile over two years ago ne got 100 parishioners to agree to set aside each a calf,
raise it till it was three years old and then
all to be sold for the benefit of the building fund. The three years will have expired next June, when it is proposed to
hold a grand fair at which the eattle will
be sold and the offering made. The arrests The popular pastor of Eomemore (who has lately secured a valuable property for the purpose of erecting a convent and separate school in the near future) has had several clerical and distinguished visitors during the last month. Among others who enjoyed the drive over the floating bridge and the breeze from Lake Chemong may be mentioned Rev. Fathers Swift of Proy, N. Y., Murray of Cobourg, D. O Connell of Douro, Vicar-General Browne, and last but not least, their Lordships the Bishops of Peterboro and London ships the Bishops of

DONOVAN AND THE BOERS.

An Irish Pedagogue in the Transvaal.

INTERESTING ANECDOTE TOLD BY A JESUIT MISSIONARY. An episode told by the Rev. Father Caarles Croonenberghs, S. J., of the Zambesi Mission will be read with pleas-

It was in the South African winter or dry season, on the last day of April, 1879 The missionary caravan had plodded its weary way among sands and rocks, rivers and forests, and was camping in the midst of the immense plains of Western Transvaal. The sun was calmly setting on the level borizon, and the evening breeze brought with it that blissful freshness which under the burn-ing mid day sun the mirage had made

ing mid day sun the mirage had made us dream of by its imaginary bowers and pictured lakes. All was quiet and silent around us, the cattle were feeding; the Fathers, walking, said their beads. In the glimmering sky a spot appeared that grew little by little; a dark human form was making towards our waggon. It was dark already, when we received that grew little by little; a dark human form was making towards our waggon. It was dark already, when we received the greetings of the strange visitor at our camp fire. A man of middle stature with rough shoes, a corduroy suit long worn, a broad felt hat on his gray hair, stood before us. His features bore the strong marks which that acorching climate speedily leaves on the faces of men, and on his shoulders he carried a stick from which was hanging a pair of stick from which was hanging a pair of top boots. He had all the appearance

of a regular tramp, but a tramp in an African desert is a god send.

"Good evening," he said abruptly to the tallest of us, whom he rightfully supposed was the "Boss of the party," aren't you Catholic priests? I heard Fathers were coming up country, and

came up to make my confession ! We all drew near, and with a winning smile Father de Pelchin answered, "Yes, my friend, we are Catholic priests going up to the Z mbesi nation. But are not you an Irishman?"

"Yes, Father," was the emphatic an-"and my name is Donovan. father was a Catholic, and all the Dono vans for ages and ages were Catholics, from the time there were any in Ire

So saying the good old man was on his

knees, and, receiving the priest's bless-ing, kiesed his band with tears. Around our glaring fire of "ox-mist," the only fuel of these pampas, we learned Dunovan's long story; how, shipwrecked in the last King George's time, he wandered from the coast to Upper Trans yaal in search of game, and how he had come so far in that he could not get out any more. Then, as age crept on, he had taken to the scantily-paid profession of a wandering schoolmaster, going from farm to farm, teaching the youth among the Dutch Boers how to spell their names and write or print a Boer letter

like the following—a veracious instance: "Lina and Katie are well, we all, hope you too, but father died last month; hope you are well and alive. I would like to marry Mary; if you answer that I may, I will be happy.

"Eles myn heer se vriend, (I am your gentleman friend), H." gentleman iriend), H."

The next morning old James Donovan received Holy Communion with a pure Irish devotion. After taking breakfast, he exclaimed, "Oh, what a beautiful day!

Twas so many years since I bad seen the Soggarth aroon We moved on, but Donovan followed

yet another day. The third day, at evening, when he saw the oxen ready for another start, the good old man gathered his bundle, took his stick and his top boots, and, being ready for the home Dear Father Superior, I am but

poor man, but soon will be poorer than I am. Here is all that I have, take it for the love of God," and out of the inside of his coat he pulled £2 sterling and a sovereign. The Superior refused to take the

The Superior refused to take the money saying: "God will provide."
Then the Irishmen, throwing the gold pieces on the ground with decision, said: "There lies the money. It is no longer mine, I have given it to God. If you don't take it, there it will remain," and he having off.

he harried off. Father de Pelchin hesitated a moment,

then, taking up the three gold pieces, said: "Stop a minute; I accept the money in the name of God, but this is my prayer: May it please Our Lord some day to give one of us the occasion of restoring it to you a hundredfold on this earth, and may He give you eternal life bereafter." James Donovan then disappeared in

the darkness of the plains,
Some years had passed. In May 1884,
I had gone back to Europe for the interest of the mission, and had returned
in October of the same year to Africa. in October of the same year to Africa. I was then ordered to open a mission in that very extremity of the north-western Transvaal. My only companion, Father John Temming, and myself had secured a new station in the Dwarsbergan amongst the Battapin Caffirs. We had built our house, but when about to cover it, a storm and deluge of rain brought three of the four walls to the ground.

three of the four walls to the ground.

The very evening of the disaster, late at night, we were disheartened under our wagon, sheltering ourselves from the drizzling rain and cooking our porridge, On one side was the slope of the mountains, on which was the Batlapin town, on the other a dozen wells, dug out in the chalk stone, a wonder-work for the Caffirs. Suddenly a voice was heard far beyond

"Are there white men here ?" was the

question.
"Yes," I answered, "but stay, don't move, I'll send you a Caffir to see you through the pits."

through the pits."

A few minutes later, in the glare of our fire, and in the dim light of the growing moon, we saw a man of middle stature, with gray hair and grizzly beard, the stature of the stature a broad brimmed felt hat, a corduroy suit, and on his shoulders s stick and a

pair of top boots.
"Are you Father Croonenberghs?" was the question.

"And aren't you James Donovan?"

kettle, and, while smoking a pipe of restue, and, while smoking a pipe of Transwal tobacco, Donovan, with deep emotion, had to hear of the death of many whom he had seen five years before—of Father Augustus Law, Father, Fuchs, Father Teroerde, and of the gallant Brother de Vylder. Donovan took to his knees and prayed, adding "may they rest in peace."

they rest in peace After a long and hearty conversation, moment of thoughtful silence followed. Then, looking at my friend with my hand upon his shouder, I said: 'Dono-van, do you remember where we first met and when ?"

'Yes, father," was the lively reply.
"Twas on the plains of the Hart River in '79, and those were happy days."
"Do you remember, Donovan, what alms you gave Father De Pelchin ?"
"It was very little, and Father De Pelchin refused at first to take it."

At this moment of the conversation At this moment of the conversation, a peculiar noise was heard close by. I recognized the gnawing of skins; a hungry dog was at the trappings of our waggon. Looking for my gun, I made one step, a white shadow fied, the whistling shot was followed by a smothering yell and then the pealing answer of a hundred dogs answered the death warrant around the Caffir town.

"One third less." I said, putting back

"One thief less," I said, putting back

the gun.
"One hundred left," said Donovan. "Poor hungry animals!" said kind-hearted Father Temming, not yet ac-customed to the necessities of life in the wilderness; and the conversation was

"Remember, my dear Donovan, that "Remember, my dear Donovan, that somebody said, as a parting wish—'Il pray that some day, to some one of us, Our Lord will give the pleasure of restoring to you a hundred fold."
"I do," said the good old man, with an inquiring lock.
"Well," I continued, ", ou are poor now Donovan and we are rich. We have

now, Donovan, and we are rich. We have a house that will be build, a team of oxen, a cow and a calf, milk and butter, eep and seventeen sovereigns in the treasury; and with us you will live When we abound you will abound with us, and when we fast you will fast with us." It took some time for Donovan to

recover from this happy surprise.

"Yes," he finally answered, "and a godsend it to be received here by the Fathers, and to find a home for me who have known none since I left my mother in

King George's time."
"And now, Donovar, you will be a missionary schoolmaster as long as it will suit your sge; and then, when the day of your reward will bave dawned, close to the Church of the Immaculate Conception on yonder chalk hill, we will bury you, and over your grave will pray the Ceffirs whom you will have taught the law of Christ Our Lord,"

Here Donovan burst out in tears of ecstasy. "To live here with the priest," he exclaimed, "to work for God yet awhile and then to sleep in the shadow of the Church of the Larange and the shadow. of the Church of the Immaculate Virgin Mary until the everlasting resurrection!
Oh! this is the best of happy dreams thanks be to God and to you, his ser-

Together we started our building afresh. The kitchen was erected, and a church dominates peacefully over the dark forests of Tseni Tseni Valley; and old Donovan, having resumed the thoughts of youth, will teach the heathen, until at last, full of days and of merit, he will sleep in peace, having had his hun dredfold in this world and found eternal bliss in the other.

Dom Bosco's Advice.

A CERTAIN WAY TO HAVE ONE'S REQUESTS GRANTED,

GRANTED.

The following very remarkable advice is taken from a letter from Dom Bosco to a religious of the Salestan Congregation. It is dated December 8 h, 1887 (Feast of the Immaculate Conception), less than two worths before the letter of the salest and the s two months before his lamented death This letter may be regarded as a sort of spiritual testament of the holy priest : 'When one earnestly wishes to obtain a grace from God through the intercession

f the Blessed Virgin or some other saint, of the Blessed Virgin or some other saint, it is usual to say: 'If this favor be granted, I will make such and such an offering, or give such an alms.' Far preferable and more efficacious would it prove to give more efficacious would it prove to give beforeband what we intend to offer in thanksgiving, for thus by our confidence we oblige, as it were, Almighty God, our Blessed Lady, and the saints to listen favorably and to grant our petitions We also fulfil the precept of Christ: Date, et dabitur vobis—'Give, and it shall be given to you.' Our Divine Saviour does not any. Promise to give and you shall say, 'Promise to give, and you shall receive;' but 'Give first, and then you

Those who are acquainted with Dom Bosco's life are aware of the many examples it furnishes of the efficacy of this beautiful exercise of confidence in Almighty God.

Still Another Religion!

R. J. Burdette, in Brooklyn Eagle. R. J. Burdette, in Brooklyn Eagle.
Mr. Laurence Ollphant is arranging for the publication of the new work, "Scientific Religion?" Well, my son, as it takes Mr. Oliphant 400 pages to tell that, I don't know that I can tell you in a paragraph. But it is a great improvement on the old kind; oh, dear yes, a great improvement; Mr. Oliphant, the inventor, says so himself, and he ought to know.

As I understand it, it sweeps away a great deal of the old rubbish which the world has outgrown, such as the Ten Commandments, the Sermon on the Mount, the Palms and Gospels, the Prophecies, Epistles and the Apocalype and one thing and another like that. and another like that.

Oh, it's easy, my boy, it's the easiest thing in the world, to invent a new religion; any fool can do that. It is a thou sand times easier to invent a new religion than to live up to the old one; that's the reason why a new one is brought out about every fifteen minutes.

"I have taken, within the past year several bottles of Ayer's Sarsaparilla, and find it admirably adapted to the needs of was the quick reply.

We heartily clasped hands, and many questions followed in quick succession. A spoonful of oatmeal was added to the porridge, and more water to the coffee Me.

It is Sunday morning, and our ship steams slowly into Leghorn Harbour under the bluest of Italian skies. We hire a wherry, and go ashore, glad to escape for a time the monotonous roil of the wave-washed vessel. Hardly have you coused the giv's threshold when we we crossed the city's threshold when we come upon a weird procession of hooded men, carrying on their shoulders an empty litter. We are told they are the empty litter. We are told they are the famous Miserecordie; so we follow until they reach their chapel, and go in after them. Our questions are kindly answered by a brother, whose face we cannot see, and we are soon investigating for our-selves the mysteries of this solemn brotherhood. It goes without saying that no religious body anywhere is held in greater respect and veneration than the Italian Miserecordie,
WHILE DISTINCTLY CATHOLIC, IT MINISTERS

TO THE WANTS AND SUFFERINGS

or the wants and sufferings of all creeds and classes. We are unable to secretain exactly the date of its foundation; but there can be no doubt, from all accounts, that it has been in active operation for upwards of a century. It was founded by a Florentine, who sought in a humble way to alleviate the sufferings of his poorer townsmen. but little ings of his poorer townsmen; but little did the good Samaritan imagine the extent to which his ideas were destined to be carried out LONG AFTER HIS BONES WERE CRUMBLING

DUST.

The Order of Musercordie embraces both men and women. The former at the initiation pay an entrance fee of six trancs and an annual sum of four francs by way of dues. The latter pay four francs at initiation and yearly dues to the amount of two francs. There are honorary members also, who do no active work and who pay five francs a year. The only direct benefit these brethren receive from their membership is that their bodies and those of their families are buried in the private and beautiful cemetery belonging to the Order. There is no fund upon which tacy may draw in times of sickness; no superannuation on which they may retire in old age; there are no mystic signs or

secret words; and POLITICS ARE UNKNOWN IN THE RANKS The mission of the Miserecordie is relieve suffering, to watch by the sick and dying, to convey the wounded to the hospitals, to carry the dead to the tomb, and to be impartial always in their ser vices to whosoever may require them. The dress of the Order consists of a long lack frock and hood, in the latter being cut two eye-holes. Save for these, the wearer is completely enveloped, and is absolutely unrecognizable. The idea of this is that individual pomp and vanity may be sunk and crucified, and so the brethren go about in the performance of their good work unknown. The amount their good work unknown. of labor overtaken by the Order is not

easily calculated. IT IS FOR EVER "ON DUTY." and the demands made upon it are enormous. The public ambulance is a thing as yet unknown to the Italian police, and in order themselves to escape the uppleasant duty of caring for and conveying the sick and wounded to the hospitals, the authorities are only too glad that it should be performed by the Miserecordie. So thoroughly is the work established, so widely the brethren known, that the people come directly to them with their messages and demands, without applying to the authorities at

IF A MAN IS HURT IN THE STREET, the Miserecordie turn out at once and take him tenderly, in the cleanest and whitest of stretchers, to the nearest hospital; or to his own house, if he has one. If a weak or bedridden householder has to be moved from one room to another, a message to the Misercoordie will bring strong men to do the work. If a doctor has a dying patient too poor to afford the luxury of a nurse, he leaves word with the Miserecordie, and nurses are at once sent out in turn to tend and nurse him back to convalescence, or until death relieves them in their weary vigils. It must not be imagined that because the Order is a Catholic one its services are offered only to its co-religionists. It goes anywhere, at any time, to do what good it can to fellow men, and CHURCH AND CREED GIVE WAY BEFORE

CHURCH AND CREED GIVE WAY BEFORE THE SACRED CALL OF HUMANITY.

Many an English sailor crushed and hurt in Italian harbors, and many a friendless foreigner, have good reason to remember and bless the Misercordie for their gracious and most kindly help. Payment for its labors is sternly refused the rule is imperative that not even cup of cold water shall be asked or taken a brother while services are being rendered. Through the crowded streets, however, and passing in and out of shops and houses, may be seen the grim black figures with their poor boxes, soliciting contributions; and there are

FEW PASS THEM BY WITHOUT A BLESSIN AND A COIN. During the day, a few taps on their huge alarm bell suffice to bring together a sufficient number of brethren for the puring the night, however, a relief is always kept on the premises, ready to issue forth at a moment's notice. On issue forth at a moment's notice. On the sound of an alarm the brethrer run quickly to head quarters, don their black robes, and give their names to the senior member present, who notes and mar-shals them. When the duty is performed, the brethren are dismissed, and the case attended to is carefully entered in the

society's books. Whenever a brother has completed 150 such services, HE RECEIVES THE SCHETY'S BRONZE MEDAL, which is highly prized, and worn at the girdle. When he has answered 5,000 calls he is entitled to the silver medal, which is worn on the breast; but as such a course of duties must necessarily be while a course of duties must necessarily of a course of duties must necessarily of spread over a long period of years, the wearers are few and far between, and wearers are few and venerable men. The wearers are few and far between, and always old and venerable men. The ranks are composed of all classes of society, and it is well-known that during his lifetime

THE LATE GRAND DUKE OF TUSCANY WAS HIMSELF THE MOST ACTIVE OF THIS

NOBLE BAND.

During the cholera plagues, the labors of the society were almost superhuman; and the air is lad fume of incense.

A DAY WITH THE MISERECORDIE. (From "Chambers's Journal.") It is Sunday morning, and our ship unarmed, the members of the Misere.

cordie went every, alone, BOING THEIR QUIET GOOD WORK UNDER THE SHADOW OF THEIR UPLIFTED CRUCIFIX
Everything connected with the society is nest and scrupulously plain, and there is an utter absence of display, which more pretentious Orders would do well to imitate. Behind the chapel are kept the hearses, stretchers, portable beds, country ambulances, and other appli ances used. All are clean and fresh and ready for immediate use. We re enter the little chapel, where a Mass is being sung for the souls of the departed breth-ren, and we see on all sides ghastly skulls and covered coffins to remind us of our latter end.

THE INCENCE SWINGERS PERFUME THE AIR, AND OUR EARS ARE RAVISHED

with enchanting music sung by the choir overhead. The priests go round the people and distribute candles; and we light ours, that we may not appear singular, and gaze curiously on the scene, as if in wonderland. As we pass out, the grey haired sexton tells us it is the festival of All Souls, and a day of mourning. He advises us to visit day of mourning. He advises us to visit the cemetery, telling as the sight is worth the trouble; and we resolve at once to go. It is the custom in Italy to mourn eight days from the 1st of November for the souls of the dead.

THE GRAYES OF LOVED ONES ARE VISITED and covered with diverse are visited.

and covered with flowers and wreaths and pretty gifts, while Masses are sung for them in all the churches At the end of eight days the decorations are removed, the priests put off their broidered robes, and the grave yard gates are closed assin until part years mount. are closed again until next year's mourn ing time comes round. A drive of fifteer moutes through pretty hedgerows, banked with nodding daises, brings us to the cemetery. The road is covered with pedestrians, and at some points blocked with vehicles. So great, indeed, is the confusion that special squads of police are strung out to preserve order, while mounted gendamies, resplendent in plumes and clanking sabres, gallop about to direct the traffic The women's dresses, in spite of the solemn occasion, are of the gayest colors;

THE PEASANT GIRLS, WITH THEIR UN

COVERED HEADS striped petticoats, and dangling earrings being particularly conspicuous. There are beggars, too, by the score, exhibiting mutilated limbs and festering sores, and calling loudly for the alms not often refused them. An Italian festival of any kind without its beggars would be in-complete. Where they come from or where they go to, how they live and who they are, nobody knows; but they are the most persistent and irrepressible class of beings to be met with in the wide world. They will positively not take a refusal, and this is well illustrated by the large men man for the control of the control by the lame man, who forgetful of his infirmities, runs a mile beside our carriage for the copper coin we toss him, and still fieds breath to bless us for our charity. At the gate stand two of the Miserecordie, clad in their sombre robes shaking their poor boxes at the passing multitude. So weird and silent are they that but for their eyes, which peer and twinkle through the holes cut in their

hoods, they might themselves belong to THE SHEETED AND FORGOTTEN DEAD The burying-ground into which we pass lies just outside the Leghorn gates, and almost under the shadow of the Monte nero heighths. It is laid out with charming nicety, and kept with scrupulous care. The boxwood thickets which form the avenues are neatly trimmed; and above them tower high swinging cypress trees, which yield a grateful shade and cool the gravel footpaths underneath. Of this ground work and architecture within, too much cannot be said; not that it in any way aims at or approaches

grandeur, but because it is FULL OF BEAUTY AND ALWAYS FAIR TO SEE. We see here chapels within chapels, and gardens within gardens; and there are high vaulted arches and heavy swinging lumps and dainty flowers that blossom everywhere. Except in the case of family vaults, which are specially prepared and paid for, no man in this quaint resting place may choose beforehand the spot where he will be laid. This is done for him by the ground committee, with a view to the symmetry and beauty of the establishment. Thus grave stones lie in shape of stars and crosses and intersected squares; whilst others are built into the walls one above the other, till the rough masonry gives place to smooth and polished marble

THE RICH AND POOR LIE HERE TOGETHER SLEEPING THEIR COMMON SLEEP; brethren in life, in death they are not divided, and pomp and vanity give place to the memory of simple worth. The marble slabs and monuments that mark the graves are of various shapes and sizes. This is a matter in which the tastes and pockets of the surviving relasizes. tives may be consulted without reference to the society or its committees. The simple slab, the stately cross, the broken pillar, the mass of marble rock, may all be seen, and some of them are veritable works of art. But it would seem to be an understood, if indeed, it is not a written rule, that the epitaphs upon them shall at any rate be short and simple. Here are to be found no culogies, or histories, or sounding phrases;

LITTLE BUT THE NAMES OF THE SILENT SLEEPERS MEET THE EYE, UNLESS IT BE THE "PRAY FOR HIM"

with which most of the inscriptions end.
On every grave we see floral decorations and tricutes of affections, brought by loving hands. The gifts and garlands vary with the station in life of the givers; but as far as we can see, after a long and careful visit, none are quite forgotten. On many of the tombstones are the photographs of the departed same of photographs of the departed, some of them let cunningly into the marble in neat metal frames, and in no way affected by the exposure to light or storm. storm. Here are groves smothered in a wealth of rare exotics, while beside them stand exquisitely worked tablets in silk and plush and satin, sorolled with en-dearing terms. There are gloomy lamps or burning candles beside each sepulchre, and the air is laden with the sweet per-

THE GRAVES OF THE POOR HAVE SIMPLER

FLOWERS; occasionally, only artificial garlards and little oil lamps. On some are scattered merely a handful of rose leaves, whilst on others are jars of common clay with a single bud bending to the breeze. On one mound is the bottom of a broken vase, and from it there rises a carefully. cut and prettily-trimmed maize cana, the delicate flowers being doubtless be-yond the reach of the humble giver. On another heap is a little cross rudely fashioned out of a piece of decaying wood. The size is infinitesmal, and the work suggestive of a boy's penknife; but it speaks volumns of love and sympathy. Indeed, the offerings of the poor have a pathetic tenderness never to be found in those of the rich. Besides the flickering lamps and guttering candles, on all sides are kneeling men and women, whispering their prayers for the loved ones they may see no more.

HERE BENDS A LITTLE LAD BESIDE HIS MOTHER'S TOMB, STROKING THE MARBLE HEADST NE, AND THINKING OF THE DEAR VOICE HUSHED FOR EVER ;

and here a grey-haired couple are gazing at the grave of the son who has been at the grave of the son who has been taken from them all too soon. Here is a woman in an agony of grief over a little mound on which the grass has not yet grown. Her grief is pitiable to behold, and her cries attract a sympathising crowd, and cause many a tear to start from eyes whose fountains open responsive to chords struck in aching hearts. "Bianca, my little love." she cries. "I "Bianca, my little love," she cries, "land here beside you. It is your mother, darling, who speaks to you and longs to

THE WORLD IS DARK WITHOUT YOU, DABL

Oh, speak to me. Come back to me, my love, my love." Her face is swollen with the hot tears which chase each other down her cheeks; her lips are smeared with the damp earth to which she presses them. She is but a peasant woman, this sorrowing mother; her hands are large and coarse and tanned by the burning sun, under which she labors day by day; her hair is matted with the ; but her heart is pure and tender and true, and

HER TEARS ARE AN INDEX OF A GENTLE. NESS THAT WEALTH CAN NEVER BUY. The family vaults are built into and underneath the walls of this pretty labyrinth, and are models of neatness. Most of them contain little chapels and neatness. prie dieux, and the floors shine with pol ished marble. The walls and ceilings are exquisitely frescoed and the sun beams play upon the silver altar ornaments and rob the grave of gloom Beneath, where the coffins lie in their metal caskets, oil lamps are kept per-petually burning; whilst buge bronze crosses stretch out their arms,
AS IF TO COVER WITH THEIR SHADOWS

THE SLUMBERING DEAD Not a laugh is to be heard through all Not a laugh is to be heard through all the multitude as we pass round. The sightseer and the tourist seem to catch the general sadness and talk in whispers as they go. The day has been one, indeed, of sad reflection and bitter memory, and laughter would grate barshly here. We near the gate again as the sun is sinking, and we look back upon the congregated mourners. We see

THE BELTED SOLDIER AND THE SANDALLED

MONK, THE NOBLEMAN AND THE BEGGAR, SIDE BY SIDE; we see white faces and raining tears and everywhere. We stand notes of sorrow everywhere. We stand a moment ere we go, apart alone, and feel better and purer for the sight. If it be true that the dead have knowledge of the living, the dreamers of this little garden must be gladdened at the loving recollections of their friends. The horse bells jingle as we canter homewards and beat a strange accompaniment to our thoughts. Verily, we have lingered in another land with the dead themselves. lingered in We have been reminded of

DAY IN WEICH WE WILL OURSELVES BE LAID AWAY, AND OUR RESTING PLACES

VISITED BY THOSE WE LOVED.
We have looked on grief and sorrow, the part of all men woman-born. But even as we think, the sun goes down, hiding R. F. L.ACEY & CO'Y his head in the blue waters close at hand; and crimson tints shoot up and fall across the land. The birds sing out their even songs, the distant spires are lighted up in yellow glory, and in the distance is heard the soft chiming of the Sabbath bells.

An Ignorant English Earl.

Mr. Depew, of New York, who has just returned home from Europe, says "While in England I met Earl Spencer "While in England I met Earl Spencer, lord lieutenant of Ireland. He said to me: "All those Irish emigrants are anarchists or in a potential state of anarchism. They are the men who instigated the Haymasket riot in Caicago."

They carry anarchy wherever they go." stigated the Haymasket riot in Unicago. They carry anarchy wherever they go."
I told the earl that just the opposite was the case; that no Irishman that I had heard of had been engaged in anarchistic exploits; that Irish police had suppressed anarchy in Unicage, and that among the anarchists hanged the only native of Great Britain was an English man. The earl seemed deeply impressed man. The earl seemed deeply impressed with what I told him about Irishmen in this country. He asked if he might quote my words in a speech, and declared that if what I told him could be proved that if what I told him could be proved. to Englishmen it would help Ireland more than any agitation of the Irish

Wanted to be Heard From.

Wanted to be Heard From.

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the regular dealers' prices, any kind of goods imported or manufactured in the United States.

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Written for CATHOLIC RECORD. CATHOLICS OF SCOTLA BY THE REV. ENEAS M'DONELL DAY PART II. COLLEGE OF DOUAL

Some account of the Scotch Co of Douai in connection with the sts the Catholics of Scotland and the gress of the Scotch Mission will not be out of place. In the year 1576, Dr. James Cheyn

Arnage, a Scotch secular priest, P.

of Aboyne, and canon of Tournay, Pr

pal, also, of the university of Dousi professor therein, founded a Semi for Scotch secular clergy at Tourna this good work he employed revenues of his canonry soon after breaking up of the English and Sc College there, which took place in 1 It was afterwards transferred to Po Mousson in Lorraine, Dr. Chey numerous avocations soon rendere impossible for him to superintend new seminary in person. According in March, 1580, he entrusted the gov ment of it to F. Edmund Hay, of ginch, a Scotch Jesuit. It thus under the management of the Sc Fathers of the Society till F. G. Chilett it for the Scotch Mission in when it fell, for a time, into the posion of the Walloon Jesuits. The Sc Fathers again obtained the government it in 1632, and had it erected in Callets. College by their Father General, placed it under the superintend of Father John Robb. After this it mained for the most part, in posses of the Scotch Fathers, although it governed occasionally for short per by the Walloon Fathers of the soc There were other benefactors of institution besides Dr. Cheyne; an the rest the illustrious Mary, Quee Scotland, who settled on it an an Scotland, who settled on it an an pension of 1,200 francs, raised soon to 400 gold crowns, and Pope Gre XIII. The annuities bestowed by the minent personages ended with the second control of the sec lives. The seminary was not, however destitute. Many Scotch Catholic grants became contributors. Mr. Meldrum, Precentor of the cathedra Aberdeen, devoted 87 floring to the dowment of four bursaries. Por Mousson was not favored with a brious climate, and, in conseque early in the year 1593 the Semi was removed to Douai. This was with the sanction of Pope Clement Y It was not only on account of the healthiness of the place, but, also consequence of the confusion of that the college was removed Pont a Mousson, as appears from a let of Clement VIII. in favor of the in-tion. The college was for some tim Louvaine, and also at Antwerp, who House was prepared for it. But it House was prepared for it. But it not till after several migrations various fortune, that it was finally et lished at Dousi, at that time a Bel town, in the year 1612, in a house tained for it by the Walloon Fatl Philip III. of Spain was applied to permission to purchase a site whe to build a college. The desired mission was granted and, along with

A few words may be now besto we the most liberal of all the benefacto the college of Douai. This was no o than F. Hippolytus Curle, son of a known historical character, Gil Curle, Secretary to Queen Mary Stev He had studied at Dousi College, an the end of his philosphical cours 1618 he entered the noviciate of Society of Jesus. Before doing however, he disposed of all his temp and sealed at Antwerp, Sept. 1, In this deed he declared his inter-to join the Society; and a specifying certain donations to m own family and oth he directed that the whole residu his property should be given to Scotch College of Dousi, subjoining ditions which he desired should exactly observed. The conditions we the education of as many student possible, and if anything should ren over the expense of a certain num but not sufficient for the maintena of another, this remainder should devoted to the support of the per necessary for the management of college, and to meet the expense ecclesiastics who should be sent Scotland as secular priests to labou the Scotch missions. It was also wided by Curle that there should alv be a full number of good and suite subjects. He also directed that the lege should enjoy his endowment long as it should be under the admit tration of the Society of Jesus, but t if it should ever be put under other ernment by the resignation or remove the society's Fathers, the Father-Gen should be authorized to apply the wi-of the endowment to the maintens of the Scotch students who should under the management of the Soci He desired, moreover, and earner requested that if the Father-Gen saw fit, there should siways be Scotch Jesuit in the college in which said students were to reside. It further stipulated that if the Cath religion should ever be re establishe Scotland, the whole capital sum Curle's encowment should be tra ferred to that country, at the discre of the Father General and the Sce Fathers of the society; and a college the maintenance of as many Soc ecclesisstical students as possible sho then be founded in the University St. Andrews. The execution of provision was entrusted to the Sca Fathers of the Society. The endown was to be only for students of philoso and theology. Curle finally appoint that the deed should take effect w in two years, the usual time of noviciate, he should take the vows member of the Society. If he she die before that time, the deed should executed in the month of July

a denation towards the same object.

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BY THE REV. ENEAS M'DONELL DAWSON, PART II.

COLLEGE OF DOUAL

Some account of the Scotch College of Douai in connection with the state of the Catholics of Scotland and the progress of the Scotch Mission will not now be out of place.

In the year 1576, Dr. James Cheyne, of

for Scotch secular clergy at Tournay. In College there, which took place in 1575 It was afterwards transferred to Pout a Mousson in Lorraine. Dr. Cheyne's they, indeed, appointed, but, on the recommendation of the Scotch bishops. impossible for him to superintend the new seminary in person. Accordingly, in March, 1580, he entrusted the government of it to F. Edmund Hay, of Mag ginch, a Scotch Jesuit. It thus came under the management of the Scotch Fathers of the Society till F. G. Christie left it for the Scotch Mission in 1605, when it fell, for a time, into the possession of the Walloon Jesuits. The Scotch Fathers again obtained the government of it in 1632, and had it erected into a College by their Father General, and placed it under the superintendence of Father John Robb. After this it remained for the most part, in possession of the Scotch Fathers, although it was governed occasionally for short periods by the Walloon Fathers of the society. There were other benefactors of the institution besides Dr. Cheyne; among the rest the illustrious Mary, Queen of Scotland, who settled on it an annual pension of 1,200 francs, raised soon after to 400 gold crowns, and Pope Gregory XIII. The annuities bestowed by these eminent personages ended with their lives. The seminary was not, however, left destitute. Many Scotch Catholic emidestitute. Many Scotch Catholic emi-grants became contributors. Mr. Wm. Meldrum, Preceptor of the cathedral of Aberdeen, devoted 87 floring to the endowment of four bursaries. Pont-a Mousson was not favored with a salu Pont-a brious climate, and, in consequence, early in the year 1593 the Seminary was removed to Douai. This was done with the sanction of Pope Clement VIII. It was not only on account of the un-healthiness of the place, but, also, in consequence of the confusion of the that the college was removed from Pont a Mousson as appears from a letter*
of Clement VIII. in favor of the institution. The college was for some time at Louvaine, and also at Antwerp, where a House was prepared for it. But it was not till after several migrations and various fortune, that it was finally estab-lished at Dousi, at that time a Belgian town, in the year 1612, in a house obtained for it by the Walloon Fathers. Philip I'I. of Spain was applied to for permission to purchase a site whereon to build a college. The desired per-mission was granted and, along with it,

a denation towards the same object. A few words may be now bestowed on the most liberal of all the benefactors of the college of Douai. This was no other than F. Hippolytus Carle, son of a well known historical character, Gilbert Curle, Secretary to Queen Mary Stewart. He had studied at Dousi College, and at the end of his philosphical course in 1618 he entered the noviciate of the Society of Jesus. Before doing so, however, he disposed of all his temporal property by a testamentary deed, signed by the authority of the Holy See, in property by a testsmentary deed, signed and sealed at Antwerp, Sept. 1, 1618. In this deed he declared his intection to join the Society; and after specifying certain donations to members of his own family and others, newly-restored college, is no less severe that the whole residue of the ungracious conduct of the pious state of the decree with the state of the had favored England. Bishop establishment. The Georgians came establishment. The Georgians came day, writing to the agent on the subject, first. A supercificus footman said, "Step into the society of whose conduct I have got complaints from their own that the whole residue of the ungracious conduct of the pious of the society of whose conduct I have got complaints from their own that the whole residue of the ungracious conduct of the pious of the society of whose conduct I have got complaints from their own the forwant of some such in rusty black, said, in a frigid tone, bers of his own family and others, he directed that the whole residue of his property should be given to the Scotch College of Dousi, subjoining conditions which he desired should be exactly observed. The conditions were, the education of as many students as possible, and if anything should remain over the expense of a certain number, but not sufficient for the maintenance of another, this remainder should be devoted to the support of the persons. If they (the Religious Fathers) have any monuments,—I mean originals,—clearer on the ungracious conduct of the pious society. In a letter to Bishop Hay of July 6th, 1772, he says: I'l duly received your last with remarks on Curle's Testament, which are both just and solid; and will pass for such with every upprejudiced person. If they (the Religious Fathers) have any monuments,—I mean originals,—clearer on the ungracious conduct of the pious society. 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It was also prothe Scotch missions. It was also provided by Curle that there should always be a full number of good and suitable subjects. He also directed that the col. lege should enjoy his endowment as long as it should be under the adminis tration of the Society of Jesus, but that, if it should ever be put under other government by the resignation or removal of the society's Fathers, the Father-General should be authorized to apply the whole of the endowment to the maintenance of the Scotch students who should be under the management of the Society. He desired, moreover, and earnestly requested that if the Father-General saw fit, there should siways be Scotch Jesuit in the college in which the said students were to recide. It was further stipulated that if the Catholic religion should ever be re established in Scotland, the whole capital sum of Curle's encowment should be transferred to that country, at the discretion of the Father-General and the Scotch Fathers of the society; and a college for the maintenance of as many Scotch ecclesiastical students as possible should then be founded in the University St. Andrews. The execution of this provision was entrusted to the Scotch Fathers of the Society. The endowment was to be only for students of philosophy and theology. Curle finally appointed that the deed should take effect when

December next following the date of his death.

In 1626 Curle, when a priest and religious of the Society of Jesus, made a second deed which gave more complete power to the Jesuits over the endowment. It could not, however, be valid, as the College had been for some time in possession of the Curle bequest on the conditions laid down in the first deed. In course of time, notwithstanding, the Jesuit Fathers came to consider the Scotch college at Dousi and its income as their own property. When the Society was banished from France in 1765, the Scotch property at Douai was confiscated Arnage, a Scotch secular priest, Pastor to the Crown as part of the Jesuits' of Aboyne, and canon of Tournay, Principal, also, of the university of Douai and professor therein, founded a Seminary for Scotch secular clarge at Tourney, In for Scotch secular clergy at Tournay. In this good work he employed the revenues of his canonry soon after the breaking up of the English and Scotch College there, which took place in 1575. maintained and educated in the college

> It must now be told, -horresco referens that the late professors of the College on retiring, with permission, to Dinant, in Namur, carried with them all the furni-ture of the house at Douai, and the richest ornaments of the church including a precious shrine, in which the head of St. Margaret had been enclosed. The

> shrine was removed and the Relique was left behind! Robert Grant, brother of the agent at Rome, was the first president. Notwith-standing the difficulties of the position, he continued to hold effice for a considerable time. It ought to have been a cause for rejoicing to all religious people that the college, after having come through so severe an ordeal, was once more devoted to the object for which it was founded. The pious Fathers from whom the property was taken when they originally possesed it, loudly complained, and freely abused the Scotch bishops for having made interest with the French Government to recover the College for Bishop Hay, in writing to the agent at Rome concerning matters that were to be laid before the Holy Father, and among the rest, the Society's attack on the Bisnops, says: "What is mentioned both to His Holiness and Cardinal Castelli about reflections cast with he same here were the cardinal castelli. out by some here, upon the conduct of Bishops relating to Douai College, is Bishops relating to Dousi College, is owing entirely to the ungenerous be-haviour of some of our friends of the Society. Notwithstanding all that we have endeavored to do for their assistance, of late years, it would appear they can never digest the vexation it gave them to see that house put into our hands. The most of them, indeed, say but little on the subject; but some among them have put such odious constructions upon that affair among the people immediately under their charge, as to make the Bishops here appear guilty of the highest injustice to their order, and of having, by intriguing and underhand dealing, got that place turned over to themselves; and Bishop Grant this very summer, in visiting some of these people, was reproached to his very face for having done so. You will easily see, my dear sir, how unjust such deal-ing is; as you will know how fer we were from intriguing in that affair, and he uprightly your worthy brother acted with regard to these gentlemen in it. You will also see how unjustifiable their conduct is, in showing a greater willingness to have that house lost entirely to the nation than be put into our hands. How strange a blind ness! How unaccountable a prejudice You will likewise see how fatal a tend ency their behaviour must have in pre-judicing the minds of the people against

regarding the foundation of this House. without leaving any authentic copies, is without leaving any authentic copies, is a strong presumption against them. It is more than necessary that these remarks should be published in order to undeceive those who look upon us as unjustly possessing what we have no title to. The common conversation among their debates is that we are sacrilegious robbers, etc.; and how these good gentlemen can connive at such injurious asper. men can connive at such injurious asper-

sions, is astonishing beyond measure.
...." It is astonishing. It is astonishing. About this time it was proposed, Bishop Grant concurring, that Bishop Hay should visit Douai in order to make a personal examination of the affairs of the college He found it necessary, however, in consequence of certain political occurrences, postpone his journey. Meanwhile, had the pleasure to receive very gratifying intelligence from the College of Volladolid. His friend there, the accomplished principal, wrote to him, his missionary labours with extraordin under date Nev. 18, 1771, as follows :

Mr. Crow (a gentleman already mentioned, remarkable for his piety) I reverence that worthy gentleman as I would do a Father of the desert, and I have great confidence in his prayers. Tell him for me, and I know it will give him satisfaction, that bowever depraved the world is become, there still remains in two years, the usual time of the poviciate, he should take the vows as a member of the Society. If he should die before that time, the deed should be executed in the month of July or

ornament of the Catholic Church along with Mr. Crow, was a brother of Bishop Gordon. He had taken part on the los ing side in 1745, and so had to keep out of sight for some time. He owned a small property on Dee-side; but in his latter years lived retired at Keithmore in Asuchendown, and died there at an advanced age, in 1763.

This hard weather and dearth added considerably to the miseries of the poorer people. Bishop Hay states that, in addition, there was great sick nees and mortality about Stobhall, in Glengarry and Strathsprey.

This year the general meeting included all the Bishops, with the exception of Bishop Hugh McDonald, who was now so feeble from old age as to be unable

and who had new attained the advanced age of eighty. He gave his old friend, the Scotch bishop, a most cordial reception, and availed himself of his visit to place in his hands what he had collected for the persecuted people of Uist, and at the same time a sum of money entrusted to him for Bishop Hay's own use. Next day he was favored with a visit from Father Cruikshanks, S. J. who pro-mised to give him all the information in his power concerning the affairs of his brethren as regarded the Scotch college at Douai. While in London, Bishop Hay made interest with the Government in order to obtain some pecuniary aid for the Duchess of Perth husband's property had been all confiscated by the State. The march to Derby was still remembered; and it was made a pretext for denying all aid to the destitute lady that she had resumed without permission the title of Duchess. Before leaving London, the Bishop saw and the destitute land witherington, who promised to Lord Witherington, who promised to subscribe for the relief of the Uist people. On his way from London to Dousi, the bishop visited the celebrated Alban Butler at St. Omers, and met with a most kind reception. Mr. Robert Grant, the Principal of the Scotch col. ege of Douai, went as far as Lisle to meet him and accompanied him to Douai, Having proposed some changes in the constitution of the college he proceeded to Paris, together with Princi pal Grant. His object in visiting that city was to obtain from the French Government a benefice in France for the benefit of the Scotch mis-sion. This suit was supported by the bishop of Arras throughout, and at first by several other influential personages. But, for want of sufficient honorable influence, the Bishop declining to employ such as was unbecoming, the scheme

We shall now have Bishop Hay's opinion of a work that became famous—Pastorini's Letters Writing to Principal Geddes at Vallado lid, the Bishop says; "There is a very curious piece published just whom in London, by B. Walmesley, whom you may remember at Rome, of the order of St. Benedict, and came there to be consecrated in our time. It is a general history of the Church by way of commentary on the Apocalypse. It is thought that this work will be a greater stroke to the Pro estants than either Cardinal Pole or the Free examination." Several copies of this work were sent to Edinburg by Bishop Hay's orders, for his friends in Scotland.

which he had so much at heart finally

About this time authority over the Religious Orders was given to the Bishops in England. Bishop Hay was auxious that the like authority should be con-ferred on the Scotch Bishops. This measure had become necessary for the maintenance of discipline and the nornal condition of the church, Benedict the XIV., therefore, was earnestly petitioned through the Abbate Grant, to extend to hearers; and yet, for want of some such backing, Bishop Grant will not, and I dare not speak to them. I could give you some instances that would surpr you." The Bishop concludes his letter by desiring his thanks to the Italians contributed towards the relief of the Uist

people.
The benevolent Principal of the College of Valladolid sent, at this time, to Edinburgh, in his own name and that of his two companions, £39 12, the result of their savings, for the benefit of the Scotch mission. Bishop Hay wrote from Paris to thank him, under date of March 17th. 1772: "In my own name and on the part of all our brethren, I return you part of all our brethren, I return you and your companions hearty thanks for your supply; and I bless God Almighty, who, having given you the means, has given you the heart also to make so proper a use of it. . Having sacrificed our persons to the service of religion in our poor country, how inconsistent would it be to refuse to part with the pelf of this world for the same with the pelf of this world for the

have nothing so much at heart as the common cause, and shall think myself happy to sacrifice everything that is near and dear to me in this world; but, it is superfluous to mention this to you, who know me so well sleady. it is superfluous to mention this to you, who know me to well already."

Bishop Hay returned to Edinburgh after an absence of eleven weeks, in better health than he had enjoyed for many health than he had enjoyed for many years. Being so blessed, he renewed cate Nov. 18, 1771, as follows:

"Say everything that is kind to how (a gentleman already menior remarkable for his piety) I near that worthy centleman already menior that worthy centleman is sufficiently included to the Catholics of Scotland, on the Festival of SS. Peter

> As illustrative of the narrow spirit which still reigned in England, it may be mentioned that books to the value o £10, which Bishop Hay had purchased at Paris, were seized on his arrival and destroyed. There is certainly a very close relation between bigotry and vandal

and Paul, to be gained any day within

the octave, on performance of the usual

Crow himself, or Dr. Gordon of Keithmore, . . ."

Dr. Gordon, here mentioned as an ornament of the Catholic Church along Tith Mr. Communes a bathless of Bishop.

Bishop Hay, in a letter to Principal Geddes, "have not been seen in the memory of man—no, not even in 1740 This hard weather and the consequent."

in Asuchendown, and died there at an advanced age, in 1763.

Bishop Hay could welcome a good book, although it came from a Protestant. Writing to Principal Geddes, he recommends highly Dr. Beatie's essay "on the immortality of Truth" and Reid's "Enquiry into the human mind." Both these works he considered likely to be these works he considered likely to be age, and the labors of forty years, during age, and the labors of forty years, during the second s aseful.

At length the Bishop was able to undertake his contemplated journey to vicar apostolic, has failed in strength At length the Eisnop was able to undertake his contemplated journey to the College of Douai. On reaching London, he paid a visit to Bishop Challoner, whom he had not seen for twenty years, hardly possible that his life can be pro-tracted much longer. He is a man who has merited very highly of religion; and by his toils, his vigilance, his concern for the common cause; by his gentleness and the sweetness of his manners; and by his assiduity in the preservation of fra ternal charity, in the administration of the mission affairs, he has always en-deared himself to every one."

TO BE CONTINUED. ANECDOTES OF LADY FULLERTON

A correspondent writes to the Pall Mall Gazette:
That was an interesting notice of Lady Georgiana Fullerton's life I read the other day in your columns. Perhaps three anecdotes about that good woman -anecdotes that I can vouch for, be cause I had them on unimpeachable authority—may interest your readers nearly as much as your review interested

Lady G. Fullerton was going on foot to the last Mass at a church in London one Sunday, or "Holiday of Obligation, and she stopped to ask an Irishweman who was sweeping a crossing whether she had already been to church. The sweeper said she had not yet heard Mass. Lady Georgiana reminded the old woman that it was a duty that day to do so. The Irishwoman said, "It's well I'd like to go ma'am; but I can't lave the crossin' the best hour in all the day." Whereupon her friend said, "I went early to church. I am not bound like you still to go. If you will go I will mind your crossing for you;" and with that Lady Georgiana took the broom by its shiny handle. At the end of her term of cflice she had, I forget how many pence to hand over to the sweeper, something over a shilling as well as I something over a shilling as well as I remember. Lady G. Fullerton's dress would not have made her presiding

my second anecdote will show.

Two pious ladies were staying at
Bournemouth several years ago. They were praising the music, the preaching, and the building of the Jesuit's little church there; but they agreed that a congregation without poor people always left comething greatly to be desired. Next morning the two ladies came in from church early, and met each other with the exclamation, "A poor old woman has come! We have our wish!" And they agreed that they would find out where the shabby and devout fellowworshipper lived, and then they would go and see her with a view to alms giv-ing. Their inquiries elicited the fact that the new comer was Lord Granville's sister, the writer of books they admired,

and the patroness of ever so many char-ities to which they subscribed! That she did not dislike appearing to be a poor lady my third story will show. A rather vulgar, rich lady was expecting two early morning visitors, one being Lady Georgiana, on business connected "You are the person from the laundry, I suppose?" Lady G. Fullerton thereupon introduced herself, greatly pleased, as she afterwards confessed, at being taken for one of "the poor" but she did not enjoy the spectacle of Mrs. Cræsus's embarrasment, which was overwhelming Indeed, Mrs. Cræsus's profuse apologies, self humiliation, and helpless would have been painful to witness even to a less charitably sweet disposition than Lady Georgiana's.

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To the Editor ;--Please inform your readers that I have rlease inform your readers that I have a positive remedy for the above named dis-ease. By its timely use thousands of hope-less cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any ef our readers who have consumption if they will send me their Express and P. O. address,

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cott's Emulsion of Pure Cod Liver Oil with Hypophosphites, is unequaled. The rapidity with which children gain fiesh and targeth upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J. M. Main, M. D., New York.

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A Terrible Ten Years. Thomas Acres, of Huntley, Ont.,

suffered all the tortures of liver complaint for ten years. Four bottles of B. B. B. entirely cured her, making her like a new woman again, after other medicines had failed to relieve her.

Joseph Rusan, Percy, writes: "I was executed in the month of July or **A printed copy of this letter is preserved at Preshome.**

A printed copy of this letter is preserved at Preshome.

A printed copy of this letter is preserved at Preshome.

There are some relation between bigotry and vandal ism.

There was unusually severe weather in Scotland from the beginning of the compton of th

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EDITORIAL I

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To those who for the f

We must not forget

OCTOBER

THE CATHOLIC RECORD ablished Weekly at 484 and 486 Richmon street, London, Ontario. Price of subscription—\$2,00 per annum.

EDITORS : REV. GEORGE R. NORTHGRAVES, REV. WILLIAM FLANNERY.

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Rates of Advertising—Ten cense per line cash insertion.

Approved by the Bishop of London, and recommended by the Archbishop of St. Eoniface, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

All correspondence on business should be to the Proprietor.
must be paid in full before the paper can be stopped.

Persons writing for a change of address ehould invariably send us the name of their former post office.

Catholic Record.

London, Sat., Oct. 6th, 1888.

WE HAVE GREAT PLEASURE in announcing to our readers that we have engaged the facile pen of Rev. W. Fiannery, parish priest of St. Thomas, for the CATH. OLIC RECORD. Father Flannery is a cultured scholar as well as a brilliant writer, and we are confident that his contributions to the CATHOLIC RECORD will be at once instructive and interesting. Our journal, having for editor the learned and scholarly Father Northgraves, and the the rev. pastor of St. Thomas as associate, and their following is a blind and bigoted need have no fear of competition in the field of Catholic journalism. Our readers may rest assured that, what with the editorial matter contributed weekly to the Catholic Record, and the interesting correspondence as well as extracts from Catholic journals appearing in its columns, it will soon rise to the importance of a superiorial state of the deepest concern to the Americans, and to all who know the manner in which Rome has used the powerful leverage of youthful education in advancing her ceclesiastical interests. they will have a paper well worthy their patronage.

WE take this opportunity to tender our most sincere thanks to the Bishops and Priests of the Dominion who have honored us by their confidence and encouraged us by their patronage and public commendation; and we beg to assure them that we will do our utmost that his opposition to the Mass was inculto continue to merit their good will and cated on him by the devil, and that his friendliness.

ABOUT OURSELVES.

Ten years' experience has proved to us, beyond all manner of cavil, that Catholic Church of England was established by journalism is a possibility in Canada. Under many trials and vicisitudes, it is a a pliant tool which would authorize him source of pride to us that we are able to assert that the CATHOLIC RECORD has been established as a welcome visitor in thousands of good families and Christian households. From Sarnia and Goderich, on our western limits, to Quebec and Ottawa, and the cities and towns "down by the sea," constant readers and well-paying subscribers look out weekly, and with anxious eye, for the appearance of our interesting journal, replete, as each number is, with details of our wide spreading faith and of our fast growing Catholic population. We started out on the first week of

October, exactly ten years ago, with the resolution and the promise that, avoiding all party lines and political disputes, we would furnish sound, wholesome literature and Catholic intelligence to our co-religfonists and to all others who would honor us by their patronage. These promises we have kept to the best of our ability, and in all conscience have we never once strayed from the path pointed out to us by our beloved Bishop, in the first place, who has always encouraged and seconded our efforts, and by the many zealous pricets and laymen who have sustained us In every difficulty. It cannot be denied, nor do we attempt to palliate our conduct, that, during the last provincial elections, we took sides with one party political. But, then, our Church was assailed and held up to censure and all manner of midicule-our separate school system was threatened with curtailment of rights and possible demolition-open war was declared against our French-Canadian coreligionists, and a cry was raised at the hustings, a "race and revenge" cry, that we hope never to hear again on this free soil and home of liberal institutions Duty and conscience both compelled us, in that severe crisis of our history, to declare for those who were on the side of fairplay and moderation. We certainly could not turn our back on those politicians whose only crime consisted in being favourable to us, and who were cried down all over the country for being the friends of toleration and the abettors of justice to Catholic education. The men and the party who at that time sought politicial advantages and supremacy at the expense of honor, and with danger to peace and good will amongst men, have since then repented of their folly, and in all probability shall never repeat the sad and dishonouring experiment.

With this pardonable exception, it must be admitted that we have never once dabbled in Canadian politics, nor is It our intention to do so in future. Should ever, our patrons can comfort themselves tower, ready to sound the alarm, and point to the foe that would threaten the

annihilation of our hard-won liberties. Meanwhile, our sincerest gratitude and warmest expression of thanks are due to the many noble-minded, generous men and women throughout this fair Dominion, who during the first decade of our existence have supported us under every trial and nerved us on to battle against every attempt to belittle our work, or to asperse our honest intentions.

As in the past, so in the future, our sole and constant aim shall be to introduce good wholesome reading into Christian firesides and Catholic homes, to detect error and condemn bigotry, but, above all, and beyond all, to note the progress and mark the way of the great old Church, as she moves along majestic and conquering, dispensing her treasures of light and saving doctrice to the nations.

PAROCHIAL SCHOOLS.

The Catholics of Boston are making a determined effort to extend their parochia school system in spite of the opposition which has been excited sgainst them. Within the past two weeks five new paro-chial schools have been opened in Boston, and the unanimity of fluancial and moral one. Already there has been a marked diminution in the attendance on the public schools, and the result has excited It will soon rise to the importance of a great political issue, and when it does we believe a wise and effectual settlement will be made - Christian Guardian, Sept. 26

If in the Catholic township of Adjala, especially in a part of the township where the Protestants are almost, if not quite equal in number to the Catholics, a book were used, professing to be the 'Outlines of History," and that prominence were given to the facts that Luther declared Table Talk is full of immodesty, that Luther and the other leaders of Protestantism sanctioned bigamy in Germany in order to obtain the support of the Landgrave of Hesse to their cause—that the Henry VIII. in order that he might have to divorce a virtuous wife, thus enabling him to marry another-that John Wesley advocated the persecution of Catholics, and defended Lord George Gordon's rioters, who endeavored by means of murder and arson to prevent a relaxation of the penal laws against Catholics in all their cruelty, would the Protestants of the Township submit to all this with humble resignation? And if the teachers added to this their commentaries before the whole school, putting the above into still more offensive form, would the Protes-

tants of the Province of Ontario take the matter tamely, and leave their brethren of Adjala to remain exposed to a constant repetition of the outrage? We all know that the whole province would be convulsed with indignation against the offending book and teachers, and would demand their immediate exn from the schools. We know very well that such language would be employed as was used in Montreal, with the approval of nearly all the Protestant press of Ontario, to protest against the erection of a statue of the Blessed Virgin, would be repeated from every hall and

pulpit in the Province, when we were told that there would be aroused "throughout the country a feeling of strife and bitter. ness where peace and harmony had hitherto prevailed," and that the feelings of Protestants were insulted, while the fact is that in this case there was no insult intended.

Yet the above statements are strictly true, and the teaching to which Catholics objected in Boston was a greater outrage upon Catholics, because it was false and slanderous, and it was naturally to be ex. pected that by it an impotus would be given to the establishment of parochial Catholic schools, and to the increase of attendance in such schools already existing. Catholics are no more obliged to accept insult than are Protestants, and they are not disposed to accept it either.

It is true, in the Boston case the injury was repaired, but the denunciations hurled against Catholics for asserting their rights, and the battle which is now being fought there by the majority of the Protestants to ostracise Catholics in regard to school matters, show that Catholics there are not safe in leaving the education of their children to a Protestant majority, and the very fact that the tactics of the Protestant ministers in Boston are approved by such papers as the Christian Guardian and the Mail in Ontario, proves that they would not be safe in Ontario either.

But altogether apart from this question a similar crisis be forced upon us, how- of ill-treatment of Catholics in some pub-

schools. Catholics have no desire to force restore her to prosperity. grace and chastening discipline and soul. Protestants into these schools, nor to turn nor do they wish to injure the public schools in any way. But they have the right to insist that no injury shall be inflicted upon schools in which Catholic children are instructed in Catholic doctrine and morality. The bigotry is therefore not on the side of Catholics in the present controversy, as the Guardian pretends, but on the side of those who, like the Guardian, would deprive the Catholic children of that religious instruction on which their parents insist as a natural right. On this the Guardian may rely, that the Catholics of the United States will persist in retaining their parochial schools, and they will not resign either their right of voting at public school elections until they are exempted from paying taxes to them where they are supporting their own schools.

The Protestant clergy are themselves beginning to recognize the necessity of religion as a branch of public school education. Both in the United States and Canada, nearly all the ministerial bodies have issued manifestos on the subject. The endeavor to deprive Catholics of the right of imparting such instruction must therefore be attributed to their hatred of the Catholic Church, but Catholics are not to be easily caught in the trap these gentry have set.

CHUROH ATTRACTIONS.

There appears to be some trouble in the Queen's Avenue Methodist Church in sent organist. Mr. H. C. Green, who takes up the cudgel in his behalf, accuses the trustees of being musicians only in 'imagination," and of having lessened the attractions, and therefore the number of worshippers, by the whilom dismissal of the singers hitherto paid for their services, while all the blame of empty pews now falls upon the unfortunate organist, This should not be so," exclaims Mr. Green, "but the lack of attraction in the Church, I think, is between the the organist and the congregation." "It is the preacher and not the organist," Mr. Green opines, "that should make rapid strides onward and upward from the City of Destruction to Celestial Climes, and draw the whole congregation with him." Both the trustees and Mr. Green are agreed that excitement, wonder and sensationalism of some kind are the proper differ as to whether the preacher or the are delivered every night in Indians.

LONDON TRUTH AND HOME RULE.

London Truth, in an article on the Clanricarde evictions, states that one effect of the ventilation of the Irish question has been to send a considerable number of intelligent and observing Englishmen into Ireland to study things by themselves, The writer of the article in question states that he has come into contact with many of these pilgrims, and with regret, he says that with few exceptions, the view they bring back is one of utter and hopeless despair : "They maintain that Ireland is so long shamefully and brutally misused, so wholly and cruelly neglected, brought down so low, so completely drained of blood, and strength and recuperative most of their power to relieve the dispower, that she never can recover. They tress of their fellow-creatures, the majordeclare that they saw in Ireland nothing ity were parslyzed and terror stricken, in repair except the roads, more roofless and continued to leave the city by thougables than roofed houses, half ruined sands. The Right Rev. Bishop and towns surrounded by wholly ruined suburbs, shipless harbors flanked by crum. bling stores and dilapidated warehouses, fairs and markets badly attended, the sheep and cattle of inferior quality and poor quantity-nay, the very soil of the country spent and exhausted." Another traveller said : "Ireland is done for. It would take a hundred years to pick her \$12,000 signed "an American," and sent up."

Yet Truth calls attention to the fact that during the twenty years that preceeded the Union with England, no country in Europe made such progress as Ireland did, in which she had, to some extent at least. the management of her own affairs.

with the firm assurance that we shall be fixed that their children should have a producing manufactures of special excel- the yellow fever was kept out in this way, present number of Catholics with the religious education. Even if religion in lence has been frequently demonstrated, and the people say they will use the same number a century ago. A letter of Marthe shape of Protestantism were excluded and has been demonstrated recently by method. At the latest accounts the numfrom the schools, these convictions would the Irish Exposition. What has been in not be satisfied, for the education would be godless. It is admitted that there are were now to be erjoyed twenty years pected that the disease will be See gives to it. There are in New Engin the United States now seven millions would suffice to restore to Ireland an effectually checked until there be a severe land about 600. New York and New of children whom the Sunday schools do incredible prosperity. The writer in Truth frost. It is disputed among medical men Jersey, 1,700; Pennsylvania and Delanot reach. This fact alone shows that a well remarks: "Home Rule is the clixir whether the germ which produces yellow Godless education will not supply to the vite of nations. In no country in which fever be of the animal or vegetable kind, rising generation the religious and moral it has been tried has it ever failed to draw but it is admitted that it is produced by a training without which education is but a back the patient from the jaws of death." germ of some sort which being wafted Casaskia and several other settlements, deiusion. The state has no right to insist | A foreign Parliament has neither time nor through the air is received into the lungs that children shall be deprived of this, inclination to legislate for a country's by breathing, and enters into the blood. and as it is only by religious schools good, and this is especially the case with It is usually after sunset, during the that this can be supplied, the state Eogland in regard to Ireland, for it has night, or early in the morning, before the would be unjustly thwarting the always been the case since the Union that heat of the sun dissipates the mists by parents in the proper discharge of their the legislation which Ireland needed and causing them to ascend to the upper parts duties by throwing obstacles in the way asked for, was precisely that which the of the atmosphere, that the disease is of religious instruction in the schools. British Parliament persistently refused to taken. There is not much danger during Yet this is what the Christian Guardian grant. Home Rule is the only cure which the day when the air is warm and dry. advocates when it attacks the parochial can ever redress Ireland's grievances or Cleanliness is a great protection from it,

TIN D. FULTON.

The Boston Advertiser, commenting on an article which it reproduces from the Christian Leader, dealing with the lies of Dr. Falton, says the Leader's remarks are affairs was improving, but the total num-"in complete accord with the general senti- ber of cases up to 26th ult. was 237, ment of intelligent and self respecting Christians, except that few indeed express themselves on the subject so mildly as our genial contemporary does. It is impos sible to estimate the grief, shame and dis may which an unworthy and unsavory champion can bring to the ranks of conscientious people when he inflicts his alliance upon them,"

The remarks of the Leader which bring out the above approval are the following . The value of what Dr. J. D. Falton offers as testimony against the Papacy and the Jesuits is impared by an infirmity that often appears in witnesses. He does not distinguish between facts and surmises. In place of making Protestantism invincible he is making it vulnerable."

A FEW WORDS.

The Toronto Globe is responsible for the calculation that in speeches and through the press there shall have been hurled at the American people on the subject of the Presidential Election 80,760,020,000,000,000 words, during the campaign of three months. As this is but a small proportion of the words used where everybody talks and writes about this city about the dismissial of the pre. political issues, and as the whole civilized world will be discussing the same subject, and as the talk is not confined, on this important matter, to three months, but lasts at least four years, our esteemed contemporary estimates that the total number of words far exceeds the above number; but here it acknowledges: "We confess ourselves utterly overwhelmed." He adds that if the remotest protozoon had started at pronouncing these words when he first began to live, he would not have near completed his work before he would be overwhelmed by the vast quantity of oratory and writing coming upon him in reality. Yet the writer concludes that "four words, ejaculated at the last moment by an inconsiderate friend." sufficed to defeat a candidate : "Rum, Romanism, and Rebellion." The calculation is based on a statement of the weapons of spiritual warfare; but they Detroit Free Press, that 2,000 speeches organist should "whack up." Hinc illas | Possibly there is a slight exaggeration.

YELLOW FEVER

For the last two months the unfortunate city of Jacksonville, Florida, has been sfillicted with the deadly scourge of the South, yellow fever, and the pestilence has spread to other Southern cities, such as Decatur, Jackson, Miss., etc.

The first case which appeared was cured. and hopes were entertained that the disease was checked, but it soon broke out again, and by the 30th of August it became evident that it must have its these figures have the appearance of being course. By September 3rd, 296 cases very accurate for the year 1887; though were reported, with 36 deaths. New cases were thenceforward daily reported, verily sick unto death, that she has been and within two weeks 15,000 persons had fled the city. As the disease progressed bishops, as reported in Sadlier's latest it became more deadly, and while some heroic souls were endeavoring to the ut-Father Kenna labored indefatigably for the people till they were successively stricken down by the fever. They recovered, however, and with the Jesuit Father Duffo, who came to their aid from Selma, Alabama, continued their labors. Large contributions were sent to the relief of the sufferers, amongst which was one of through Mayor Hewitt of New York. The Legislature also appropriated \$200,. 000 for the same purpose.

Hendersonville, N. C., has also been attacked, but not to the same extent. during those brief years before the Union The State of Mississippi quarantined against Jacksonville, so also did many of the towns in Tennessee, Arkansas The country is undeniably by nature and Illinois. In Natchez a "shot gun"

and garbage or rubbish of any kind, parthe public schools into Catholic schools, PROTESTANT OPINIONS ON JUS. and develops them, thus increasing the ticularly when moist, retains the germs danger of infection.

On Friday 21st, ult., 118 new cases and 4 deaths were reported. On the 22 ad, 163 new cases, with 5 deaths. On the 23rd, 133 new cases Last week the state of with 229 deaths.

AN APOLOGY FROM DR. DOROHES-TER

Dr. Dorchester, who made a false quotation from Archbishop Ryan of Philadelphis, has apologized to the Archbishop and to the public for having so done. It will be seen by his letter which appeared in the New York Christian Advocate, that the statement made by Dr. Dorchester was previously made by a large number of Proestant periodicals. They ought to have the adhere to their action, no matter how same manliness and honesty as Dr. Dorchester, and acknowledge that they were reversed. mistaken. Dr. Dorchester's apology is as

Roslindale, Mass, Sept. 7. "I desire to say, to whom it may con-carn, that the foot note at the bottom of page 590, 591, in my late book, 'Chris tianity in the United States, should not have referred to Archbishop Ryan, of Philadelphia. The editor of the Catholic Quarterly Review of that city says he has ersonally conferred with Archbish Ryan in regard to it, and he denies eve. having uttered or written what is there ascribed to him. I had seen the passage in quite a large number of periodicals of high standing, and in each case ascribed to Archbishop Ryan, and, therefore, ventured to use it. After I had cautiously hesitated and left it out of the MS. I finally inserted it. I have written to Archbishop Ryan, accepting his denial and expressing my regret for the mistake.
The allusion to him has also been cut out of the plates, and will not appear in future editions. I am always glad to make corrections.

DANIEL DORCHESTER "

RELIGIOUS STATISTICS OF THE UNITED STATES.

The New York Independent gives the following statistics of the religions of the United States. The Independent is one of the fairest of the non Catholic journals, though not unfrequently it makes serious errors regarding the Catholic Church.

The census which it gives of the churches of the United States puts the Catholics far ahead of any other denomination.

	nurches.	Minis- ters.	Member-
Catholics	7,956	6 829	7,200,000
Methodists	18,258	28 313	4 699 529
Baptists	15 434	30 998	3 971 685
Presbyterians	3 057	9 585	1,136 685
Lutherans	7 992	4,215	987,600
Congregation's	4 404	4 060	457 584
Episcopallans	4 766	3 939	446.785
Reformed	2.028	1.345	269 523
Ger. Evang'l	675	880	125 000
Christian Union.	1,500	500	120,000
Friends	700	500	107,968
Adventists	1 563	835	100,441
Mennonites	385	605	93,100
Universalists	720	677	37 807
Unitarians	375	488	20 000
Moravians	94	108	10 996
swedenborg's	95	101	5,750
As far as the	Catholi	cs are	

it is usual with the Catholic papers to rate the Catholic population at a much higher figure. The estimates of the Catholic Directory, are not complete for all the dioceses, as only forty one give estimates of the population. The total population of these forty-one dioceses amounts to 4,233,870. Eighteen dioceses besides these give 78,909 baptisms, which, on comparison with the dioceses which give both the population and the number of baptisms, would indicate in these dioceses a population of 1,737,177. For the remaining twenty dioceses we have only the number of priests on which to form a judgment. On comparing this number with the same dioceses as above, we would have 1 230,662. The sum of these results would give us 7,200,359 as the approximate Catholic population of the Union in 1887. This number would be raised to 7,610,912 for 1888 at the rate of increase of the Catholics of the United States for a long time, and this must represent very nearly the Catholic population now. There are in the United States 79 dio.

lic schools, Catholics have their convictions rich and fertile, and that it is capable of quarantine has been established. In 1878 better appreciated by comparing the of a total of £6,581.

bois to Vergennes in 1785 said: "The ber of new cases is reported as dim- number of Catholics in the United States ware, 7,700; Maryland, freemen, 12,000 slaves 8,000, making 20,000; in the State of the South 2500; at the Illinois, at purely French, on the Mississippi, 12,000; total 44 500

THE BOSTON SCHOOL CONTRO. VERSY.

Alliance" waited on the text book Committee of the Boston School Board the other day demanding that Swinton's slanderous Outlines of History be restored as a text book in the schools. It is their desire that Catholics be insulted grossly in the public schools by being forced to have their children taught falsely concerning the practices of the Catholic Church, and for this purpose a lying history is to be kept in the schools. The School Board having already passed judgment in the matter, it is to be hoped that they will be consistent with themselves, and will treat with deserved contempt the insolent demand of the Alliance. It is further stated that the deputation of the Alliance presented their demand insolently, and refusing to listen to any explanation, asserted that their demand must

Swinton's book was deservedly thrown out for its falsehoods, and Professor Fisher of Yale College, surely a competent judge, declares that its statements are atrocious falsehoods. The school Committee should strongly bigotry may demand that it be

A BIGOTED JOURNAL OF EDUCA. TION.

The Boston Journal of Education took in that city regarding the insults heaped upon Catholic children by teacher Travis, to insult the Catholics still further. In regard to the withdrawal of Catholic children from the public schools, and the establishment of additional Catholic paro. chial schools in consequence, that journal said that every American interest would be better served if Catholic children left the public schools entirely, as the city of Boston would be saved \$200,000 a year in tsxation, and that the scholarship and standing of the schools would also be raised. This is the fairness which Catholics are to expect from bigots of the stamp of Mr. Winship, the editor of the Journal; for it must be borne in mind that the \$200 000 would be taken from the pockets of the Catholic taxpayers for the support of schools from which their children would be excluded. However, the Popular Educator has answered the Journal by a very pointed rebuke. The Educator

igh in the schools made up tage as of iren of foreign-born parentage as of pative. If there is any difference, it is not in birth but in age and circumstance. We question, too, whether there is 'more refinement,' genuine and from the heart, in the Back Bay schools than in the schools composed of the 'children of foreign parentage.' Indeed, from what we ourselves have seen, we hesitate not to ourseives have seen, we nesitate not to declare that the scales tip downward (!) toward this 'child of foreign parentage.' And as for corporal punishment, it is notorious that the 'children of foreign parentage' are more amenable to the kind words and sparkling eyes of their teacher than the native children are;

From all this it is evident that the wish of the bigots who desire to destroy, if possible, Catholic education, is not to increase the efficiency of the education imparted to Catholic children, but to secure the money of Catholic texpayers, and to deprive them of the advantages of educating their own children by the same stroke. If \$200,000 would be saved to the people of Boston by the sending of Catholic children to the parochial schools, it is evident that the school fund should pay that amount over to the schools which do the work; and Catholics should not rest content until the parochial schools receive from the public school fund a sum proportioned to the amount of work these schools do.

We are pleased to see that the Catholic schools of Ireland have also shown excellent results in the number of children who have passed the intermediate examinations. It is only lately that by the passage of the Intermediate Education Act a fair opportunity was given to Catholic students to compete with Protestants, and though the Catholic schools do not possess external advantages, 420 prizes were carried off by Catholic students, while all the other denominations gained 295. The ceses with 81 Bishops and 7,784 priests. money value of the prizes awarded to the The wonderful increase of religion will be Catholic students amounted to £3,758 ut

A deputation from the "Evangelical be granted as it is made.

occasion from the controversy which arose

"These reflections, if true, are unkind, to say the least. But they are not true, and are born largely of prejudice. The 'standard of scholarship,' age for age, is as high in the schools made up of the chilespecially those natives born to look through plate-glass windows. But why this discrimination in a democracy? It is not argument; it accomplishes nothing of good; and—it is false."

> Christmas. When it was stated t Ingersoll was intending to sota to advocate the elec publican nominees, pro licans of the State sent s National Committee, say tian citizens of a Chr wealth, pledged to the sur principles and institutio loyal Republicans, earne the success of our party, test most vigorously agai ance here of Mr. Ingersol tative of Republican id Thy glory is departed.

> > THE silver jubilee of th end Archbishop Corrigan was celebrated with gres St. Patrick's Cathedral of 20th inst. The High Ma the Archbishop himself sisted Archbishop Ryan and Bishops O'Farrell of ger of Newark, Loughli and Conroy of Curium addresses expressing the and affection of clergy

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Canada's great railway enterprise, the Canadian Pacifice, not only makes good time on its road-bed, but seems to be do we hear praise of the excellent management of the road, both on the main line and on the branches now under its control. Punctual departure and arrival of trains, a most scrupulous civility on the part of its passenger and freight work, have contributed to draw to this line a volume of business truly surprising. It is but a short time since the branch connecting London with Toronto was opened for assumed large proportions. 'Oaward," however, appears to be the motto of the C. P. R. officials, as we are now given to understand that the work of constructing a line between London and Detroit will be taken in hand at once and pushed forward with the same energy which char acterizes all their undertakings. The opening up of this route will prove of incalculable benefit not only to London, but to all the people of Ontario.

We must not forget to make mention of a very important link quite recently added to this great chain of railway. We refer to the branch built from Campbellville, on the main line between Toronto and London, to Guelph. This will prove a great convenience to the many people of this district who have business in the thriving city of Guelph.

To those who for the first time take a trip over this line a pleasing surprise is in store when they reach Guelph. When the locomotive comes to a stand-still the passengers alight in a spot the surroundlogs of which may be set down as one of the most picturesque imaginable. Oa the left is a beautiful stream of good size. on either bank of which are luxuriant overhanging trees. On the right the station house-and such a station house! The first impulse is to stand for a consider able time and realize the simplicity and beauty of all its parts. It is constructed In rustic fashion, but yet possesses every requisite designed to make travellars comfortable. The civility of the employees, here as elsewhere, tends towards making one feel, though far from home, a homeliness rarely experienced on many other lines.

Canadians, however, are not alone in proclaiming the merits of this great highway. Engineering News of a late date remarks :- The Canadian Pacific Railway is, from every point of view, one of the most remarkable and most interesting roads on the continent, whether regarded as a piece of engineering construction, or for the vigor and success of its manage. ment, or for the financial courage with cion law. which a people still numbering considerably less than 5,000 000 have pushed forward a work far longer and more costly than the first Pacific Railway, which was built half way across the continent in the 60's (1862 69) by a nation of 35,000,000, far wealthier in proportion even then than the difference in numbers would indicate, and who felt sufficiently proud of the achievement.

with prolonged cries of "viva." He appeared to be deeply moved.

HI: Grace Archbishop Duhamel, of Ottawa, and His Lordship Bishop Lorraine, of Pembroke, intend to leave for Rome on the 10th of October. They will be accompanied by Father Campeau, bursar of the Basilica. They will assist at the opening of the Canadian College there on 4th of November. His Grace will also visit Palestine and will return home about Christmas.

When it was stated that Col. Robert Ingersoll was intending to stump Minne sota to advocate the election of the Republican nominees, prominent Repub licans of the State sent a protest to the National Committee, saying: "As Chris tian citizens of a Christian commonwealth, pledged to the support of religious principles and institutions, and also as loyal Republicans, earnestly desirous of the success of our party, we wish to protest most vigorously against the appearance here of Mr. Ingersoll as a representative of Republican ideas." Ichabod Thy glory is departed.

THE silver jubilee of the Most Reverend Archbishop Corrigan of New York was celebrated with great solemnity in St. Patrick's Cathedral on Thursday the 20th inst. The High Mass was sung by the Archbishop himself, at which assisted Archbishop Ryan of Pailadelphia, and Bishops O'Farrell of Trenton, Wigger of Newark, Loughlin of Brooklyn, and Conroy of Curium. After Mass addresses expressing the loyalty, respect church into the Mount of Beatitudes," and and affection of clergy and laity were then let them down without even a para-

read and a suitable reply was made by the Archbishop. Then a solemn Te Deum was sung. Many magnificent presents were made in testimony to the zeal and virtue of the Archbishop, whose modest travelling quite fast also into the esteem of and sensitive heart was much touched the people of the Dominion. On all sides by these evidences of attachment, The principal gifts were a cheque from Mr. Eugene Kelly for \$10,000, one from Mr. John D Crimmins for \$5 000, and another for a large sum from the Benziger Bros, all of which will be applied to the semin officials, and moderate rates for both ary fund. Our readers will unite with us in wishing to the illustrious Prelate many years yet of health and prosper-

One of the Episcopallan ministers who traffic, yet the amount of business ass masquerading in Wisconsin under the done in this section has now name of "Old Catholics" and who are thus endeavoring to cheat the Belgian Catholies who have settled in the neighborhood, brought his wife into the settlement to let his congregation become acquainted with the liberty afforded by Old Catholicism, but to his intense disgust and disappointment he was told that they did not want any she priests among them, and the pastor and his wife were unceremoniously driven out of the settlement. They then took up their abode in a neighboring town.

> Two weeks ago last Sunday, the Rev. Mr. Annis spoke on "Retaliation" in the First Methodist Church, St. Thomas. In the course of his lecture, which lasted a full hour, the rev. gentleman denounced the Jesuits as being the bidden cause of all the trouble, and stigmat'zed them as plotters and abettors of every possible mischief. On Tuesday evening last week,

EXTRACT from a letter recently received from a friend: "We enjoyed our visit to Rome so much, and our private audience with His Holiness, which lasted about an hour. We were presented by Cardinal Moran of Australia, whom my husband met at a dinner party given by Archbishop Kirby of the Irish College, and to whom we had letters of introduction. The Pope EDITORIAL NOTES.

His manner. He took our hands and held them all the time he spoke. He was pleased to hear that I had a sister a Religious of the Sacred Heart, and told me that at one time for six years he was conjudice. The congregation numbered jubilee. The congregation numbered 20,000 persons. His Holiness was given

EDITORIAL NOTES.

His manner. He took our hands and held them all the time he spoke. He was of Divine justice. Some sins are venial, and do not destroy grace and charity, and the Scripture refers to such where it is said that the just man falleth seven times. He took our hands and held them all the time he spoke. He was pleased to hear that I had a sister a Religious of the Sacred Heart, and told me that at one time for six years he was confessor to the Sacred Heart nuns. He said:

Tell your sister that I bless her and she of Divine justice. Some sins are venial, and do not destroy grace and charity, and the Scripture refers to such where it is said that the just man falleth seven times. He took our hands and held them all the time he spoke. He was pleased to hear that I had a sister a Religious of the Sacred Heart, and told me the Scripture refers to such where it is said that the just man falleth seven times. He took our hands and held the time he spoke. He was pleased to hear that I had a sister a Religious of the Sacred Heart, and told me the Scripture refers to such where it is said that the just man falleth seven times. He took our hands and held the time he spoke. He was pleased to hear that I had a sister a Religious of the Sacred Heart, and told me the Scripture refers to such where it is said that the just man's work abide, he shall receive a for the day of the Lord shall be read that leads to the cities of the words of the Lord shall be read that leads to the cities of the words of the Lord shall be read that leads to the cities of the says: "The day of the Lord shall be read that leads to the cities of the words of the Lord shall be read that leads to the cities of the lands to the me to send my girls to the Sacred Heart Convent, saying: 'You will never regret so doing,"

> MUSA BHAI and five other saved Hindoos are a great attraction just now in the Salvation Army. Musa Bhai is the spokesman and Lieut. Mulhabaranum, a Hindoo lady of high caste, sings a number of songs in her native dialect. A writer in the Toronto Globe, who signs himself a "Missionary of five years' experience in India," takes Musa Bhai to task for being guilty of many inaccuracies and false statements, and for sailing under false colors, wearing Hindu apparel, although being Mahommedan in name and in origin. Fancy a saved Irishman being paraded in Bengal or Calcutta in Highland costume. He draws, however, and that's about all the Army requires of him. Musa Bhai, as an attraction, can no more be objected to than the bogus Boston slugger who appeared last week in the barracks at Ingersoll, under the name of John L. Sullivan, while the poor man himself was being prepared for death by a Catholic priest in Boston. Mr. H. C. Green is abreast of the times when he complains of the want of attraction in the Queen's Avenue Methodist Church, and declares that it should be either a preacher who would rise "onward and upward from the city of destruction to celestial climes and draw the whole church and congregation with him," or it should be an organist who "is expected to scale perfection's heights, surrounded and overshadowed by a magnetic attraction that will draw the minister and

plotters and abettors of every possible mischief. On Theeday evening isst week, the same Ray. Mr. Annis, in the same church, lectured on the "Barly Indian Races of Canada," and after referring to the great sacrifices willingly endured by the Jesuit Fathers in reclaiming from heathenism the savage tribs of America, declared that the Jesuits were the most noble minded, whole-scaled, generous men on the face of Ga's earth. "Consistency, thou art a jewel."

THE Newcastlewest Branch of the Irish National Lesgue, Co. Limerick, passed the following recolution on 26th August: "That in view of the revelations made est the coroner's inquests on noble John Mandeville and Dr. Ridley, we are of opinion the premeditated murder of some of the leaders of the Irish passed the conorer's inquests on noble point of the leaders of the Irish Mandeville and Dr. Ridley, we are of opinion the premeditated murder of some of the leaders of the Irish passed the conorer's inquests on noble John Mandeville and Dr. Ridley, we are of opinion the premeditated murder of some of the leaders of the Irish passed the following recolution on 26th August: "Critation the premeditated murder of some of the leaders of the Irish passed the liberal-Unionists insist on the immediate release of John Dillon we consider they will equally share with the Government the brand of Cain." The Lesguers of Newcastlewest seem to have not before their eyes the fear of prosecution and six months' imprisonment to which they render themselves liable by sentence of Balfour and his removables, under Coercion law. Mass, bring them aid and refreshment, and hasten their admission to the eternal rest hasten their admission to the eternal rest and everlasting light and perfect happiness which are enjoyed in the kingdom of God. Catholics cannot doubt that there is a Pargatory, for it is a defined article of our faith that there is a middle state in the next life where some souls are detained before they reach Heaven. Yet it will be useful to show that this, like all other doctrines of the Church, is in strict accord with right reason and the revealed Word

Let us here premise that every sin is is a dear old man and very flattering in not mortal. Every sin does not deserve his manner. He took our hands and held e monstrous to assert that the telling of be monstrous to assert that the teiling of a jocose lie were equal in gravity to the horrible crime of particide, or the shameful sin of adultery, and that it deserves a like punishment. Hence St. Augustine says: "For those daily, translent and venial offences, without which this life is not lived the daily prevers of the faithful ot lived, the daily prayers of the faithful

Again: when God pardons the truly penitent, He does not always remit the temporal chastisements which the sinner endure in expistion. Our first parents disobeyed the command of God. They sinned, and their sin was pardoned, but how terrible were the temporal temporal punishments inflicted for that sin! The were banished from Paradise and wer condemned to death, and that sentence of death comprised all their posterity. By their sin there came into the world pestilences, famines, plagues, wars, sickness and death

Moses and Aaron also, for having sinned at the water of contradiction, were not permitted to enter the promised land. David, than whom there never was a David, than whom there never was a greater penitent, offended God. He confessed his sin, and the prophet of God said to him: "The Lord also hath taken away thy sin; thought we had to him?" away thy sin: thou shalt not die; nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, the child that is born to thee shall surely die." There remains, therefore, a temporal

punishment due even to forgiven sin. We should also understand that according to God's ordinary providence, no sin will be forgiven without satisfying the laws of divine justice, as to the punishment due to it. Now, the just often depart from this life still stained with venial sins or bound by the debt of the venial sins or bound by the debt of the still stained with the debt of the stained with the staine temporal punishment yet due for mortal sins forgiven, as to their guilt and the eternal punishment due to them. No sin

eternal salvation.

Our Blessed Lord tells us in St. Matthew (xii, 32.) that "he that shall speak against the Hoiy Ghost, the sin shall not be forgiven him neither in this world nor in the world to come." These words manifestly imply that sins may be forgiven in the world to come, and that therefore there is a middle place where this forgiveness is a middle place where this forgiveness is meted out, as this does not occur either in heaven or in hell; and this is the meaning attached to this text by the Holy Fathers

with striking unanimity.

The last Scriptural authority to which we shall call your attention in proof of a middle place, or purgatory in the next life, is St. Pani's first Epistle to the Cortain of the Angella of the Angella of the Angella of the Angella shall render an account in the day of fect works done in charity, which stand judgment. (St. Matt. xil.) Would it not the test of fire, and imperfect works and venial sins which are burned by purgator-ial fires while their authors are saved and fitted for heaven by these purgatorial

fires. His Lordship then quoted a number of the the Christian fathers and Councils of the Church, all of whom attest the unbroken tradition of the Catholic Church, and of all Caristian ages, that the doctrine of a middle state of purgatorial explation in the next life is revealed by God as part of the Christian faith handed down through the Christian faith handed down through all generations. The general Council of Florence, held in 1438, in which the Greek and Latin Churches united, teaches that the words of Holy Scripture above quoted are to be understood of Purgatory, and thus on the Word of God, and the unchanging tradition of Christian eges, the Council of Trent based its definition that "there is a Purgatory, and that the souls therein detained are helped by the saffrages of the faithful, but chiefly by the acceptable sacrifice of the altar."

Through all ages the Church has prayed

Through all ages the Church has prayed for the dead: and unless there were a middle state such prayers would be of no utility. St. Augustine says: "he who prays for the martyr does injury to the martyr." Tertullian, who lived in the age next to that of the Apostles, said of a pious widow: "She prays for the soul of her husband, and begs refreshment for him." Sts. Cyprian and Cyril testify that it was the custom to pray for those who had departed this life, believing it to be a great assistance to those souls for whom prayers are offered while the holy and tremendous sacrifice is going on," St. Chrysoatom declares that this practice was "ordained by the Apostles," and Sts. Ambrose, Jerome, and Augustine state this doctrine and practice so clearly as to prove that on this subject the teaching of temporal punishment yet due for mortal sins forgiven, as to their quilt and the eternal punishment due to them. No sin shall go unpunished: and unless it be punished by the sinner himself, by penance, it must be punished by God who is offended. God's mercy respects and conserves the rights of eternal justice. Hence when the guilt of sin and the eternal punishment yet due for mortal sins forgiven, as to their quilt and the eternal punishment due to them. No sin the Catholic Church is the same now as it was in their day. A touching incident is related by the last named illustrious sairt, which gives a glimpse into the life and practice of the Church in his day. When his mother, St. Monica, was dying, she said to him: "Lay this body anywhere, be not concerned about that: only I beg 333 RICHMOND STREET, - LONDON OAT."

chute to break the [a]. Of all such a strategious to the house of prayer, give us the least having the beauts the more easily detected—and understood as such—the figined Borlon elugger, or the Bogus Hillaut spoale.

Reported speciality for the CATHOLDE A.

Reported speciality for the CATHOLDE A.

Solemn Services for the Dead.

Solemn Services for the Dead.

Solemn Services for the Dead.

Solemn Services for the Galding Blabon was in the second book of Macroba with the view of breitesting the scale of the second book of Macroba with the view of benefitting the scale of the faithful departed, and the procedure and the second book of Macroba with the view of benefitting the scale of the faithful departed and and deaders. His Lordship to Blabon precision principal was and approach holy communion with the view of benefitting the scale of the faithful departed at mass and approach holy communion with the view of benefitting the scale of the faithful departed at most second book of Macroba with the view of benefitting the scale of the faithful departed at most second book of Macroba with the view of benefitting the scale of the faithful departed at the Catherine and Nooran acting as deacon and and deacon. His Lordship to Hilbory presided positifically in cope and mirre, and the work of the second book of the faithful departed and work of the mirred procedure and the communion with un not be a communion with the view of the second procedure and the contract of the second procedure and the contrac

In the evening the services in the Cathedral were also of a most imposing nature. Rev. Jas. Walsh preached a beautiful and appropriate sermon, replete with sentences calculated to lead our thoughts and desired. ughts and desires upward to the throne

of divine grace.

Musical vespers were rendered by the choir in a creditable manner, benediction of the Blessed Sarament bringing the

of the Biessed Sicrament bringing the solemn services to a close.

At St. Mary's Church, Hill streat, Requiem High Mass was celebrated by Rev. Father Magan, who preached in a manner most touching and impressive. One hundred and seventy persons received holy communion at this Church.

CATHOLIC PRESS.

Colorado Catholic.

The Catholics of Pittsburg, Pa, have rented a public school for the use of their children, and the Protestants of that place are as mad as hornets about it. The only reasonable foundation they can have for being angry is the possibility of the Cath-clies not paying their rent. We sincerely hope the Catholics will pay promptly.

How few-even devout Christiansver reach that soothing frame of mind in which they appreciate the deep, philoso-phical truth, that there is no more efficaclous balm for the wounds of the heart than the excuses we frame for those who have offended us. But to strive for the loftlest heights of perfection is the wisdom of the past. Church Progress.

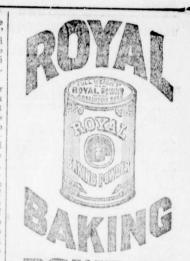
The fearful pestilence of yellow fever ow waging a terribly successful warfare against humanity calls for the prayers and sympathy of all Christian people, Catholic or non Catholic. The fearful suffering of or her Catholic. The fearful suffering of the stillicted, the lowly deaths of the victims, the isolations of the sick from loved ones, are severe trials sent by an all-wise Providence. As the pall of death hangs over the stricken country hosts of courage and in that heroic sense of hely duty that guides the priest to the death bed of the death dealing victim. We daily hear of the heroism of the priests and masses who go into the valley of death to save men's lives and to save their souls. And so from the cloud of misery, pain and death comes the sunshine of featy and heroic devotion to man and

feative and heroic devotion to man and God. Let the happy and the well pray for the suffering and for those of the dead who have had such a short notice before going before the start. going before the eternal Judge. Baltimore Mirror. The death of Professor Proctor of The death of Professor Proctor of yellow fever is an old story now. But it recurs to us, in connection with the thought of the arrogant claims that modern science makes. Professor Proctor turned his back on the Church because he regarded her claims as inferior to those formulated in the testimony of his senses. And yet heliaving as he did in science, and

And yet, believing as he did in science as the great panaces, we find him struck down by a disease which science cannot fathom or analyze. The Galilean has conquered after all, the unseen has grappled with the seen and conquered. What more does Professor Tyndal know of the plague than the monks of the Middle Ages whom he condemns? Of what use was all Professor Proctor's generations. science as he lay belpless, priestle haps prayerless, in the grasp of the yellow fiend?

Catholic Columbian.

Some Methodist preachers and laymen were lately hypercritically commenting on the probability of the American flag being carried in a parade of Catholic societies. These men forgot that they lived in a very thin plated glass house. It is a fact of history that John Wesley, and almost every Methodist of the revo to Johnny Bull, and the reverse of friendly to the Colonial cause. Even then—they took the opposite side to that taken by emigrants from Catholic Ireland -just as they do yet.



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of our diocese, † John Walsh, Bp. of London.

MASSES.

XXXXX HOLY ORDERS.

SHORT INSTRUCTIONS FOR

[Delivered by the Rev. James oe, rector of the church of St. T

DEAR PECPLE:—On last Sunds spoke of the four Minor Orders. We see going to speak of the Ma Sacred Orders, the first of which of subdeacon. In the early Church

of subdescon. In the early Churce of subdescon was very inpotential the middle of the third of

there were seven subdeacons at

The subdeacons acied as secretar The subdescens acted as secretar the Bishops. Occasionally they sent on missions of the very highe portance. The management of Church temporalities was left larg

their hands. In the times of St. Gr they administered St. Peter's patri

in the provinces, made reports t Pope, and sometimes assembled

The ordination of a subdeacon

very imposing ceremony. The cate has an smice over his head

helmet shape denotes that hencefor

he must be a warrior He is cloth a white alb, denoting that he mu

perfectly pure. The cincture which he is encircled symb chastity. The tunic on his left denotes joy. In one hand he hollighted taper, in the other a man the one denoting charity, the

"Think seriously," says the Bi

"on the step you are about to You are still free and can pass to sular life, but if you receive this

you cannot change your decision. must forever belong to God and

Him. You must observe classify an always ready for the ministry of Church. There is still time. Reflec

If the candidate decides to recthis order, he steps forward. did men take a step of such awiu portance. That one step places a between the candidate and the wor

gulf which never can be recrossed.

gain which never can be recrossed, talls prostuate in the sanctuary. Eishop, priests and people kneel of and address prayers to the whole of Heaven for him. The Bishop ble them and proceeds with the ordina. The instruments which the subdenses at the solemn celebration of

uses at the solemn celebration of l

are handed to him, namely, the chand paten empty, the cruets and a l

containing the Epistles, whilst Bishop says certain formulas prescr in the Pontificate. When the boo the Epistles is handed to him the Bis says: "Receive the book of the Epis

and have the power of reading ther the Church of God both for the li and the dead, in the name of the Fa

and of the Son and of the Holy Gh

Amen."
The functions which the subdes

exercises are those with which you familiar by seeing him assist at Sole

High Mass. The obligations he detrects are perpetual chastity, the derecitation of the Divine Office, and described in dress to the discovery

formity in dress to the diocesean rule The effice of the deacen, which ra

second smorg the Sacred Orders clearly indicated in the exhorts addressed to them by the Bishop on occasion of their ordination: "As

coession of their ordination: "As are about to be promoted to the Sac Order of the Descenate, reflect mature."

on the eminent dignity in the Chu you espire to, for it is the office of

you sapire to, for it is the effice of deacon to assist at the altar, to bapt and to preach. In the Old Law, o chose the tribe of Levi, in order to c fide to it the guardianship of the Tat nacle and the sacred ministry of worship. The dignity with which honored it was so great that nobe could perform these sacred functionless he belonged to that tribe will

unless he belonged to that tribe, wh merited to be called the Tribe of

Lord on account of its privilege. I from this tribe that you have receive

both the name and the functions

serve the high priest. It is given to t

descons of the New Dispensation because their office is to serve the priand Bishop. The deacon is the highin rark of all those who serve the prie.

in rank of all those who serve the prie As the Levites were chosen by God f the ministry of the altar, so, in the Ne Law, the deacons are chosen for a simil purpose. They are prepared for the duties by the reception of the sacrame of Holy Orders. The ordination of deacon has all the essentials of a sacrame.

ment. There is a sensible sign, if descons are ordained, and have alwabeen ordained, by the same sensible sign with which the seven first deaco

Tho Greek word for deacon signif servant. It was given to the deacons the Old Law because their effice was

labor.

Aquinas, Brooklyn, N. Y.]

TREMENDOUS MEETING IN WATER-FORD.

Twenty Thousand Men in Line.

ENTHUSIASTIC RECEPTION OF BALFOUR'S "CRIMINALS,"—JAIL BIRDS SMOTHERED IN FLOWERS -THE FREEDOM OF THE

The Cork Herald reporter writes—The demonstration which was held on Sunday in Waterford in honour of the visit of Mesers. Wm. O'Brien and T. D Sullivan, M Ps, was a most remarkable one from many standpoints—firstly, on account of its imposing dimensions, fully twenty thousand people having taken part in it; secondly, because of the spirit of enthusiasm and defiance that charac terized every man who was present, not-withstanding the Coercionist Reign of Terror. It was admitted on all hands that for many years a more significant demonstration has not taken place. The heroes of the day, or, as they have now come to be known. "The Heroes of Tullanger." Messry O'Bries and Sulli-Tullamore," Messrs. O'Brien and Sulli van, received a tremendous evation from the assembled multitude. Mr. O'Brief didn't reach Waterford until noon to day, having remained over night at the Limerick Junction. Upwards of twenty bands were scattered through the procession, and numerous banners were borne. At frequent intervals various branches of the National Lesgue, trade societies, and branches of the Gaelic Athletic Association, the members of which wore picturesque uniforms formed the leading feature of the pro cession. The principal streets of the city through which it passed were decorated with banners, flags, and ever greens, and there were a number of triumphal arches. Arrived at Bal'y bricken, the Mayor was moved to the chair. Amongst these proved to the bricken, the Mayor was moved to the chair. Amongst those present on the platform were—Messrs R Power, M P; D J Condon, M P; J D Pyne, M P; H P Cobbe, M P; W Byles, Bradford; M A Menning, Hon Secretary I N L, Waterlord; P M Egan, Mayor of Kilkenny; E Murphy, Mayor of Kilkenny; E Murphy, Mayor of Clonmel; Alderman R Power, High Sheriff Waterford City; Alderman D Hunt, J P; Alderman L A Ryan, J P; Alderman E C Fielding, and many other prominent laymen. Amongst the clerge present were—Revs. M Flynn, P P; P J Power, C C; J J Quan, C C; P Doocey, C C; R Mockler, Adm; D Whelan, C C; Father Barry, O P; Father Hyland, O S F; W O Donnell, C C; J Hanway, O S F; Paul Power, C C; Timothy M Buckley, C C, Salford; P Keating, C C; Thomas Hearn, P P; T Teachan, P P; Thomasty. C. Salford; P. Keating, C. C; Thomas Hearn, P. P; T. Teeban, P. P, Thomastown; R. J. Casey, C. C; W. H. Sheeby, C. C; W. J. Walsh, C. C; J. Lannon, C. C; W. Meagher, C. C; F. Heffernan, C. C; W. B. Fagan, Rec-THE RESOLUTION.

Before the proceedings were com menced, a blackthorn stick of immense size, and beautifully mounted in silver was presented in commemoration of the was presented in commemoration of the anniversary of the Mitchelstown mas sacre. The following resolution was then proposed by the High Sheriff and seconded by Rev. W. O'Donnell:—"That we, the priests and people of the city and county of Waterford, and of the counties of Wexford, Kilkenny, Tipper ary, and Queen's County, declare our unaltered confidence in Mr. Parnell and the Irish Parliamentary Party, and that the Irish Parliamentary Party, and that we will use every constitutional mean in our power to sustain and support them, and that nothing but self govern ment, as approved of by our chief and his followers, will satisfy the just aspira-tions of the large support tions of the Irish people; and we hereby record our solemn protest against the cruel and inhuman treatment accorded to political prisoners, which has led in this country to the death of John Maudeville and others; that the systematic depopulation of our country by the ruthless process of land eviction now being carried on throughout the land is calculated to impoverish the land and force the people into crime; that we trust the democracy of England by Mr. Gladstone will use appear effect to trust the democracy of England by Mr. Gladstone will use every effort to hur the present Tory and landlord despotism from power; and that copies of the foregoing resolution be sent to Messrs. Parnell, Gladstone, Morley, and Balfour; Lords Salisbury and Londonderry, and Sir W. Haccourt."

Mr. Sullivan's speech.
Mr. T. D. Sullivan, who was received with cheers, said that in the presence of such an enormous multitude but very brief speeches were necessary (cheers).

The magnificent procession and this splendid gathering were things which constituted a message of hope and joy to Ireland and a message of deliance to and contempt of Mt. Ballour (groans) and the whole of the Coercionist party (cheers). It conveyed a message to Lord Salisbury that the Irish cause could not be sup-pressed (cheers) and that the old spirit the Irish race could not be subdued

(cries of never).

MR. O'BRIEN'S SPEECH.

Mr. William O Brien, M. P., who was received with prolonged cheering and waving of hats, again and again renewed. said—I give up at once the chance of sending my voice over even one-fourth of this enormous multitude; and if I am to be heard over even less than one-fourth of this multitude I have to beg that you will remain as still as it is possible for you to do in its packed condition. From my heart I congratulate you, men of Waterford and Tipperary, of Kilkenny and gallant Wexford—I and a broken man. Don't tell me of these congratulate you on this magnificent gathering of the clans here to day (cheers)-one of the most glorious sights that ever cheered my eyes or that ever thrilled the heart of man (renewed cheers). I only hope that Mr. Balfour's spies will give him some idea of the aimensions and the spirit of this demonspies will give him some idea of the dimensions and the spirit of this demonstration in Waterford to day (cheers). If they do, I venture to think that he will come to the conclusion that his geons, while the houses that they will come to the conclusion that his conquest of Ireland will have to begin all over again (great cheering.)

TWELVE MONTHS OF COERCION We have now gone through twelve months of the worst that coercion can months of the worst that coercion can do to us, and is it we who have reason to blush when we can look back upon it to-day? (Loud cheers.) Exactly twelve months ago, as Mr Sullivan reminded us, Mr. Balfour commenced his work by the murder of three men in Mitchelstown. Go back over all that has occurred

since, and I ask you is the cause of Ireland in a worse condition before the world to day? (Great cheering) Has he stamped out one single branch of the League? (Never.) Has he defeated one single combination under the Plan of Campaign? (Never.)—(A voice—And never will.)—Has he won one tangible victory of any sort or kind that he can point to? (Cheers) That is the real test; and with the gang of ruffians who have got hold of the Government of Ireland that is the only test they value of success or failure (near, hear).

HEARTLESS BRUTES.

success or failure (hear, hear).

HEARTLESS BRUTES.

I know those Tory politicians, and I know what an unprincipled set of hypocrites they are (cheers). I know that at one time it was a toss up whether Lord Sallsbury was going to offer us an Irish Parliament or a Coercion Act (cheers), and it would be a tors up again in the morning if he thought he could retate office by another shuffling of the cards (renewed cheers). These are the heartless brutes who are gambling the happings of brutes who are gambling the happiness of the Irish people, and I am certain that what is troubling Mr. Balfour to-day is not the amount of misery that he is caus-ing, not the homesteads that he is unroofing, it is not that he has the blood of John Mandeville on his head; but what is irri tatirg him, and what is maddening him is that he knows that all his wicked work bas been labor in vain (loud cheers)-is that he knows that he has failed to break the spirit or break the organization of the frish people (cheers)—ay, or even ruffle their temper (cheers); and that he knows that he stands before the world to day, not in the character of a conquering Cromwell, but as a poor battered, blatant humbug and failure (loud cheers). that he knows that he has failed to break

Believe me that is the sore point with Mr.
Believe me that is the sore point with Mr.
Balfour to day (cheers). Mighty little
would he care by what means he had conquered us if he only succeeded; but he
has not; he knows that there are thirty
thousand men this moment confronting thousand men this moment confronting me who are as full of fight, and not only as full of fight, but as freeh for the fight to-day as they were twelve months ago (loud cheers). And more than that He knows that he dare not face an audience of his own countrymen in any part of Great Britain and defend his policy (cheers): he dare not confront John Mandeville's ghost before an open and free a sembly of Englishmen (loud cheers); and he is obliged now to select his audience well, as if the whole British public were engaged in a conspiracy to pick his pockets (cheers and laughter), and even if he got his ticket audience together the most effectual argument he could offer on the Irish question is that he is obliged to knows that he dare not face an audience the Irish question is that he is obliged to feed them with plates of roasted ox (cheers and langhter). IRISH CRIMINALS MORE POPULAR IN ENG

LAND THAN BALFOUR. LAND THAN BALFOUR.

Is that nothing—is it nothing that an English Undercionist Minister dare not now tace his own countrymen? (Cheers) Is it nothing that we, the worst of Mr. Balfour's criminais, that we can go out into the street in a great English city, and that we can make sure of a hearing. we can make sure of a hearing and of a welcome from the English people from the very first crowd that comes the way? (Cheers.) Ay, and as Mr. Sullivan will tell you, the worse criminals we are in Ireland the more tremendous the cheers we receive from the mendons the cheers we receive from the mendous the cheers we receive from the Eiglish people (cheers). Well, I say, what does that mean if it does not mean that we have only to keep pegging away at what we have been doing (cheers)? and if there is anything certain in human affairs it is that the day of general electrons will be a day of victory and of tri tion will be a day of victory and of tri umph—and irrevocable triumph—for the cause of Ireland (loud cheers). I know that there are persons who will tell you that the general election may be far off; there are persons, well meaning persons, who are always shaking their heads and throwing cold water in the moment of difficulty instead of doing a practical treke of work to make a coercion bitter for the Coercionists, and that is the soltfor the Coerclonists, and that is the soltary gleam of hope the Coerclonists have (hear, hear). They say the Irish are a fickle and a quarrelsome race, and we have not only to go on worrying them a little langer and they will get discouraged, and they will not fall to quarrel among one another like a lot of wayward ctiling the same than the globe, in America as well as here; and we are the most united; we are t one another like a lot of wayward children.

Well, if we were ever a nation of children we are children no longer (loud cheers). We are a nation of full grown men to day (cheer.). We have got a leader whom we will trust to the death (cheers). We have got an organisation that nothing car shatter; and we have got a policy that is marching on to victory with the most wonderful and most rapid strides that wonderful and most rapid strides that any great movement of the century has commanded; and until that policy is tried and until that victory is won I think I may assure our enemies that the whole force of the Irish race will stand to their guns (loud cheers), and will stick to their leader with a steadiness and a discipline of a German army on the march (renewed cheers). God knows I am not insensible to the cruel sectifies that this struggle entails upon our unfortunate people. I have seen John Mandeville's desolate house and his true-hearted Irish wife. It is enough to make our hearts bleed when we think of John Dillon wasting his noble life away in the gloom of a prison cell when we are breathing God's air to-day, and to think of Mr. Balfour and Dr. Barr (groans), with their hands, as it were, on his pulse to know how much more he can stand, and and a broken man. Don't tell me of those things. I know it all. Morning, noon, and night I think of the thousands of humble heroes like

THE MEN OF COOLROR (loud cheers), whom we have on this plat-form here to day. Morning, noon, and night I think of such men giving up geons, while the houses that they built are being tumbled about their ears. I know it all, but I know also that all I know it all, but I know also that all I know it all, but I know also that an those things, and ten thousand times worse perils and worse sacrifices have had to be faced by our unhappy race for many a day and for many a generation, their graves, if we murmured against those few last sacrifices that we have to pass through, if we were not ready to give our energies and, if necessary, to give our blood in this last struggle for the possestion of the Irish soll and for the regereration of our ancient Irish race (cheers).

THE CASTLE DEN.

THE CASTLE DEN.

Well, I have no hesitation in telling you that sacrifices we will have to go on making for a while longer. We cannot expect a busy and relf-absorbed people like the English people to think our liberties are worth fighting for unless we show them that we think they are worth fighting for ourselves (renewed cheers). fighting for ourselves (renewed cheers). I tell you that the men I see before me will have to show their teeth, they will have to defy Mr. Balfour and the land lords, and they will have to meet them foot to foot. I only place one limitation, mind you, upon your resistance to the den of thieves in Dublin Castle. I only ask you one thing. We must be true to our faithful friends and allies in Eogland, Scotland, and Wales. THE PLAN AND BOYCOTTING.

We must remember that the most devilish ingenuity is being employed to make Mr. Gladstone answerable for every word and every deed of ours. must remember never to do anything that we cannot defend to our consciences, and that we can't stand up and defend before any honest assembly of Eoglishmen. But while I say this, I tell you that I for one would have no hesitation in standing up in defending before any English audience in the world and in glorying in the fight that the men of Coolroe made for their homes (loud cheers); and I believe there is no audience of honest Englishmen who would not echo every word of advice that was given to these men by my dear young friend, Willie Redmond (cheere). I would have no hesitation in defending before any English audience the ostracism, and, if you like to call it, the boy-cotting of land-grabbers and of every other enemy of the people. I would have no hesitation of defending against all comers the Plan of Campaign (cheers) —its honesty, its necessity, and its in vincibility (renewed cheers). Above of vincibility (renewed cheers). Above all things, I should be prepared to defend anywhere in the world every act of resistance, and of contempt, and of resistance, and of contemp, and of defiance sgainst every proclamation of Mr. Balfour's suppressing liberty of speech and supressing combination. I may tell you that I would defend every one of these things as readily here to-day only that, in the first place, it is not in the least degree necessary to defend them before an Irish audience; and in them before an irish surficience; and in the next place, there are certain times when it may be better policy that per-haps certain among us may happen to be more useful outside of jail.

THE IRISH HEART SOUND. At the same time, there are thousands o men listening to me here to day to whom it ought to be a reproach if they do not go into jail this winter and if they do not deserve it richly (loud cheers); and I have no hesitation in telling you that the one thing which I should be most ashamed to acknowledge before an English audience, the one thing for which Englishmen, who are brave men and who love liberty themselves, the one thing for which they would justly despise us would be, if Balfour could boast that the men of Ireland were surrendering tamely their homes (cries of "never," and a voice, "we will fight for them"), and that a few months' jail had frightened us cut of the struggle for which thirty genera tions of our fathers have faced the gallows and battlefield (loud cheers) There is not the least fear of that There never was a time when the heart of Ireland was sounder, or when the pulse of Ireland beat higher than it does to day. It we have a great deal—and we have a great deal—to exasperate and to madden us, we have ten thousand times more to fill our hearts with encouragement and with blest above all the generations that have gone before us with the promise, aye, and with the certainty, that we will yet own and govern this lovely land of ours

WE ARE TWENTY MILLIONS, Why, it is a thing in itself worth living for to live in a time like this, when our old Irish race, which was once a very byword for dissension and disunion, that the race is united to day all the world the sound like so many resignants in one around, like so many regiments in one around, like so many regiments in one mighty army twenty millions strong (cheers). Yes, it is a time worth living in, and it is a time worth struggling in. These are great historic scenes in which we are privileged to take a part, and we ought to thank God that it is our privileged now, before the battle is quite over ege now, before the battle is quite over, and before the thunders of the cannons and before the thunders of the cannons have died away. I tell you that the struggle is nearly over, and the battle is nearly won (loud cheers), and remember my words in happy years to come, it will yet be your proudest boast—the richest legacy you can bequeath your children—that you can say that in these last great scenes of our giorious war of independence you struck a blow under the banner of Gladstone and of Parnell (renewed cheers), that you stood by (renewed cheers), that you stood by their side in the hour of peril, and that you joined in the shout of the universal Irish race in the day of victory for our land (loud and prolonged cheering, amid which Mr. O'Brien concluded.)

Sufferers from the effects of quinine, used as a remedy for chills and fever, should try Ayer's Ague Cure. This preparation is a powerful tonic, wholly vege-table, and without a particle of any nox-ious drug. Warranted a sure cure.

Nearly all infants are more or less subject to diarrhoa and such complaints while teching, and as this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a specific to such complaints. Dysentery Cordial. This medicine is a specific for such complaints and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer complaint.

Neatly describes the position of a hard or soft corn when Putnam's Painless Corn Extractor is applied. It does its work so quickly and without pain that it seems magical in action. Try it. Recollect the name—Putnam's Painless Corn Extractor. Sold by all druggists and dealers everywhere. MILBURN'S AROMATIC QUININE WINE fortifies the system against attacks of ague, chils, bilious fever, dumb ague and like troubles.

BACK !-AWAY WITH THEM.

doing this "devil's work," but for their

own class and order. The utmost claims of class, property, and privilege must be enforced, no matter at what cost or

be enforced, no matter at what cost or suffering to the mere canaille. Will the people never learn their own strength and assert their own rights? The work-ingmen are the governors of the Three Kingdoms now. To the workingmen of England our appeal is made. Their cause is ours and ours theirs. Is it their will that the humple house of the rest

will that the humble homes of the work-ing men of Woodford should be made desolate? We cannot believe it. Let

them but join their strength to ours. Let them with us raise the counter cry of "Rack, away with them," and swing the great engine of their power with a will. With the first united stroke the

bateful edifices of a Coercion Govern-ment comes tumbling to the ground, crushing the Clanricardes under its

JESUIT MISSIONS.

London Times,

A recent issue of the Etudes Religiouses contains some interesting statistics of the number and distribution of the Jesuit

missionaries abroad at the commencement

Canna, 699. In China alone the number is 195, all of French nationality. In Oceanica, including the Philippines, the Malay Archipelago, Australia, and New Zealand, the number in 270; in America, including a contract of the contract of the

Zealand, the number in 270; in America, including certain specified states of the Union, portions of Canada, British Honduras, Brazil, and Perv, 1 130; the total number of Jesuits apread all over the globe in purely missionary work being 2.377. These are of various nationalities, but the extensionary work the state of the state

but the vast majority are French. In the distribution great attention is paid to

nationality; thus in Ilforia, Dalmatia, and Albania they are all Venetiane; in Constantinople and Syria, Siciliane; in Africa,

Asia Minor, and China, French; while no French Jesuits are to be found in any

part of the American continent. In the

part of the American continent. In the Bombay and Bergal Presidencies they are Germans and Beiglans, respectively; in the Philippines, Spanish; in Malay Archi-pelago, Dutch; in Esstern Australia and New Z aland, Irish; in the United States,

German; Neapolitans and Piedmont-ese are found working in specified and distinct district; those laboring among the Indians of Canada are Canadians; in the British West India Colonies they are

Boglish; in Central America, Spanlards; in South America, Italians, Spanlards, and Germans, the Italians and Germans

ruins.

United Ireland, Sept. 15th, United Ireland, Sept. 15th,
The whole forces of Government in Ireland seem consolidated into one huge battering ram to crush the people. The cry of "back away with them" echoes from one end of Ireland to another. Evictions the object, and Coercion the means. There is no other object sought, no other means employed by the Government in Ireland. The evicting landlords are armed with all the forces of the Crown: ment in Ireland. The evicting landlords are armed with all the forces of the Crown; the tenants are stripped even of the poor defence of free speech and peaceful combination. Let it be clearly understood the sole function of Government in Iteland at present is the collection of rack rents. For this, and this only, heavy taxes are paid, courts sit, and armies are rents. For this, and this only, heavy taxes are paid, courts sit, and armies are employed, that harpy landlords may have rack rents, or failing rack-rents, they may have vengence—according to law. "You cannot have blood out of a stone," the proverb says. Well, but you can crush the stone to powder for its obsticacy in refusing to bleed. We shudder at the stories of human sacrifices on Pegan altars in remote human sacrifices on Pegan altars in remote spee and barbarous lands. It curdles our blood to read of the poor victim dragged shricking to the altar and the knife plunged into his breast, even though the sacrifice be in strict accordance with law and order, as then prevailing in the country, and all preliminary formalities have been regularly performed. We have our human sacrifices at this hour in Ireland to idol as crue, as sordid, as bloodstained and revolting as ever perched on Pagan altar. We defy heathen my thonuman sacrifices on Pegan altars in remote missionaries abroad at the commencement of the present year. The numbers are those of the various Orders of the priesthood, priests, coadjutors, and "scholes tique," but in every case the number of priests is more than twice that of the other two Orders put together. In the Balkan Peninsula there are 45 Jesnit missionaries; in Africa and especially Egypt, Madegascar, and the Zumbesi region, 223; in Asia, especially Armenia, Syria, certain parts of India, and parts of China, 699. In China alone the number is 195, all of French nationality. In on Pagan altar. We defy heathen mytho-logy to show a monster more hideous than the Most Vile the Marquis of Clanticarde in whom Irish landlordism finds fitting embodiment. Human victims—honest, hardworking men, virtuous women and tender, helpless children—are being sacri-ficed by the hundred and the thousand to nced by the hundred and the thousand to the greed and cruelty of this mean and merciless little miser, and the Government, with its courts of justice and its police and soldiery, officiates at his alter in the name of law and order. If his rent cannot (a: it is acknowledged it cannot) be paid in coin, definiency must be made up in human life and liberty and happiness. So the law decrees and the Government eforces, and human life and liberty happiness, as compared to coip, are at a lowrate of exchange amongst the peasantry low rate of exchange amongst the peasantry of Ireland. Young Larkin was murdered (by due process of law. of course) because the Most Vile refused the rent-reductions which his own agent, Mr. Joyce, and the Chief Baron, young Larkin's lord high executioner, declared to be imperatively required. Young Larkin should have respected the law which, to gratify the spleen of the Most Vile, commanded him to leave his father's house and starve peaceably on the father's house and starve peaceably on the roadside. So the Chief Baron decided. Yet ordinary men and women, with only their human hearts to guide them, may be pardoned if they cannot regard the picture with such placed complace cy : they ar with such place to young peasant, brave, honest, and true, cooped in that dark, cold, stone cell in bitter agony, while

dark, cold, stone cell in bitter agony, while his life abbed slowly away, without help or hope; the mean, worthless Miser, in his luxurious chambers in the Albany, to whose bafil d avarice yourg Larkin died a victim. Young Faby has been huddled into his grave at Downas without an inquest less silly sentimentalists might be

inquest less silly sentimentalists might be

appalled by the discovery that he, too was duly sacrified to the unfilled money

bags of the Most Vile. Of him more her

after. Even while we write, battering, ram and crowbar are levelling the poor homes of the evicted tenants at Woodford

Think of the patient toil with which these

louses were raised. Think of the hones

houses were reject. Think of the honest labor, the cheerful poverty, the humble happiness they sheltered. Think of them crashing down under the crowbar and battering ram into the piles of shapeless ruin. To the poor man home is home, indeed. His heart's affections twine round it. It is endeared by the hymble deposition to the property of the control of the control

by the humble domestic joys which make up the brightness of this sad, hard life. Now, these homes are piles of loose stones

and the land lies desolate. So the Most

bers in the Albany, has decreed, and the Coercion Government, in the name of law and order, execute his commands. The

poor man's is, God knows, but a hard life

sport of a mean and worthless thing like the Most Vile the Marquis of Clanricarde,

name of the law. Cursed be the law, a thousand times cursed, that ordains or permits such inhumanity! A thousand times cursed the Government that carries them into effect! The earth is made for

men, not marquises. The Government is made for men, not marquises. The men

that do the work and raise the food have

the first claim to Government's protection,

They are not bees, to make honey for others' use and be smothered for their

Struck With Lightning,

having all Braz I to themselves, doubtless because of the enormous Italian and Ger man immigration to Frazil. It will be understood that the spheres of the labor of the different orders, Jesuits, Lazarists, Franciscans, etc., are carefully laid down at Rome, no two Orders, as a rule, working in the same region; these spheres once fixed, the distribution within them is left to the head of the particular Order, whatever it might be. In an illimitable field like China, all the Orders are represented, but districts of each are specified, and were re-arranged about eighteen months ago. The Jesuits have Kiangsu province and the southeastern part of Chili, the metropolitan province; they have 145 Fathers in the former, and 50 in the latter district. In Africa again they touch only on the east coast at certain points, and are represented in no other part of the continent; in India they have nothing to do with Madras, Ceylon, Central India, or the North west Provinces, and their work in the United States is exceed work in the United States is exceed ingly circumscribed. In such places as Japan, the Mslay Peninsula, Siberia, Indo China (Burmah, Tonquin, Siam, Annam), they are not found at all. The great centres of Jesuit missionary activ Zambesi. Syria (where there are 142 French Jesuits), Bergal, Kiangsu province in China, the Philippine Archipelago, the Central States of the Union (here they are all German Jesuits), Cen-tral America and Cuba, Ecuador and Peru, Chili and Paragusy. A colored map of the distribution throughout the world of the various Orders would be an

poor mau's is, God knows, but a hard life at best—a life-long war with cold and hunger and disease. His best happiness but brief intervals from pain, his best hope but the roughest shelter and the plainest food for those he loves. Yet to him that life is precious; those loved ones are very dear. Each man that is evicted, each woman, each child, has senses to feel pain, has a human heart to suffer and break. Are they, then, but toys to be played with, to be tossed about and broken to pieces for the cruel and wenton Then he clasped her with emotion,
Drew the maiden to his breast
Whitspered vows of true devotion,
The old, old tale,—you know the rest.
From his circled arms upspringing,
With a tear she turned away,
And a voice with sorrow ringing,
"I shall not see my bridal day."
This depression the Most Vile the Marquis of Clanricarde, who has never done one good act or earned one good word in the world? What is he, men may well ask, in indignant amszement, that the good things of the world should be his, and that an infinitude of human suffering should be provided for his enjoyment! Let us not be told that these things are done in the name of the law. Cursed be the law, a thousand times cursed, that ordains or

This dramatic speech broke him up badly; but when she explained that her oracly; but when she explained that her apprehensions were founded on the fact of an inherited predisposition to consumption in her family, he calmed her fears, bought a bottle of Dr. Pierce's Golden Medical Discovery for her, and she is now the meannation of health. For all brenchist threat and burse fitting all bronchial, throat, and lung affections, it is a potent remedy.

Colic and Kidney Difficulty.—Mr. J. W. Wilder, J. P., Lafargevide, N. Y., writes: "I am subject to severe attacks of Colic and Kidney Difficulty, and find Parmelee's Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine fact so great is the power of this medicine. fact so great is the power of this medicine to cleanse and purify, that diseases of lmost every name and nature are driven from the body.

A Good Neighbor.

others' use and be smothered for their pains. They too, are men, and will have men's rights, and who dare gainsay them? The greatest happiness of the greatest number is the only foundation on which "Late last fall I was laid up in bed three "Late last fall I was land up in bed three days with a very severe attack of diarrheea and vemiting. Nothing benefitted me until my neighbor, Mrs. Dunning, recommended Dr. Fowler's Extract of Wild Strawberry, and brom ht was a half battle, which she society can exist. The greatest happiness, we may add, of the most deserving. How far does this fine theory consist with a whole constraint of the constrain with a whole country made desolate to gratify the wanton crueity of the most vile and worthless of living men? It is not for Clannearde the Government are and brought me a half bottle, which she and brought me a half bottle, which she had in her house. In three hours the vomiting was stopped, and I was able to sit up by night. I would not now think of using any other medicine." Columbus using any other medic Hopkins, Hamilton, Ont.

Pleasant as syrup; nothing equals it as worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm-destroyer of the age.

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

To Save Life

Frequently requires prompt action. An nour's delay waiting for the doctor may be attended with serious consequences, especially in cases of Croup, Pneumonia, and other throat and lung troubles. Hence, no family should be without a bottle of Ayer's Cherry Pectoral, which has proved itself, in thousands of cases, the best Emergency Medicine ever discovered. It gives prompt relief and prepares the way for a thorough cure, which is certain to be effected by its continued use.

its continued use.

S. H. Latimer, M. D., Mt. Vernon, Ga., says: "I have found Ayer's Cherry Pectoral a perfect cure for Croup in all cases. I have known the worst cases relieved in a very short time by its use; and I advise all families to use it in sudden emergencies, for coughs, croup, &c."

A. J. Eidson, M. D., Middletown, Tenn., says: "I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly

"I cannot say enough in praise of Ayer's Cherry Pectoral," writes E. Bragdon, of Palestine, Texas, "believ-ing as I do that, but for its use, I should long since have died."

Ayer's Cherry Pectoral,

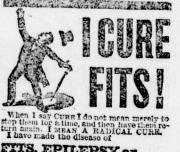
So.a by all Druggists. Price \$1; six bottles, \$5.

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



The Bennett Furnishing Co., at London, Ont., make a speciality of manufacturing the latest designs to Church and School Furniture. The Catholic Clerky of Canada are respectfully invited to send for catalogne sand prices before awarding contracts. We have lately put the complete set of Pews in the Brantford Caholic Church, and for many years past have been favored with contracts from a male of the Clerky in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and cutchness of execution. Such has been the luckness of execution. Such has been the luckness of execution. Such has been the luckness of spices in this special the that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and treisend. Address.—

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A life long study. I WARRANT my remedy to CURE the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a FFER BOTTLE Of my INFALLIELE REMEDY. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address Dr. H. G. ROOT. 37 Yonge St., Toronto, Ont.



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stant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."

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TO THE CLERGY.



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that country and Iroland Address—
BENNET FURNISHING COM'Y
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References: Rev. Father Bayard, Sarula,
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Bro. Arnold. Montreal.

GOLD, Live at home and make more money working or n



FALLING SICKNESS

mentioned in the Acts of the Apostl metioned in the Acts of the Apostl were ordained, namely, the imposition of hands. This sensible sign confer grace. The Fathers of the Church, St. John Chrysostom, St. Den St. Jerome, and many others, besid several Councils, and the form used conferring the secreptory. several Councils, and the form used a conferring the sacrament, according to various rites and rituals, show that gracis conferred. The dignity and difficult of the ministry confided to the deacc of the ministry confided to the deact require the special assistance of Divit grace, which is conferred by ordination "Whenever," says St. Thomas, "ar power is divinely conferred upon an person, congruous help is given for the exercise of that power." St. Augustin St. Ambrose, and St. Isidore ran deaconship next to the priesthood an Episcopate in importance. The latter saint says: "Levites present the oblitions on the altar, arrange the Table saint says: "Levites present the oblitions on the altar, arrange the Table of the Lord, and open the Ark of the Test ment. These ministers should not the contaminated. Their chastity should be resplendent. Let such deacons the ordained, as St. Paul clearly states in the letter to Timothy." Since, their the external sign used in the ordination of deacons confers grace, it must be a institution of Christ.

The effices of the deacon are the since the conference of the deacon are the since the since

The cflices of the deacon are to preent the bread and wine to the pries offering the Holy Sacrifice, and wher Communion under both kinds is received, to distribute the precious Bloot to the communicants. In extraordinar cases he can touch immediately the cases he can touch immediately the Body of Christ. In case of necessity he can give the viaticum to the dying if ne priest is at hand. In the absence, or by

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Dono. oe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XXXXX

HOLY ORDERS. DEAR PECPLE:—On last Sunday we spoke of the four Minor Orders. To day we sre going to speak of the Major or Sacred Orders, the first of which is that of subdeacon. In the early Church the of subdescop. In the early Church the effice of subdescop was very important. About the middle of the third century there were seven subdeacons at Rome The subdeacons acted as secretaries to the Bishops. Occasionally they were sent on missions of the very highest importance. The management of the Church temporalities was left largely in their hands. In the times of St. Gregory they administered St. Peter's patrimony in the provinces, made reports to the Pope, and sometimes assembled Coun-

The ordination of a subdeacon is a very imposing ceremony. The candi-date has an amice over his head. Its helmet shape denotes that henceforward he must be a warrior He is clothed in a white alb, denoting that he must be a white all, denoting that he must be perfectly pure. The cincture with which he is encircled symbolizes chastity. The tunic on his left arm denotes joy. In one hand he holds a lighted taper, in the other a maniple, the one denoting charity, the other labor.

"Think seriously," says the Bishop, You are still free and can pass to a sec-ular life, but if you receive this order you cannot change your decision. You must forever belong to God and serve Him. You must observe chastity and be always ready for the ministry of the Church. There is still time. Reflect." If the candidate decides to receive his order, he steps forward. Never did men take a step of such awiul im-portance. That one step places a guif between the candidate and the world, a gulf which never can be recrossed. He them and proceeds with the ordination. The instruments which the subdeacon uses at the solemn celebration of Mass are handed to him, namely, the chalice and paten empty, the cruets and a book containing the Epistles, whilst the Bishop says certain formulas prescribed in the Pontificate. When the book of

and of the Son and of the Holy Ghost. The functions which the subdescon exercises are those with which you are familiar by seeing him assist at Solemn High Mess. The obligations he contracts are perpetual chastity, the daily recitation of the Divine Office, and con-

the Epistles is handed to him the Bishop

and the dead, in the name of the Father

"Receive the book of the Epistles,

formity in dress to the diocesean rule.

The office of the deacon, which ranks The effice of the deacon, which ranks second smorg the Sacred Orders, is clearly indicated in the exhortation addressed to them by the Bishop on the occasion of their ordination: "As you are about to be promoted to the Sacred Order of the Deaconate, reflect maturely on the compact, dispity in the Church on the eminent dignity in the Church you aspire to, for it is the office of the deacon to satisf at the altar, to baptize, and to preach. In the Old Law, God chose the tribe of Levi, in order to con fide to it the guardianship of the Taber-nacle and the racred ministry of His worship. The dignity with which He bonored it was so great that nobody

serve the high priest. It is given to the descons of the New Dispensation because because their office is to serve the priest and Bishop. The deacon is the highest in rank of all those who serve the priest. As the Levites were chosen by God for the ministry of the altar, so, in the New Law, the descons sie chosen for a similar purpose. They are prepared for their duties by the reception of the sacrament of Holy Orders. The ordination of a deacon has all the essentials of a sacrament. ment. There is a sensible sign, for deacons are ordained, and have always been ordained, by the same sensible sign with which the seven first deacons mentioned in the Acts of the Apostles mentioned in the acts of the Apostes were ordained, namely, the imposition of hands. This sensible sign confers grace. The Fathers of the Church, St. St. John Chrysostom, St. Denis, St. Jerome, and many others, besides several Councils, and the form used in conferring the sacrament, according to various rites and rituals, show that grace is conferred. The dignity and difficulty of the ministry confided to the deacon require the special assistance of Divice grace, which is conferred by ordination. "Whenever," says St. Thomas, "sny power is divinely conferred upon any person, congruous help is given for the exercise of that power." St. Augustine, St. Ambrose, and St. Isidore rank deaconship next to the priesthood and Episcopate in importance. The latter saint says: "Levites present the oblations on the altar, arrange the Table of the Lord and open the Ark of the Testa."

St. Catherine of Genoa wites, "knowing therefore how grevious is any obstacle which hinders blotted out forever, yet it will burst forth and cause ignorant persons to imagine it is blotted out forever, yet it will burst forth and cause ignorant persons to imagine it is blotted out forever, yet it will burst forth and cause ignorant persons to imagine it is

High Mass.

I will conclude by quoting the request which St. Laurence, the deacon, made of Pope St. Sixtus who was about to be led to martyrdom: "Put me to the trial in order to see if you have chosen a worthy minister to whom to confide the the dispensation of the blood of the Saviour, You never offered sacrifice without your minister. Will he who took part with you in the mystery of the precious B'ood refuse to mingle his thood with yours? Are you not afraid that whilst your courses is admired your

C. Burnand of the London "Punch" in the "Month."

In his interesting and charmingly written book, "Jewels of the Mass," the indefatigable Mr. Percy Fitzgerald has this passage :

"Our own great poet who has touched all things, and the Catholic mysteries above all, with an unerring knowledge that is almost inspired, has left the best and most piteous image of the poor purgatorial soul and its suffering (p. 62)" And then he gives an extract from the

speech of the Ghost in Hamlet. quently have I beard this passage adduced as a proof that Shakespeare held the Catholic doctrine of Purgatory, and that he meant to exhibit the "poor, Ghost" as coming thence for awhile, and, at cock-crow, returning thither. What with the upheaval of the Reformation and the revival of the sanciary. The Bishop blesses to the whole court of Heaven for him. The Bishop blesses tion and pagan legend sufficient to provide Shakespeare with the material for creating the Ghost of Hamlet's father. The Ghost makes use of the ancient Catholic words "unhousel'd," "un-snealed," and describes his murder to

"No reckoning made, but sent to my ac With all my imperfections on my head." Also he informs his son how he is bound and have the power of reading them in the Church of God both for the living

'Till the foul crimes, done in my days of Are burnt and purged away.

But though this is consistent with a part of the true doctrine of Purgatorial suffering, yet the Ghost himself is rather a "goblin damned" than a "spirit of health," for the souls in Purgatory are joyfully suffering as being sure of heaven at the end; and most certainly no soul in Purgatory, even if permitted to revisit "the glimpses of the moon"—and some souls (as I remember reading in a Saint's life, though I cannot just now give chapter and verse for my authority) suffer portion of their Purgatory after death in particular spot on earth—no soul in Purgatory could possibly cherish a thought of revenge, nor be permitted to return to earth in order to incite any one to compair any other to the compain to the compaint of the compaint one to commit murder. And this, be it remembered, is the sole object of the Ghost appearing to Hamlet. He says:

Avenge my foul and most unnatural mur-

the poets to tain; and he is nothing like so beneficent a ghost as is the melan-choly shade of Caesar who, emerging from the same fertile headquarters, and remorselessly unforgiving ghost of Hamlet's father. Hamlet's father is "fasting in fires" like Dante's brother in law, Forese Donati, who, suffering among the gluttonous, utters no words of ven geance against the cooks who had assisted him to the grave of the gourmand. The Ghost of Hamlet's father is a malev. The Gnost of Hamlet's father is a malevolent spirit; he suited Shakespeare's purpose, and pleased a contemporary English audience, which wasn't quite clear as to what it believed on any subject, let alone the state of a soul immediately after death, neither bad enough or Hell nor good enough for Heaven,
That Shakespeare touched up his
Ghost with what he had heard of "pur-

Episcopate in importance. The latter saint says: "Levices present the oblations on the altar, arrange the Table of the Lord, and open the Ark of the Testament. These ministers should not be contaminated. Their chastity should be resplendent. Let such deacons be ordained, as St. Paul clearly states in his letter to Timothy." Since, then, the external sign used in the ordination of deacons confers grace, it must be an institution of Christ.

The fices of the deacon are to present the bread and wine to the priest entry by the bruming the communicants. The extraordinary cases he can teuch immediately the Body of Christ. In case of necessity he can give the viaricum to the dying if no priest is at hand. In the absence, or by

the commission of the priest, he can solemnly baptise and preach the Word of God when the Bishop has so ordered. He also sings the Gospel at Solemn High Mass.

I will conclude by questing the request to ask Hamlet to have Masses said for to ask Hamlet to have Masses said for the repose of his soul. Of course I am aware that he could not consistently, have seked for a Mass and a murder in the same breath. He does not, indeed, bid Hamlet "remember" him, but the meaning of this is as clear as that of the meaning of this is as clear as that of the blood with yours? Are you not arraid that whilst your courage is admired your yourself with crime and despatched your discerrment may be blamed? It is by discerrment may be blamed? It is by uncle to ____well, to another place!" But their disciples rather than by their own had he been from Purgatory, a hopefully powers that many virtuous and illustrious persons have triumphed. Oh, Father, let your son be a witness of your virtue. Offer up him who has been have Masses said for the repose of my brought up by your care, in order that

CATHOLIC OUTPOSTS IN ENGLAND.

From the Catholic Weekly Register. From the Catholic Weekly Register.

To win back what was lost is the present object of our warfare. The "Papal aggresion" was the planting of the Papal standard in the midst of a hostile nation, which was roused to judignation at finding the hemmed-in Catholics taking the offensive and daring to become the aggressors. Hitherto the Papist was thought to be generously treated if he were alwayed e generously treated if he were allowed exist this side of the seas. As to his resuming to take arms for the recovery idea. He was a prisoner, and if his prison fare were made a little better and his exercise extended a little beyond the old narrow limits, that was all he could on the little beyond the old narrow limits, that was all he could be could b exercise extended a little beyond the old narrow limits, that was all he could expect from the generous Birtish public. He might hold intercourse with his fellow prisoners and go to chapel along with them, but he must be tabooed from the society of all respectable persons, he must be shut out from all responsible positions, he must never pollute the sweet waters of Protestant simplicity with the poison of his Popish principles. But the Catholic faith which is the sum of these principles his Popish principles. But the Catholic faith which is the sum of these principles is, like its divine Author, sempers agens— it cannot be idle; it is the brain of the Church, which must slways be at work. Gaze give it scope and it must spread. Remove the dam, and the river, no longer off of some of the scanly resources, and a confined, will overflow and carry all beonfined, will overflow and carry all before it,

Thus it has been with what Protestants call Popery. The barriers which thut it in have been removed and its fertilizing od is overflowing the land. Fill up the chink and crevice, barriade the door and swindow, heap up dams of rubbish! All declares she is bound to have a new window, heap up dams of rubbish! All to no purpose; the flood will penetrate sooner or later and carry off this and that of your treasures and bear them whither you would not. It is no use crying No Popery! now. It is too late for that You cannot help having it; here it is in your midst, and you cannot get rid of it. Popery is as much part and parcel of Eogland's every day life now as any of the land's every day life now as any of the lives; but Dr. Pierce's Favorite Prescriptives. cannot help having it; here it is in your midst, and you cannot get rid of it. Popery is as much part and parcel of Eogliand's every day life now as any of the other numerous boons which were unknown to our fathers seventy years ago. They, poor things, would never have They, poor things, would never have believed it had you not told them of the believed it had you not told them of the possibility of resching Edinburgh from Lendon in eight hours, or that for sixpence the city man at his office could send word and order dinner at the Grand Hatel Bulaton and he sitting down to could perform these secred functions unless he belonged to that tribe, which merited to be called the Tribe of the Lord on account of its privilege. It is from this tribe that you have received both the name and the functions of Levites."

And he goes on, perfectly alive to the heinousness of murder in the abstract:

Murder most foul as in the best it is, But this most foul, strange and unnatural. Yet these are every day occurrences in our time. So would they have deemed it impossible that Popery should ever rear its head in England again. Chapters there might be here and there in stances the most "extenusting," is a crime "most foul," that it and enjoying it in an hour-and-a half occurrences in our time. So would they have deemed it impossible that Popery should ever rear its head in England again. Chapters there might be here and there in the formation of the old Law because their contents of the proper in the abstract in the derivation of the perfectly alive to the heinousness of murder in the abstract in the derivation, and be sitting down to the and enjoying it in an hour-and-a half occurrences in our time. So would they have deemed it impossible that Popery should ever rear its head in England again. Chapters the content of the old the properties o Hotel, Brighton, and be sitting down The Greek word for deacon signifies servant. It was given to the deacons of the Old Law because their effice was to serve the high priest. It is given to the deacons of the poet's brain; and he is nothing like so beneficent a ghost as is the noise of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like so beneficent a ghost as is the noises of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like byteries and priories, conversions of particular to the deacons of the poet's brain; and he is nothing like the noises of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is no houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is no houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is no houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like the houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like the houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like the houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain; and he is nothing like the houses of some old families, or in farmost unprincipled ghost—has come from the poet's brain the houses of some old families, or in farmost unprincipled ghost—has come from the houses of some old families, or in farmost unprincipled ghost—has come from the house of some old families, or in farmost unprincipled ghost—has come from the high principled ghost—has come from the high p and aboots, coneges and schools, pres-byteries and priories, conversions of par-sons and peers, besides thousands from the rank and file, why, great great grand-father would have thought you mad for from the same fertile headquarters, announces himself to Brutus as "his evil spirit," and solemnly warns his assassin that their next meeting will be at Philippi, when Brutus will come to him, not he to Brutus. And, by the way, this brief but awful apparition is a far grander conception than the communicative, loquacious, and remorselessly unforgiving ghost of Hamlet's father. Hamlet's father is "fasting in fires" like Dante's brother in the thought you mad for even suggesting such possibilities, and would have shut you up with the solemn assertion: "Popery is dead, sir; mark my word, Popery is dead, sir may have to be hidden away for a time, but that does not mean it has gone out, though g-g-g-papa thought so. Poor Latimer, whose mode of death we regret, is recorded to have said to his fellowsufferer at the stake: "We shall this day light such a capilla by Gold's green in light such a candle, by God's grace, in Eugland, as I trust shall never be put out." Whether he and Ridley were honest in their Protestantism, as Cran-mer certainly was not in anything, we will not stop to consider, but this is cer-tain, that a candle which was lighted only by men, and only three hundred years ago, in spite of their boose. That Shakespeare touched up his Ghost with what he had heard of "purgatorial fires" is as evident as that the Ghost's sentiments would be more in because with these of a page protection.

own in the big cities; the standard of the faith is firmly planted, the ground is won and fortified, and opposition makes comparatively little impression. In the towns, too, the principle of "five and let live" has taken hold, and Catholics are allowed has taken hold, and Catholics are allowed to carn their daily bread, and worship according to their conscier ces, without any vehement molestation. The streets of the city are too crowded for one to inquire about another. The people who live at No. 12 are as ignorant perhaps concerning the inmates of No. 11 and No. 13 as iff No. 11 was a bungglow in India and No. 13 a shanty in Texas. Old Mrs. Hamdrum, who reads a chanter every night drum, who reads a chapter every night, and believes the Pope to be Antichrist, may be living next door to the carristan of the pro cathedral, who is up to his eyes Father, let your son be a witness of your virtue. Offer up him who has been brought up by your care, in order that you may be worthily accompanied in your last and glorious combat."

SHAKESPEARE ON PURGATORY.

A GREAT HOICH-POTCH OF GOBLINISM AND CATHOLIC TRADITION—A NOTE ABOUT THE GHOST IN "HAMLET."

my son, remember me before the altar, have may be for the repose of my soul. Let me taste the consolation of a place of refreehment, light and peace. Warn your mother and uncle of the awful peril they stand in. Implore her, and him through her, to repent before it is too late." Had Shakespeare clearly comprehended the true doctrine of Purgatory he could not have given us the ghost of a Catholic coming back to earth on a devilish errand.

F. C. B. more or less with impunity, and the Catholic warrior finds the brunt of the battle broken by the cover of religious battle broken by the cover of religious indifference, no time to think of my neighbor, hurry scurry, every man for-himself, and such like hedges and hillocks which dot the field of battle at every

point where populations are large.

But in the country districts, small towns and smaller villages, it is war in the open, and proportionately harder to carry on. Here the little Catholic band is isolated Here the little Catholic band is isolated and cut off from the main army. Country missions are the outposts of the campaign and partake of the dangers outposts are exposed to.

Catholics there are a little company, cut and court by themselves.

loss of so much sympathy and co opera

Silk Dresses and New Bonnets. "I haven't had a silk dress since I was married, nor a new bonnet for three sea ion will cure when all other compounds fail. It is the only medicine for women sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully availed out for manufacturers. ully carried out for many years.

A Severe Attack.

Miss Bella Elliot, of Pontypool, Ont., vrites— My brother and I were both taken Il with a severe attack of diarrhos, having ried other remedies, we tried Dr. Fow-er's Extract of Wild Strawberry, which ave immediate relief."

AFTER YEARS OF SUFFERING, persons who have vainly sought remedial help from the sources, have obtained the longdesired relief from Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which puts a stop to the torments of which puts a stop to the torments or Dyspepsia, renews activity of the Bowels and Liver, relieves maladies incident to the gentler sex, and builds up failing health and strength, gives purity to the blood, and tone to the whole system.

A Plain Statement.

All poisonous waste, and worn out matter ought to escape from the system through the secretions of the bowels, kieneys and skin. B. B. B. cleanses, opens and regulates these natural outlets for the removal of lisease.

Worms Cause Much Sickness among children. Freeman's Worm Powders prevent this, and make the child bright and healthy. childre

NEVER ALLOW the bowels to remain constipated lest serious evil ensue. National Pills are unsurpassed as a remedy for constipation.

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CATARRH IN NEW ENGLAND,

It is Absurd

For people to expect a cure for Indiges-tion, unless they refrain from eating what is unwholesome; but if anything saparilla. Thousands all over the land estify to the merits of this medicine.

Mrs. Sarah Burroughs, of 248 Eighth

street, South Boston, writes: "My husband has taken Ayer's Sarsaparilla, for Dyspepsia and torpid liver, and has been greatly benefited."

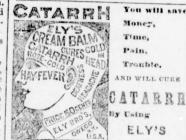
A Confirmed Dyspeptio.

C. Canterbury, of 141 Franklin st., for years from Indigestion, he was at last induced to try Ayer's Sarsaparilla and, by its use, was entirely cured.

Mrs. Joseph Aubin, of High street, Holyoke, Mass., suffered for over a year from Dyspepsia, so that she could not eat substantial food, became very weak, and was unable to care for her family. Neither the medicines prescribed by physicians, nor any of the remedies advertised for the cure of Dyspepsia, helped her, until she commenced the use of Ayer's Sarsaparilla. "Three bottles of this medicine," she writes, cured me "

Ayer's Sarsapariila, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

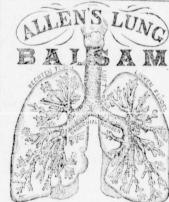


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By Using

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HAY-FEVER CREAM BALM



THE REMEDY FOR CURING

CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND

PULMONARY ORGANS. Y ITS FAITHFUL USE

CONSUMPTION HAS BEEN CURED When other Remedies and Physicians have failed to effect a cure.

AS AN EXPECTORANT IT HAS NO EQUAL. It contains no OPIUM in any form. PRICE 25c, 50c AND \$1 00 PER BOTTLE.

DAVIS & LAWRENCE CO. (Limited), General Agents, MONTREAL.



BW Note.—This favorite medicine is put in oral bottles holding three owness ach, with the name blown in the glass, and the name of the inventor, S. R. Camp-ell, in red ink across the face of the label. Reware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation,

Gostiveness, and all Complaints arising from a disordered state of the Liver, stomach and Bowels, such as

Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, oss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c. Price 25 Cents per Bottle.

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MONTREAL. BREADMAKER'S YEAST.



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SSUMPTION COLLEGE, SANDWICH, Out.—The Studies embrace the Classi-land Commercial Courses. Terms (includ-g all ordinary expenses), Canada zoney, o por annum. For fail particulars apply REV. DENIS O'CONNOR, President. 48-19

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ameetings.

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Reserve Fund Statement-Grand Coun cil of Canada

From July 1st, 1888, to October 1st, 1888 Assessm'ts Amt. Br. Assessm'ts. Am 8 9 10 11..\$36.96 45..7 8 9 10 ..\$ 7.11 10.78 9 10 11.. 20.10 54.78 ... 11..78 9 10 11.. 9.13 55.. 91011.. 12.. 9 10 11.. 11.04 56.. 910 ... 13.. 9 10 11.. 19.54 57.. 9 10 11.. 13... 9 10 11.. 19.54 | 57... 9 10 11.. 14... 9 10 11.. 3.81 | 58.7 8 9 10 11.. 15..7 8 9 10 ... 15.43 | 59.6 7 8 ... 16... 9 10 ... 7.32 | 60... 9 10 11.. 17... 9 10 11.. 4.06 | 61... 9 10 11... 17. 91011. 4.06 61. 91011. 18. 910 1. 8.20 62.7 8 910 . 19. 8910 . 5.31 63. 91011. 20.7 8 910 . 4.05 65. 91011. 22. 910 . 5.39 66.7 8 910 . 23. 91011. 24.7 8 9 . 5.75 68. 91011. 24.7 8 9 . 5.75 68. 91011. 25. 910 1. 25. 910 1. 2.34 69. 91011. 26.7 8 910 . 2.34 69. 91011. 27. 91011. 2.65 71. 91011. 27. 91011. 2.65 71. 91011. 29. 910 4.80 73. 910 . 30.7 8 . 3.69 74. 910 . 30.7 8 . 3.69 74. 910 . 33.7 8 910 . 2.93 77. 910 1. 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 2.93 77. 910 . 33.7 8 910 . 7.04 78. 910 . 910 2.93 77.. 7.04 78.. 2.50 79.. 33.78910 ... 293 77. 34.78910 ... 7.04 78. 35.78 ... 2.50 79. 36. 910 ... 2.37 80. 37. 91011. 15.95 81. 38.78910 ... 11.92 82. 39. 91011. 4.24 83. 40.78910 ... 8.74 84.

9 10 .. 1.97 86.. 9 10 11.. 9.58 87..

Total Reserve Fund at this date....\$3055.63

S. R. Brown, Grand Secretary. Windsor. Sep. 28, 1888.

DEAR SIR AND BRO.—The following resolutions of condolence were adopted at

last regular meeting:

Moved by M J. Manning, seconded by

Daniel Cronin, that Whereas, by the recent death of Brother John McCardell, this Branch has lost one of its oldest and most respected members

Be it therefore
Resolved, That whilst bowing in sub Resolved, That whilst bowing in sub mission to the will of our heavenly Father, and deploring the death of a brother member, we hereby extend to Brother John McCardell, jr., and other members of the family, our sincere sympathy in their sad bereavement, and trust that He who doeth all things for the best, will enable them to become recordied to His divine will.

Resolved. That the above he spread on

Resolved, That the above be spread on the minutes of the Branch, a copy sent to the family of deceased and published in the CATHOLIC RECORD and C. M. B. A., J. M. MELOCHE, Rec. Sec.

Barrie, Sept. 24th. 1888 At a regular meeting of the C. M. B. A. Branch 51, the following resolutions were adopted :

Moved by Bro. Rogers, seconded by Bro. Beardsley, whereas it has been the decree of Almighty God to call Mr. Marrin, father of our esteemed Brother John Napoleon Marrin, to the second John Napoleon Marrin, to the reward merited by the faithful. Be it therefore

Resolved, That we extend to our re-pected brother and other members of the family, our sincere sympathy. Whilst bowing to Divine Providence in this efflic Whilat tion, we remember that He doeth all tion, we remember that He will things well. And we pray that He will comfort and console them in this their time of trouble, and that they will meet him whom they so sincerely loved in a

And that a copy of these resolutions be sent to the family and to the efficial or gars for publication.

Yours fraternally. ALF. W. BEARDSLEY. Rec. Sec. Branch 51.

Bro. J. F. O'Brien has been elected a Financial Secretary, Bro. Alf. Bourque as Recording Secretary, and Bro. J. M. Brown Assistant Recording Secretary of Branch 37, Hamilton.

DESERVED HONORS.

The house of Berziger Brothers have just received a twofold distinction on account of their rich as well as select exhibition at the "Vatican Exposition."

For the first the jury has awarded them
the "Diploma d'onore" (Diploma of
Honor) for their exhibition of ecclestastical art, consisting of church ornaments, books, pictures, etc., etc. This is the highest dis-tinction granted at the exhibition, and entitles the Berzigers to use the exhibientities the Betzigers to use the exhibi-tion medsi. Later on another and higher distinction followed from the Holy Father himself, a Diploma "given at the Apos-tolic Palace" and exquisitely executed in gold and colors. The latter bestows on the Betzigers the title of "Pontifical Institute of Christian Art," with the further niviliges of carrying the Panel further privilege of carrying the Papal Coat of Arms.

To Correspondents - To Tyro's queries we answer that four systems of Phonegraphic shorthand are in common use in this country: Issac Pitman's, Ben Pitman's, Graham's and Munsen's. These Pitmen's, Granam's and Munsen's. These four systems are based upon the same original phonography, with such variations as their designers imagine to be improvements. Isaac Pitman's is most generally sed in Great Britain, as no one can enmeed in Great Britain, as no one can engraft changes upon it, inasmuch as it is copyrighted. Ben Pitman's is in most general use in the United States. As to the question, which of these systems is the best, while the adepts in each claim the superiority for their respective methods, the great bulk of American phonographers are of opinion that Ben Pitman's system is accidedly the best. The head quarters of of the system may be reached by addressing "Phonagraphic Institute, Cincinnati."

the Cathedral and Caanceilor of the dioces of London. This may be set down as a social event of seme importance, as the happy young couple as well as their parents occupied a very high place in the regard of all our citizens. All who know them—and they are many and worthy—will send after them to the great love one for another, and to seek no of the Christian religion, but the world to teach them contempt of its false pleasures, to cultivate an exceeding great love one for another, and to seek no other joy but the glory of God. His may draw to a close in good old age, without a cloud of sorrow having darkened in the Cathedral and Caanceilor of the dioces of London. This may be set down as a social event of seme importance, as the happy young couple as well as their parents occupied a very high place in the regard of all our citizens. All who know them—and they are many and worthy—will send after them to the great love one for another, and to seek no other joy but the glory of God. His meekness and sincerity, and the undeniable proof he gave of a birning charity for all men, disarmed the sternest critic.

ARCHDIOCESE OF OTTAWA.

Sunday, 23rd inst., was an eventful day in the annals of the parish of St. Stephen's of Chelsea. The Rev. Father Brown, a priest who has endeared himself to the priest who has endeared himself to the whole community by his gentle and sympathetic nature, his elequent and instructive sermons, and his fine practical abilities, delivered his farewell sermon to his parishioners, prior to his departure to accept a very important charge elsewhere, after eight years of the most successful labor in Chelsea. When Father Brown came to Chelsea eight years ago nothing but the foundation walls of the fine stone church, since completed, existed. The church, since completed, existed. The parish can now boast of one of the finest parisin can now boast of one of the intesti-churches, both as regards its architectural beauties and its fine altars and decorations, that exists in the archdiocese outside of Ottawa. All this has been accomplished by Father Brown, and without placing burdensome debt on the parish.

burdensome debt on the parish.

Immediately after Mass, and when the rev. gentleman had removed his vest ments, Mr. P. Murtagh advanced to the altar rails and, and after a singulary beautiful and elequent prefatory speech, eulogizing the rev. gentleman's noble work in the parish, recalling his own pleasant intercourse with him as a former church warden, and reporting the coarsele, and the coarse of the co church warden, and regretting the occasion which had called for an expression of their love and esteem towards him, read the following address

following address:

DEAR FATHER BROWN,—We, your par ishioners of St. Stephen's of Chelsea, deem this, the eve of your departure from amongst us, a fitting opportunity to give expression to the love and esteem which and account to the love and expenses of the state we all entertain towards you, and to assure you that your intended departure, has filled our heart with the greatest sorrow. As regards your duties as a priest, and by your preaching and example, you have been indeed a blessing to the parish; and in all the other relations of life it has been to our great benefit and pleas. ure to have you so long amongstus. Your many admirers in this parish can point with pardonable pride to the many proofs of your great and successful exertions in the cause to which you have devoted your undoubted talents. This fine church, with its beautiful altars and Stations of the Cross, will remain as a monument after you are gone to keep us in perpetual remembrance of your eight years of suc-cessful labor in Chelsea.

We fully appreciate, sir, the many sacrifices you have made in the interests of religion, and only hope that we have merited in some way the great interest which you have shown in our own behalf, and your great indexes towards us. and your great kindness towards us.

and your great kindness towards us.

We beg of you, sir, to accept the accompanying gift as a small recognition of your many noble qualities, and of the heartfelt gratitude which we all feel for the many acts of self-denial which you have practiced in order to advance our spiritual and temporal welfare.

We have the honor to subscribe ourselves dear Father Brown.

selver, dear Father Brown,
Your DEVOTED FRIENDS. At the conclusion of the reading of the address, in accordance with the intention expressed therein, he was handed a well filled pocket book

The rev. gentleman, with evident signs of grateful emotion, then replied as fol

DEAR PARISHIONERS,—You have beard of my deperture, you have deeply felt it, and you have given expression to such feelings as are rare, even in Irish congregations. Strong men subbing in hitter tars, women wringing their hands oitter tears, women wringing their hands bitter tears, women wringing their hands in despair, the aged especially unable to utter the last farewell, all vowing that their prayers shall accompany me. To resist such genuine grief a man must tax his nerves to their utmost capacity, to be indifferent to it he must have a heart of stone. Inspired by those kind hearts, you have praised me and my works. You have pointed to that noble works. You have pointed to that noble church, its altars, its stations, its decorations—yes, these speak indeed, but they speak of you, of your faith, your religion, your generosity. Your money is there, the sweat of your brow is there. They speak to me daily, they say good people, generous people. They bid me thank you. Thanks then to the church wardens and to the men who assisted in the arduous task, thanks to the ladies who worked so hard at our picnics and bezars, thanks to hard at our plenies and bezaars, thanks to that noble-hearted gentleman, Mr. Wright, to Mr. Gilmour and other Protestant friends who assisted so generously, thanks to our good medical gentleman who attended me in sickness better than I was ever attended before, but none has paid him worse than I have, for the reason that he would not accept anything. He has my unbounded confidence, and I would ask your prayers for the preservation of his health. Thanks also to the lady who devoted her talents and her education, her nights and her days. and her education, her nights and her days to those beautiful decorations which gladden your hearts. Dear people, God gladden your hearts. Dear people, God bless you, I esteem your tears more prec-ious than jewels. I accept your present as a proof of your fidelity. This partlog with such kind hearts is hard, it is the parting of a father from his children.

The rev. gentleman seemed so over-come by his feelings that he was unable to proceed any further.

During Father Brown's reply and at its conclusion, the greater part of the vast congregation expressed their deep sorrow at his departure in tears, and a general expression of regret was manifested by all.

M. McCloskey, WEDDING BELLS.

On the 26th ultimo two highly esteemed Londoners were united in the bonds of sholy marrimony. The bridegroom was Mr. W. J. Sharman, a native of London, but now a resident of Winnipeg. He is a son of J. D. Sharman, E q, assistant postmaster. The bride was Mary, second daughter of Henry D. Long, Esq. The ceremony was performed by Right Rev. John Walsh, D. D., Bishop of London, sadsted by Rev. M. J. Tiernan, rector of the Cathedral and Chancellor of the diocese of London. This may be set down

SAINTS OF OCTOBER.

Now the beautiful month of October—
the month of the Rosary and the Guardian
Angels—is at hand. The sunset clouds
are dyed a deep red, and the forest ateles
are strewn with rustling garments of gold
and scarlet. Holy Church is in harmony
with the season. She points out to us this
month a glorious galaxy in the Christian
heavens—of angels and saints—blazing
with uncommon lustre in God's firma
ment. She teaches us to look up to them
with love, and learn from them how to
prepare ourselves for our own ascent to
Heaven.
First, let us remember how the month is

First, let us remember how the month is dedicated to Our Lady of the Holy Rosary, whose special feast we celebrate on the first Sunday. Thus it should be a time of special encouragement for the members of the Second Decrees

subtay. Interest of the members of the Second Decrees of our Lesgue, whose associates in this country now number 170,000, all offering every day one decade of the beads for the Sovereign Pontiff.

Then we consider the feast of the Guardian Angels, to whom likewise Mother Church has dedicated the month. We know from Holy Writ and the testimony of all the great Fathers of the Church, that God has appointed unto each of us an Angel who shall keep us in all our ways. His presence is at once real, continual, and consoling. Whilst the Angel is guarding us, he also sees in its giory the face of our Father who is in heaven? His office it is to bear our Morning Offering and every good act of our lives to God's throne, to be recorded there in our favor for all eternity. Could there in our favor for all eternity. Could we want a greater incentive to zeal in our

holy League?
Saint Remigius was born in the castle of Laon in Gaul, and was rich and powerful and learned; but he stole away to a heritand learned; but he stole away to a heritage and there lived in poverty and prayer, until God called him forth to be Archbishop of Rheins. Like a true saint, he was as valiant and as apostolic in this position as he had been retiring and contemplative in his cell. He had abandoned all for God, and to God he left it to be decided in what path of life he should all for God, and to God he left it to be decided in what path of life he should labor. Infidels, heretics, and notorious sinners all over the land yielded to his eloquence. King Clovis, the founder of the French monarchy, came to him to be baptized. When he dtd, at the venerable age of ninety-four, he left no noble house behind him, no coffers of gold, no renown of arms; but instead he left the magnificent record of the Arian heresy crushed cent record of the Arian heresy crushed out of France, and of countless thousands brought to God by his preaching and his prayers and penance.

Saint Dionysius was a judge of the famous Saint Dionysius was a judge of the famous Court of the Areopagus, or Hill of Mars, outside the walls of Athens, where sat the gravest and most dignified and upright statesmen of Greece—a position regarded as the very pinnacle of worldly ambition. Yet when the Apostle of the Gentiles dared to represent these nyther most late. dared to reproach these mighty men with their altar To the Unknown God, Diony. siss went out forever from amongst them, and for three years humbly followed St. Paul, learning from him the words of eternal wisdom. St. Paul then ordained him Bishop of Athens, and in his old

him Bishop of Athens, and in his old resorts the Areopagite appeared as the preacher of a despised Gospel. The har vest of souls which he gathered was a bountiful one, and, instead of pagan pomps and hired mourners at his funeral, he obtained the crown of martyrdom.

The story of St. Francis Borgia is familiar to all. Duke of Gandia and Viceroy of Catalonio, confident of the Emperor Charles V. of Spain, enormously wealthy and singularly gifted in all the polite attainments of the sixteenth century, the tainments of the sixteenth century, the idol of royal circles and of all Spain, possessed in fact of all the world could offer, he yet saw that all these things were of selves vain and even injurious in the pursuit of everlasting life. The great grandee became a humble Jesuit priest-preaching, teaching, extechizing, hearing confessions, and consoling the sick. A bishop's mitre, a cardinal's hat, were proffered him, but he implored the Pope to spare him and his prayer prevailed. Ele-vated finally to the position of General of the Society of Jesus, the great works of the Society, its colleges and home and foreign missions, were never more flourishing than under his administration, and when at last he lay down to die it was like St. Remigius, not as a proud lord, but as a priest of God, worn out with the labor of prayer, charity, and extreme bodily mortification. Similarly, Saint Gall, whose family

stood high among the wealthy noblity of Ireland in the sixth century, left all things that he might follow the devoted St. Columban in his missionary tours through the continent of Europe. Sharing the persecusions of his master in France, the two saints afterwards built themselves cells in the wilderness of Bregentz; and cells in the wilderness of Bregentz; and there he that had been brought up in purple spent his days imparting a knowledge of the people who dwelt in mountains near Lake Constance. So many were his converts that she is justly styled the apparts of that part of Switzerland.

the aportie of that part of Switzerland.

The 19th of October is the feast of the great Saint Peter of Alcantars, who chose the pentential life of the blessed Order of St. Francis. Hardly bad he crossed the threshold of the conyent when he became a marvel of penance to even the most his senses seemed almost nitraculous. longed to be hidden in the deepest fast ness of Spain, but again and again God summoned him to the most exalted labors in the eyes of the world. Whether, however, at the court of Portugal, calming the dissensions of the people of Alcantara, preached with immense fruit all through Spain, or acting as the spiritual adviser of Teresa, he was always the man of recollection, prayer, and incredible penance. No amount of occupation could distract him from God, nothing could deter him in his prectices of mortification. When he died, he appeared to St. Teresa in a vision and exclaimed: "O blessed parance, which has obtained for me so great a reward !"

WARRY TO THE RESERVE TO SERVE TO SERVE

The sacred Stigmata wherewith our Lord was pleased to mark his hands and feet and side give us some faint insight into the burning love of his soul. St. Teress, simple nun as she was, became the reformer of the Carmelite Order and is re garded as a Doctor of the Church because of her writings on the union of the soul with God. She is said to have converted as many souls by her prayers as St. Francis Xavier by his preaching—a true example for our Apostleship of Prayer.—Pilgrim of Martyrs. Pilgrim of Martyrs.

CATHOLIC NOTES.

Mr. Spurgeon's congregation sustain him in leaving the Baptist Union, and have followed the same course as their minister. The Methodist College of York, Nebraska, has been bought by the Catholics of that city and will be used as a Catholic high-school in future.

Miss Mary Arderson, the actress, is said to be "the prominent young American lady" who was instrumental in the re-ported conversion of the Duke of New-

The consecration of Rt. Rev. Dr. John S. Foley as Bishop of Detroit will take place at the Cathedral, Baltimore, Sunday, November 4th, Cardinal Gibbons wil It is stated that the Pope's address to

Porte encourages the movement.

An order for women—similar to orders of Knighthood for men—has been instituted by the Holy Father. The members of it will be known as the "Matrons of the Holy Sepulchre." It is announced that at the Papal Con-

sistory in November several new cardinals will be created; also that the new Sees of the United States will be preconized, and the vacant Sees filled in Canada and the United States. At the baptism of the German emper-

At the baptism of the German emper-or's child recently a Catholic sovereign— the Empress of Austria, represented by proxy—was godmother, and another—the Queen of Saxony—held the baby during the sermon by the court preacher. The Catholic Bishops of Germany have

The Catholic Bishops of Germany have sent an address to the Pope in which they denounce the penal clauses of the new Italian law directed sgainst the clergy. The Archbishops of Colegne and Fulda are among the signers. Bishop O'Farrel of Trenton, N. J., laid the corner stone of a new Churchrecently, at Camden, New Jersey. The Church will be dedicated to Sts. Peter and Paul, and will be under charge of the Capuchins.

It is to cost \$90,000. Rev. Father Duffo, S. J., left Selma, Ala., for the fever-stricken city of Jackson-Ala, for the lever-stricken city of Jackson-ville, Florida, where he goes in response to a telegram calling for his assistance. Father Kenny, of Jacksonville, we are sorry to learn, has been stricken with the

dread disease. It may not be generally known that the famous Waterloo priest, Father Lambert, was the unanimous choice of the diocesan priests for the late vacant mitre of that see. Aithough another was chosen, Rome

cannot but appreciate the meaning of this

Fifty thousand ticket holders were expected to assist at the final jubilee celebra-tion in St. Peter's Church at Rome. The

tion putting their offerings into a receptacle at the side of the door, so when he reached the place he put a quarter into the re-ceptacle, which was the holy water font.

the piace he put a quarter into the receptacle, which was the holy water font.

Rev. Abbe Auguste Taschereau, son of Mr. Justice Taschereau, of the Supreme Court, and cousin of His Eminence Cardinal Taschereau, said his first Mass Sunday, July 12, at his native piace, Riviere du Loup, Canada. Rev. Abbe Bourassa, of Laval University, preached an eloquent sermon on the occasion.

The Catholic Household, an English publication, prints this pregnant hint: "The people of St. Kilda have a great objection to standing at the church door and gossiping after the service, so they move off in single file—all the women first, following and a problem. one another; none side by side for fear of being tempted to talk."

being tempted to talk."

Thirteen Irish priests, newly-ordained at All Hailows College, Drumcondra, Dublin, arrived in New York the other day on the City of Richmond. They are all young men, and with one or two exceptions are over six feet high. Four of the priests are destined for Sacramento, Cal., three to Dubuque, two to Chicago, and two to Brook.

Hours allotted for waiking in the case of the Mayor of Cork pointed out that thus deven instead of ten hours of penal labor are imposed upon them. The visiting justices have protested to the Prisons' Board against this iniquitous proceeding. It remains to be seen what answer will be returned by the Prisons' Board.

It is now known that the addresses which purported to come from the ten-

A monument to Mary Queen of Scots was unveiled recently at Langside, in the presence of the British Archaeological Association. The Liverpool Catholic Times says: "The cause of Mary was the cause of the Catholic Church; and the Queen was at least in this sense a martyr; that had she renounced her faith, her troubles would have been at an end at once."

would have been at an end at once." The Rev. Joseph M. Sorg, Rector of St. Louis' Church, Buffaio, and Dean of the Cathedral chapter, died at his residence, and was buried on Tuesday, 18th ult. About three weeks ago he celebrated his fiftieth birthday. He was universally beloved, and the funeral service was very impressive. An elequent and effecting funeral sermon was preached by Bishop Ryan, in English, and a sermon in German by Rev. Dr. Anthony Hetter of the Church of Seven Dolors.

THE Presbyterians, Methodists, and Congregationalists of Japan have entered upon an agreement of union, whereby the doctrinal test of orthodoxy will be the acceptance of the Apostles' and Nicene Creeds. There is no great difficulty in patching up a union between sects when parching up a union between sects when they agree to ignore important doctrines of the Christian religion, but what is to be done with the command of Christ: "Feach all nations, teaching them to observe all things whatsoever I have commanded you?"

LATEST PHASES OF THE IRISH QUESTION.

The London Times has already been obliged to expend £20,000 in defending its forged letters; and it will have to expend much more before the case is finished, especially if Mr. Parnell obtain damages in the Scotch Court. Lying does not seem to be a profitable business. It is stated that before Mr. John Dillon

It is stated that before Mr. John Dillon was released, he was asked to give a pledge that he would abstain from public agitation, but that he pestively refused. He was then unconditionally released because the govornment feared the effect that the death of such a man in prison would have upon the Irish people, whose indignation would certainly be roused to the highest pitch in case of such an event happening.

happening.
Mr. Alex. Blaine, M. P., who was serv. ing six months' imprisonment in London-derry jail under the Coercion charge of inciting tenants to violence, has been sud-denly released unconditionally, owing to the report of the prison doctor that his life was in dauger. Has Mr. Balfour abandoned in part his murder-ty degrees policy? Mr. Halpin of Ennis has also been liberated after losing 21 lbs. of flesh.

The Hon. Juo. O'Donohoe telegraphed to Secretary Balfour: "Dillon free, thank

God. You are a lucky man; congratula-tions." In explanation of the last sentence the Armenians is very likely to have great the Senator says that it is lucky for Balfour schismatics to the Catholic Church. The Porte encourages the movement, unmolested by the people under a terrible strain shows that the Irish people are determined to rely upon their rights and legitimate means for the accomplishment of their of jects.

The cartoon of United Ireland represents Balfour endeavoring to climb the ladder of Coercion. The ladder is a treadmill on which, of course, he makes no progress. The steps on which he is treading are Free The steps on which he is treading are Free Press, Free speech, the Mitchell massacre, Cornuption, a Removable Msgistracy, the Star Chamber, False Imprisonment, Prison Torture, Police Brutality, and Coercion. The suppressed Bianches of the Leegue and the Plan of Campaign are looking on in the form of a resolute Irishman. Balfour icquitur: "I am getting on famously. I will soon be at my journey's end. Pat loquitur: "Begorra, my boy, you"! find

l win soon be at my journey send. Fat loquitur: "Begorra, my boy, you'll find there's no lobby on that staircase."

At the Market Hall Petty Sessions, Armagh, Alexander Short was bound t the peace for threatening an Orangeman during the celebration of the Relief of Derry. Several cases of assault brought by Nationalists against Orangemen were, on the same occarion dismissed. Thus there is one law for Catholic Nationalists,

another for Balfour's Orange pets.

John Redmond, M. P. for Wexford, has been sentenced to five weeks' im prisonment under the Coercion Act, with out hard labor.

Mr. William O'Brien will soon make a tour through Wales under the auspices of

the new Welsh party. The objects are to remove the causes of discontent among Velsh farmers, and to create a strong Welsh farmers, and to create a strong movement against the payment of tithes. The Liberal Unionist conference met at Nothingham on the 26th ult. Great care was taken that none but strict Unionists should be present. It may be imagined what consternation was spread in the ranks of the already vanishing f(r)action when Mr. Henry Kimber, Unionist, M. P. for Wadsworth, and one of the London delegates. moved a resolution pected to assist at the final jubilee celebration in St. Peter's Church at Rome. The Grand High Mass was sung by His Hollness for the dead, and throughout the world High Mass was also sung for the same purpose.

A Protesiant young man who for the first time attended a Catholic Church at Bar Harbor thought he saw the congregation putting their efferings into a receptacle at the side of the door, so when he reached mission, in spite of the efforts to exclude them, and manifestations of dissent from

The Cork jail officials have hit upon a refinement of cruelty with which to it crease the torture of political prisoners. The law allows all prisoners two hours of the law allows all prisoners two hours of exercise daily, and the officials have turned one of the exercise hours into an hour of penal labor. They have been made to turn the crank during one of the hours allotted for walking in the open air.

tis now known that the addresses which purported to come from the tenanty, in acknowledgment of Lord Landowne's paternal landlordism, were presented by a few laborers, not his tenants, and were not signed by a single tenant. The Nationalist press did not wish to expose the farce at the time, as there were hopes of a satisfactory settlement between the tenantry and His Lordship, and an exposure might have been injurious to the tenants' interests; but it now appears that these hopes were held out fradulently by His Lordship so that during his stay in Ireland the tenants' grievances might not be brought forward to annoy him. As soon as he was ready to depart for Indis, the old system of racking and evicting was resumed.

Two priests, Rev. Fathers Farrelly and Clark, have been sentenced under the Coercion Act to six weeks' imprisonment. The charge is inciting their parishioners to boycott a certain residence. They have appealed and have been released for the

The London Times, with its usual truth, stated recently that the Right Rev. Dr. Giloogly, Bishop of Erphin, had, through his Administrator, the Very Rev. Father McLoughlin, forbidden his flock to attend any public meeting for the pupose of advancing the Parnell indeminity fund, Bishop Giloogly is himself a contributor to the fund, to which he has subscribed £10 and his Administrator, Father McLoughlin, represented the Bishop at a meeting held in Sligo to promote this very moment, and made at the meeting a vigorous and patriotic speech.

raid of eviction sgainst those tenants who adopted the Plan of Campaign. It is hoped that if these be conquered, the other tenants against whom eviction notices have been served will be easily overcome. The country will, however, put forth all its energies to sustain the tenants who are now threatened. It is said that Lord Landowne's tenanty are next on the list against whom the crowbar brigade will be sent.

It is stated that the Government anticipate considerable difficulty in keeping their majority during the autumn session of Parliament notwithetanding Mr. Chamberlain's declaration that he and his party are henceforth to be positively assimilated with the Torics.

Mr. J. R. Cox, M. P., said recently, in an address to Kilmore branch of the National League that "he had travelled through a great part of the country, and he was sorry to say that everywhere the prospect is that owing to the condition of the crope, the winter will be as bad as that of 1879 Still it appears that the landlords will not recognize the decrees of Providence or the poverty of the peothat of 1879 Still it appears that the landlords will not recognize the decrees of Providence or the poverty of the people. The only thing the people can rely upon is organization."

On the 9th ult., the anniversary of the Michelleton markets appeared at \$2,000.

On the 9:n uit., the anniversary of the Mitchellstown massacre, upwards of 2,000 persons assembled at the grave of Shinnick, one of the victims, recting the litany for the dead. After the prayers they were addressed by Messrs, Mannix and Coughlin of the Town Commission. ers. Six or seven policemen who were present uncovered their heads during the prayers. The wonder is that they had not orders to disperse the crowd with

not orders to disperse the crowd with their batons.

The Governor of Tullamore prison appealed against the verdict of the Coroner's jury in the case of John Mandeville, to quash it. The judge has refused the application. Balfour had declared that the verdict should be treated with contempt. It remains to be seen whether the judge's decision will also be treated with contempt by a Government which is always prating about law and order in Ireland. The verdict was that Mandeville's death was caused by ill treatment inflicted by the prison (flicials, of whom Balfour is the chief. It is satisfactory to find that there are judges who will not prostitute the court of the crowd of the contempt of the find that there are judges who will not prostitute the courts into machines worked

by a crank in Dublin Castle.
Mr. Justin McCarthy indignantly
denies the statement of Mr. Chamberain that the Parnellites have profitted lain that the Parnellites have profitted by their party. He states that in a worldly sense they would all be in better position if they had not been members of the party. Considering the brazen falsehoods of Mr. Chamberlain in reference to public opinion in America, and also concerning Mr. Parnell's alleged copy of a Coercion Act, and the Bill for District Government in Ireland, the world may judge what credit is to be attached to Mr. Chamberlain's asser-

tions, Mr. Biggar also writes a letter to the press confirming and corroborating Mr. McCarthy's statements. He says he knows many Parnellites who have lost by being members of the party.

Mr. T. P. O'Connor has been reelected President of the Irish National

League of Great Britain.

CAMPBELL'S CATHARTIC COM-POUND.

Extract from the Ingersoll Chronicle, July 12th, 1888.

I have much pleasure in bearing testimony to the efficiency of Campella's Cathartic Compound and the speedy re-CAHARTIC COMPOUND and the speedy relief rendered by it in cases of liver complaints, bilious headaches, constipation,
loss of appetite, dyspepsia, etc., and in all
diseases arising from a disordered state of
the stomach. I have used it myself, and
know it to have brought permanent relief where pills and all similar preparations have failed. I think very highly of
it, and all those who have used it are unanimous in the opinion that it has filled a
long-felt want. It is very agreeable to linous in the opinion that it has filled a long-felt want. It is very agreeable to take, and it is as certain in its effects as it is mild in its action. I have sold large quantities of it, and the demand for it is increasing, and I have yet to near of one case where it did not give entire satisfaction and produce the result sought for. I am conscientious in recommending it, as I believe it only requires a trial to convince the most sceptical of its -fficiency.

(Signed), J. W. Browert, Druggist,

Ingersall. have yet to hear of one

DEAFNESS CURED —A very interesting 132 page Illustrated Book on Deafness. Noises in the head. How they may be cured at your home. Post free 31.—Address Dr. NICHOLSON, 30, St. John Street, Montreal.

CATARRH.

CATARRH.

A NEW HOME THEATMENT FOR THE CURE OF CATARRH, CATARRHAD DEAFNESS

The microscope has proved that these diseases are conlegious, and that they are due to the presence of living parasites in the internal lining membrale of the upper air passages and entatenian tubes. The eminent scientists, Tynoall, Huxley and Beale, encorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly, and even daily, thus keeping the delicate membrace in a constant state of irritation, accompanied by violent sneezing, allowing it is of chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before an application is opeated. It is now seven years since that the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by nim seven ears ago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant limitators have started up everywhere, pretending to destroy a parasite of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permaneat cure in the most aggravated cases. These remedies are as specific for catarrhal troubles permanent on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 33 King street west, Toronto, canada.—Scientific American.

Tis an effect of God's mercy not to very moment, and made at the meeting a deliver us wholly from temptations and vigorous and patriotic speech.

The Government is making a special J. J. GIBBONS'.

VOLUME 9.

"A FAC

If you want Go Clothing or Furni our Stock.

The Best and C

N. WILSON

the trade.

112 Dundas. - N We have great pleasure to our columns the follo

poem from the brillian Frances M. Smith, of I which has appeared in the of the Dublin Irish A exceedingly creditabe to the ess, whose heart throbs with the cause of Catholic will be read with pleasur our thousands of readers : Faith's Appe Regutiful Land, where my

Decked with the garlan still bind, Isle of the sea that has never,
Though danger and death
steps have twined,
Trusted and tried one! wh Dwells in thee, deeper the sea!
And Storm God ne'er thril of the ocean
As thy soul has thrilled of for me.

Erin beloved, thy hands ha Held up to God for the Held up to God for the dear ariant star rises all The dark hour ere dawn light is near."

But oh! if thy children s stranger, And, worn with long wal rise up, To whom couldst thou turthy darger?

How quaff Patu's dark with eup?

Look to the sky, soft and b thee;
Count time since it first the Cross;
Ask the low graves of the me, And voices shall speak And voices shall speak and moss. Look at thy little ones kne Small bands so trus full Has: thou a gift pure as t More steadiast a star o'er to shine?

Tired art thou? Yes, but Tired art thou? Yes, but without me Be sweeter than chains wear? Never, beloved, let my het thee.

Nor thine turn away frobear, I have been with thee in Jo To soo he thee and con have tried, have berrowed Hope's lato-morrow, Love's lios to kiss tears to hide.

I have been welcomed b faces.
In pageants of glory hapart.
Crept hunted away to thy and felt thy warm blood

And felt thy warm blood heart,
Then cling to me still, for Becaimed in the loneiter
Would be less lone than
altar-lights dying,
Thy sanctuary darkenedme. FRANCE

> A MIRACULOU A NOVENA THAT V

DEDICATING HER LI N. Y. Freeman's We this week week gi Miss Gracie Hanley, dau the most respected citi Colonel Patrick T. Hanle the satisfaction of our particulars of her life, so in its bearing upon the natural benefits conferr

Intercession of the Bless Church of Our Lady of P By way of premise, that in addition to all the by others, one of the ed man has personally inq particular of this most and is as firmly convince ness as any of those w spoken upon the matter. The home of Col. Haul

mont street, half a dor from the Redemptoris Church," as it is better some grounds surround while within there is in ment from hallway to ro Col. Hanley, after le Virginia's soil the remn less "Irish 9th Massachu him this as an abiding p ing family, and gathered thing that would tend t improvement. "My hu Mrs. Hanley to the wri house and arranged it during our lifetime.'

But one day a dark sh happiness of this home the eldest daughter, a positioned girl of a stricken down in moment by an accident life. A fall deprived her limbs, and spinal acti Physicians of the highest in, and after many mo care they gave the case All that their skill coul the misery of the poor Another thing they did to rest upon an iron shape. The writer, as he relic of agony a few wroom in which Miss