

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

VOLUME 9.

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## "A FACT."

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## THE CHURCH ITS OWN WITNESS.

The Vatican Council, in its Decree on Faith, has these words: "The Church itself, by its marvellous propagation, its eminent sanctity, its inexhaustible fruitfulness in all good things, its Catholic unity and indivisible stability, is a vast and perpetual motive of credibility, and an irrefragable witness of its own Divine Institution." (Const. Dogm. de Fide Catholica, c. iii.) Its divine Founder said: "I am the Light of the world;" and of His Church He added: "A city seated on a hill cannot be hid." The Vatican Council says: "The Church is its own witness." 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 hated, trusted and feared, served and assailed, honoured and blasphemed; it 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 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 toward the equilibrium, it would be toward 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 examination has been completed, and my intellect convinced, the evidence being sufficient to prove that Christianity is a divine revelation, nevertheless I am not yet a Christian. All this sifting brings me to this conclusion: 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 sets of reason are intellectual, and jealous of the interference of the will. The set of faith is an inward act of the will, founded on and justified by the process and conviction of the intellect. Hitherto I have been a critic; henceforward, 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 same process of my will, as an act of fidelity of conscience and of loyalty to truth; but the process once completed and the conviction once attained, my will imperatively constrains me to believe, and I become a disciple of a divine revelation.

My friend next tells me that there are Christian Scriptures, and I go through precisely the same process of mental examination and final conviction; the last act of reasoning preceding, as before, the first act of faith.

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 Scriptures.

Once more I have the same two-fold process of reasoning and of believing to go through. There is, however, this difference in the subject matter: Christianity is an order of supernatural truth appearing intellectually to my reason; the Christian Scriptures are voices and need a witness. They cannot prove their own mission, much less their own authenticity or inspiration. But the Church is visible to the eye, audible to the ear, self-manifesting 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; if I turn away from it I am surrounded by its light. It pursues me and calls to me. I cannot deny its existence; I cannot be indifferent to it; I must either listen to it or defy it, love it or hate it. But my first attitude towards it is to try it with forensic strictness, neither pronouncing it to be Christ or Antichrist, till I have tested its origin, claim, and character. Let us take down the case in short-hand.

1. It says that it interpreters 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, and always restores the name to the right owner.

2. It is not a national body, but extranational, accused of its foreign relations and foreign dependence. It is international, and independent in a supernatural unity.

3. In faith, divine worship, sacred ritual, discipline, government, from the highest to the lowest, it is the same in every place.

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.

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 1870, 700 bishops assembled in the Vatican Council. On the Feast of the Epiphany, 1870, the bishops of thirty nations, during two whole hours made profession of faith in their own languages, kneeling before their head. Add to this, in 1869, in the sacerdotal jubilee of Pius IX, Rome was filled for months by pilgrims from all lands in Europe and beyond the sea, from the Old World and from the New, bearing all manner of gifts and oblations to the head of the Universal Church. To this, again, must be added the Catholic unity against the protest of all the Catholics in 1870, the seizure and sacrilege of September, 1870, when Rome was taken by the Italian revolution.

7. All this came to pass not only by reason of the great love of the Catholic world for Pius IX, but because they revered him as the successor of St. Peter and the Vicar of Jesus Christ. For that undying remembrance of the same events has been reproduced in the time of Leo XIII. In the early months of this year Rome was once more filled with pilgrims of all nations, coming in thousands as representatives of millions in all nations, to celebrate the sacerdotal jubilee of the Epiphany Pontiff. The courts of the Vatican could not find room for the multitude of gifts and offerings of every kind which were sent from all quarters of the world.

8. These things are here said, not because 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 emperors, 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 torn apart by Falck laws, Mancini laws, and Crispin laws. 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, I cannot say.

Nothing thus far has been said as proof. This, however, is the fact, which are at this moment before the eyes of all men, speak for themselves. There is one, and only one, world-wide unity of which these things can be said. It is a fact and a phenomenon for which an intelligible account must be rendered. If it be only a human system built up by the intellect, will, and energy of men, let the adversaries prove it. The burden is upon them; and they will have more to do as we go on.

Thus far we have rested upon the evidence of sense and fact. We must now go on to history and reason.

Every religion and every religious body known to history has varied from itself and broken up. Brahminism has given birth to Buddhism; Mahometanism is parted into the Arabian and European Khalifates; the Greek schism into the Russian Constantinopolitan, and Bulgarian autocephalous fragments; Protestantism into its multitudinous diversities. All have departed from their original type, and all are continually developing new and irreconcilable, intellectual and ritualistic diversities and repulsions. How is it that, with all diversities of language, civilization, race, interests, and conditions, social and political, including persecution and warfare, the Catholic nations are at this day, even when in warfare, in unchanged unity of faith, communion, worship, and spiritual sympathy with each other and with their head? This needs a rational explanation.

It may be said in answer, endless divisions have come out of the Church, from Artus to Photius, and from Photius to Luther. Yes, but they all came out. There is the difference. They did not remain in the Church, corrupting the faith. They came out, and ceased to belong to the Catholic unity, as a branch broken from a tree ceases to belong to the tree. But 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 religious, 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 of the Church, all separations lose their spiritual cohesion, and then their intellectual identity. *Ramus praeceus arcescit.*

For the present it is enough to say that no human legislation, authority or constraint can ever create internal unity of intellect and will; and that the diversities and contradictions generated by all human systems prove the absence of divine assistance. Variations or contradictions are proof of the absence of a divine mission to mankind. All natural causes run to disintegration. Therefore, they can

render no account of the world-wide unity of the One Universal Church.

Such, then, are the facts before our eyes at this day, We will seek out the origin of the body or system called the Catholic Church, and pass at once to its outset 1800 years ago.

I affirm, then, three things: (1) That no adequate account can be given of this undeniable fact from natural causes; (2) that the history of the Catholic Church demands causes above nature; and (3) that it has always claimed for itself a divine 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 description of the old world, before Christianity came in upon it, is given in the first chapter of the Epistle to the Romans. Mankind had once the knowledge of God; that knowledge was obscured by the passions of sense; in the darkness of the human intellect, with the light of nature still before them, the nations worshipped the creature—that is, by polytheism, polytheism, idolatry; and, having lost the knowledge of God and His perfection, they lost the knowledge of their own nature and its laws, which thereupon ceased to guide, restrain, or govern them. They became perverted and inverted with every possible abuse, defeating the end and destroying the powers of creation. The lights of nature were put out, and the world rushed headlong into confusion, of which the basest that perish were innocent. This is analytically the history of all nations but one. A line of light still shone from Adam to Enoch, from Enoch to Abraham, whom the command was given, "Walk before Me and be perfect." And it ran on from Abraham to Calaphas who crucified the Founder of Christianity. Through all anthropomorphism of thought and language this line of light still passed inviolate and inviolable. But in the world, on either side of that radiant stream, the whole earth was dark. The intellectual and moral state of the Greeks, as measured in its highest excellence in 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 atheist. Its polytheism was the example and the warning 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.

"Christianity came in 'the fullness of time.' The god of this world 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, deified as they were by the unnatural abominations. Rome was the climax of the power of man without God, the epitome of the human will, the direct and supreme antagonist of God in His own world. In this fullness of time came. Man built all this for himself. Certainly, man could not also build the City of God. They are not the work of one and the same architect, who capably could do build first the city of confusion, suspended 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 assertion of one refutes the other.

II. In the reign of Augustus, and in a 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 hitherto unknown to men. He died in ignominy upon a cross; on the third day He rose again; and after forty days He was seen no more. This man created a world-wide unity of intellect and will which is visible to the eye, and audible in all languages to the ear. It is in harmony with the reason and the nature of all nations, in all ages to this day. What proportion is there between the cause and the effect? What power was there in this infant? 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 corrupted it, but in direct contradiction to all that was then supreme in the world. He taught the dependence of the intellect upon His self-trust, the submission of the will against its license, the mitigation of the passions by temperate control or by absolute subjection against their willful indulgence. This was to reverse what 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 Rome? That such a teacher should exercise 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 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 was the axiom of reason and faith; to the Gentiles, however cultured, the resurrection of the flesh was impossible. These divine Poisons who had died and risen could not be called in evidence as the chief witnesses. He could not be produced in court. Could anything be more suspicious if credible, or less credible even if He were there to say so? All that they could do was to say: "We knew Him

for three years, both before His death and after He arose from the dead. If you will believe us, you will believe what we say. If you will not believe us, we can say no more. He is not here, but in heaven. We cannot call Him down." It is true, as we read, that Peter cured a lame man at the gate of the temple. The Pharisees could not deny it, but they would not believe what Peter taught. They only told him to hold his tongue. In Jerusalem believed in one day and the Resurrection; and when the Apostles were scattered by persecution, wherever they went men believed their word. The most intense persecution was from the Jews, the people of faith and of true traditions. In the name of God sent Saul to persecute the Romans in every place. As they had forced Pilate to crucify Jesus of Nazareth, so they swore to slay Paul. And yet in spite of all the faith spread.

Not only did the world in the fullness of its power give to the Christian faith no help to root or to spread itself, but it wrenched all the fullness of its power to uproot and to destroy it. Of the first thirty Pontiffs in Rome, twenty-nine were martyred. Ten successive persecutions, or rather one universal and continuous persecution of two hundred years, with ten more bitter excesses of enmity in every province of the empire, did all that man can do to extinguish the Christian name. The Christian name may be blotted out here and there in blood, but the Christian faith can nowhere be slain. It is inscrutable, and beyond the reach of man. In nothing is the blood of the martyrs more surely the seed of the faith. Every martyrdom was a witness to the faith, and the ten persecutions were the sealing of the work of the twelve Apostles. The destroyer defiled himself. Christ crucified was visibly set forth before the nations, the world was a Calvary, and the blood of the martyrs preached in every tongue the Passion of Jesus Christ. 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 inside began to work. It no longer destroyed life; it perverted the intellect, and through intellectual perversion, assailed the faith at its centre. The Angel of light preached all along the way. The baptismal creed was assailed all along the way; agnosticism assailed the Father and Creator of all things; Ariarianism, the Godhead of His person; Monophysitism, the two natures; Monothelism, the divine and human will; Macedonians, the person of the Holy Ghost. So throughout the centuries, from Nicea to the Vatican, every article has been in succession perverted by heresy and defiled 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 guarded by no more than human disintegration, we see in every religion outside the unity of faith, which are not fragments of Christianity, 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 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 oecumenical councils which, with one continuous intelligence, have guarded and unfolded the deposit of faith, defining every truth as it has been successively assailed in absolute harmony and unity of progression.

What the Senate is to your great 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; a council has the average once in a century. The reason of this is that the mutabilities of national life, which are as the water flood, 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 law, and justice, to which no statutes at law or in penal practice can bear comparison. Human intellect has reached its climax in jurisprudence, but the world-wide and secular legislation of the Church has a higher character. How the Christian law corrected, elevated, and completed the imperial law, its source must be higher and its authority more sacred than the secular law, and its work more just and accurate in his facts and arguments—the "Gesta Christi" of Charles Loring Bruce. Water cannot rise above its source, and if the Church by mere human 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 submission, but the internal obedience of faith. They have borne the onet 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 the subordination of obedience in the great West and the unity of the Church and the unity of its head, as men thought, gone forever. It was the last assault—the forlorn hope of the gates of hell. Every

act of destruction had been tried; martyrdom, heresy, secularism, 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. Peter had no longer a successor, and our Lord no vicer upon earth; for, though all might be illegitimate, only one could be any way on the same level of the Church. Was it only by the human power of man that the unity, external and internal, which for fourteen hundred years had been supreme, was once more restored to the Council of Constantine, never to be broken again? The succession of the English monarchy has been restored, in these thousand years. But here is a monarchy of eighteen hundred years, powerless in worldly force or support, claiming and receiving not only outward allegiance, but inward unity of intellect and will. If any man tells us that these two phenomena are on the same level of merely human causes, it is too severe a tax upon human nature to believe it.—*Catholic Manning in the "North American Review" for September.*

## SPECIAL TO THE CATHOLIC RECORD. DIOCESE OF PETERBOROUGH.

### TRIDUUM AND SOLEMN REQUIEM AT THE CATHEDRAL.

In accordance with announcements made on the preceding Sunday, devotions 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 persons received Holy Communion. The sanctuary, throne and altar were draped with ten more bitter excesses of enmity in every province of the empire, did all that man can do to extinguish the Christian name. The Christian name may be blotted out here and there in blood, but the Christian faith can nowhere be slain. It is inscrutable, and beyond the reach of man. In nothing is the blood of the martyrs more surely the seed of the faith. Every martyrdom was a witness to the faith, and the ten persecutions were the sealing of the work of the twelve Apostles. The destroyer defiled himself. Christ crucified was visibly set forth before the nations, the world was a Calvary, and the blood of the martyrs preached in every tongue the Passion of Jesus Christ. The world did its worst, and ceased only for weariness and conscious defeat.

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more) has been lately added to this parish.

OCTOBER DEVOTIONS. Among the directions contained in the late circular sent to the diocesan clergy was one stating that the October devotions in the several parishes would be the same as last year.

## A MAGNIFICENT CHURCH

### IS THAT IN COURSE OF ERECTION BY THE CONGREGATION IN KEMPTVILLE.

About seven years ago Rev. Father McDonald, who is well known to most of our readers, went to Kemptville as priest of that parish, and since then has labored earnestly and with successful results among the people over whom he was placed as spiritual adviser and priest. The congregation is a large and prosperous one and soon after Father McDonald's appointment to the parish he began laying plans for building a newer and much larger church than the one then in use. For the past two or three years he has kept the matter prominently before his people, and it was not long until he had them possessed of some of his own enthusiasm for the work. 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 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 edge of the village. It is 113 feet by 52 feet, with steeple 17 feet by 20 feet on east end just adjoining the presbytery. The style is known as Norman Gothic with clerestory windows. Viewed from the outside it presents a handsome and imposing appearance, rising with its many niches and columns and angles and turrets into a splendidly proportioned structure that would do credit to any city in the land. It is built of blue stone with lime stone trimmings, all of which was donated and drawn on the ground by the parishioners. Broad stone steps lead up to the main entrance, through which one goes into a large vestibule and thence into the auditorium. This is 44 feet from floor to ceiling, which is to be ribbed and paneled. There are eight large granite pillars, four on either side at equal distances from the entrance to the other end. From these spring the interior arches which support the clerestory walls. The pillars, some coming from the New Brunswick Granite Company's works, are sixty-three inches in circumference and are beautifully dressed and polished. They were donated by present or former parishioners in memory of deceased friends; one by the congregation of South Mountain, in memory of Rev. Father Hart, a former pastor of the parish; one by Henry Loughlin, in memory of his father and mother; one by Joseph Langlois, in memory of his wife; one by James O'Dair, in memory of his father and mother; one by P. Higgins and sister, Mrs. B. Higgins, in memory of their brother Lawrence, who suffered shipwreck on the ill-fated steamer Verona; one by John Murphy, in memory of his wife, and one by the contractor, George Wilson of Ogdensburg. The main aisle is to be five feet six inches wide, and the two side aisles, three feet six inches with six rows of pews across the width of the church. The interior is being finished with ash, birch, maple and walnut. On the vestibule is the organ loft, 16 feet by 21 feet, while the left of it is the baptistry. Over the main entrance is a beautiful triplet window 18 feet high, while along the sides are many others of plain but neat design. A large tower rises from the front which to the top of the spire is 125 feet in height. That nothing shall 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 splendid structure is chosen design and in the most perfect taste, well keeping with the high use to which it is to be dedicated. Words and figures are bold and hard, and can give no adequate idea of the beauty and the stupendous grandeur 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 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 beaver, pelts, etc. To this was added about \$8,000 in subscriptions. Thus a little over two years ago he 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 cattle will be sold and the offering made. To encourage competition Father McDonald offers a \$500 prize for the best animal and other prizes making a total amount of \$200.00. The new church is to be known as the Church of the Exaltation of the Holy Cross, and we sincerely hope that the same success and greater will attend the pastor's ministrations in it as has been given him in the old one.—*Smith's Falls Record, Sept. 18th.*

There are over four hundred persons in the United States whose ages are above one hundred years.

## DIOCESAN NEWS—DEATH OF A YOUNG PHYSICIAN.

Dr. C. Ellis, 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 his 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 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 reception and preservation of diocesan documents and records. It was built under the superintendence of the diocesan architect.

## ST. JOSEPH'S HOSPITAL, ASHBURNHAM.

The basement walls of this institution are going up rapidly, and it is expected that the solemn ceremony of laying the corner-stone will take place on Thursday, 24th of October, feast of St. Raphael the Archangel.

## DIOCESAN VISITATIONS.

His Lordship will visit the following missions consecutively during the six following weeks, viz: Grafton on the 1st Sunday of October, Norwood on the 2nd, Douro on the 3rd, Ennismore on the 4th, and afterwards in succession Victoria Road and Fensel Falls.

## LITERARY AND MUSICAL REUNIONS.

A meeting has been called for next Wednesday evening at Murray St. Hall, for the purpose of organizing literary and musical reunions for the winter season.

## BUILDING FUND.

Subscriptions in aid of the building fund continue to be taken up. Four hundred dollars was subscribed last Sunday.

## ENNISMORE.

The popular pastor of Ennismore (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 Chamong may be mentioned Rev. Fathers Swift of Troy, 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 accompanied by the parochial clergy. The township of Heavey (which can only be approached by water from Ennis-



DOVANAN AND THE BOERS.

An Irish Pedagogue in the Transvaal.

INTERESTING ANECDOTE TOLD BY A JESUIT MISSIONARY.

An episode told by the Rev. Father Charles Cronenberg, S. J., of the Zumbesi Mission will be read with pleasure.

It was in the South African winter of dry season, in 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 horizon, and the evening breeze brought with it that blissful freshness which under the burning 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 wagon. 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 scorching climate speedily leaves on the faces of men, and on his shoulders he carried a 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 rightly supposed was the "Biss of the party," "don't you Catholic priests? I heard Fathers were coming up country, and I came up to make my confession!"

"We are here, and we are rich. We have a house that will be built, a team of oxen, a cow and a calf, milk and butter, six sheep and seventeen cows in the treasury; and with you you will live. When we should 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 god send 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, Donovan, you will be a missionary schoolmaster as long as it will suit your age; and then, when the day of your reward will have dawned, close to the Church of the Immaculate Conception on your chalk hill, we will bury you, and over your grave we will pray the Ceflris whom you will have taught the law of Christ our Lord."

Here Donovan burst out in tears of ecstacy. "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 Immaculate Virgin Mary until the everlasting resurrection! Oh! this is the best of happy dreams; thanks to God and to you, his servants and priests."

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

A DAY WITH THE MISERICORDIE.

(From "Chambers' Journal.")

It is Sunday morning, and our ship steams slowly into Leghorn Harbour under the banner of Italian skies. We lie a wherry, and go ashore, glad to escape for a time the monotonous roll of the wave-washed vessel. Hardly have 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 famous Misericordie; 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 soon investigating for ourselves the mysteries of this solemn brotherhood. It goes without saying that no religious body anywhere is held in more respect and veneration than the Italian Misericordie.

THE INCENSE SWINGERS PERFUME THE AIR, AND OUR KARS ARE HAVISHED 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 at the bumble bee, as if it were a wonder. As we pass out, the grey haired section tells us it is the festival of All Souls, and a day of mourning. He advises us to visit the cemetery, telling us 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 the souls of the dead.

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THE PLEASANT GIRLS, WITH THEIR UNCOVERED HEADS, STRIPED PETTICOATS, AND DANCING 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. An Italian festival of any kind and without its beggars would be incomplete. When they come from where they go to, how they live and who they are, nobody knows; but they are the most persistent and irrepresible class of beings to be met with in the wide world. They will positively not take a refusal, and this is well illustrated by a lame man, who forgetful of his lameness, runs a mile beside our carriage for the sake of a few pennies, and still finds breath to bless us for our charity. At the gate stand two of the Misericordie, 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 be taken for statues. The burying-ground into which we pass lies just outside the Leghorn gates, and almost under the shadow of the Monte nero heights. 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 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 is in any way aims at or approaches grandeur, but because it is FULL OF BEAUTY AND ALWAYS FAIR TO SEE.

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THE RICH AND POOR LIE HERE TOGETHER, SLEEPING IN THE SAME SLEEP; and 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 relatives 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 eulogies, or histories, or scounding phrases;

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THE GRAVES OF THE POOR HAVE SIMPLER FLOWERS; occasionally, only artificial garlands 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 can, the delicate flowers being doubtless beyond the reach of the humble giver. On another heap is a little cross rudely fashioned out of a piece of decaying wood. The site is infinitesimal, and the work suggestive of a boy's penknife; but it speaks volumes 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 STANDS A LITTLE LAD BESIDE HIS MOTHER'S TOMB, STROKING THE MARBLE HEADSTONE, AND THINKING OF DEAR VOICE BUSHED FOR EVER; and here a grey-haired couple are gazing 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 sympathizing 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 am here beside you. It is your mother, darling, who speaks to you and longs to see you."

THE WORLD IS DARK WITHOUT YOU, DARLING. 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 wind; but her heart is pure and tender and true, and HER TEARS ARE AN INDEX OF A GENTLENESS THAT WEALTH CAN NEVER BUY.

The family vaults are built into and beneath the walls of this pretty labyrinth, and are models of neatness. Most of them contain little chapels and a prie-dieu, and the floors shine with polished 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. The walls are perpetually burning; whilst the stage bronzes crosses stretch out their arms, AS IF TO COVER WITH THEIR SHADOWS THE SLUMBERING DEAD.

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 harshly here. We near the gate again as the sun is sinking, and we look back upon the congregated mourners. We see THE BELLED SOLDIER AND THE SANDALLED MONK, THE SOLDIERMAN AND THE BEGGAR, SIDE BY SIDE; and we see white faces and raining tears and looks 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 enter homeward and beat a strange accompaniment to our thoughts. Verily, we have lingered in another land with the dead themselves. We have been reminded of A DAY IN WHICH WE WILL OURSELVES BE LAID AWAY, AND OUR RESTING PLACE VISITED BY THOSE WE LOVED.

WE HAVE LOOKED ON GRIEF AND SORROW, THE PART OF ALL MEN WOMB-BORN. But even as we think, the sun goes down, hiding his head in the blue waters close at hand, and crimson tints shoot up and fall across the land. The birds sing out their evening 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, lord lieutenant of Ireland. He said to me: 'All those Irish emigrants are anarchists in a potential state of anarchy. They are the men who investigated the Haymarket riot in Chicago. 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 Chicago, and that among the natives of Great Britain was an English 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 to Englishmen it would help Ireland more than any agitation of the Irish question."

Wanted to be Heard From. If any person has ever given Dr. Sage's Catarrh Remedy a fair trial, and has not been perfectly and permanently cured, that person should write the proprietors of that wonderful remedy, for they are in dead earnest and "mean business" when they offer \$500 reward for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The Remedy is sold by druggists, at only 50 cents. It is mild, soothing, deodorizing, antiseptic, cleansing and healing.

Constipation is nearly always induced by neglecting to keep the bowels regular, and is also a frequent sequel to dyspepsia or indigestion. Englobe the stomach and bowels by using Burdock Blood Bitters, which is certain to promptly relieve and ultimately cure the worst cases of constipation.

THE MISERICORDIE.

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THE IRISH PARLIAMENTARY PARTY.

THE IRISH PARLIAMENTARY PARTY IN THE WORLD. It is without doubt the finest work ever issued on this subject, and is executed by Messrs. Wm. Notman & Son, Montreal.

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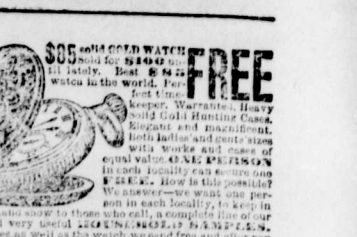
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Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND. BY THE REV. ANNEAS M'DONNELL DAVENPORT, LL. D., F. R. S., PART II. COLLEGE OF DUNELM.

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 be out of place. In the year 1570, Dr. James Cheyne Arnae, a Scotch secular priest, placed it under the superintendence of the Father John Robb. After this it remained for the most part, in possession of the Scotch Fathers, although it governed occasionally for short periods by the Walloon Fathers of the Society of the Walloon Jesuits. The Society of the Walloon Jesuits, the Scotch Fathers again obtained the government of it in 1632, and had it erected in College by their Father General, Scotland, who settled on it an annual pension of 1,200 francs, raised soon to 400 gold crowns, and Pope Gregory XIII. The annuities bestowed by the eminent personages ended with their lives. The seminary was not, however, destitute. Many Scotch Catholic grants became contributors. Mr. V. Meldrum, Preceptor of the cathedral of Aberdeen, donated 57 thirings to the comment of four bursaries. Pope Mousson was not favored with a seriously 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 healthiness of the place, but also on consequence of the confusion of wars, that the college was removed from Mousson, as appears from a letter of Clement VIII. in favor of the institution. The college was for some time in Louvain, and also at Antwerp, where Louvain was prepared for it. But it did not till after several migrations. Various fortunes, that it was finally established at Douai, at that time a Belgium town, in the year 1612, in a house taken for it by the Walloon Fathers of Philip III. of Spain was applied to permission to purchase a site when permission was granted and, along with a donation for the same object.

A few words may be now be said on the most liberal of all benefactors of the college of Douai. This was no other than Hippolytus Curie, son of a known historical character, Gilles Curie, Secretary to Queen Mary Stewart. He had studied at Douai College, and the end of his philosophical course in 1618 he entered the novitiate of the Society of Jesus. Before doing so, however, he disposed of all his temporal property by a testamentary deed, signed and sealed at Antwerp, Sept. 1, 1612. In this deed he declared his intention to join the Society; and a specifying certain donations to members of his own family and the college. He directed that the whole residue of his property should be given to Scotch College of Douai, subject to 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 of students, that it was annually to be applied to the maintenance of another, this remainder should be devoted to the support of the persons necessary for the management of the college, and to meet the expenses ecclesiastics who should be sent to Scotland as secular priests to labour in the Scotch missions. It was also provided that the maintenance of a full number of good and suitable subjects. He also directed that the college should enjoy his endowment long as it should be under the administration 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 under the management of the Society. He desired, moreover, and earnestly requested that if the Father-General saw fit, there should always be Scotch Jesuit in the college in which said students were to reside. It was further stipulated that if the Catholic religion should ever be re-established in Scotland, the whole capital sum Curie's endowment should be transferred to that country, at the discretion of the Father-General and the Scotch Fathers of the Society; and a college of ecclesiastical students as possible should then be founded in the University of 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. Curie finally appointed that the deed should take effect in two years, the usual time of expirations of the Society. If he should die before that time, the deed should be executed in the month of July.

A printed copy of this letter is preserved at Freshome.



CATHOLICS OF SCOTLAND.

BY THE REV. ANNEAS M'DONELL DAWSON, LL. D., F. R. S. PART II.

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 Arnaig, a Scotch canon priest, Pastor of Aboyne, and senechal of Tournay, Principal, also, of the university of Douai and professor therein, founded a Seminary 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. It was afterwards transferred to Pont-a-Mousson in Lorraine. Dr. Cheyne's numerous avocations soon rendered it impossible for him to superintend the new seminary in person. Accordingly, in March, 1580, he entrusted the government of it to F. Edmund Hay, 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 emigrants became contributors. Mr. Wm. Meldrum, Precentor of the cathedral of Aberdeen, devoted 57 florins to the endowment of four bursaries. Pont-a-Mousson was not favored with a salubrious climate, and, in consequence, early in the year 1693 the Seminary was removed to Douai. This was done with the sanction of Pope Clement VIII. It was not only on account of the unhealthiness of the place, but also, in consequence of the confusion of the wars, 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 fortunes, that it was finally established at Douai, at that time a Belgian town, in the year 1612, in a house obtained for it by the Walloon Fathers, Philip III. of Spain was applied to for permission to purchase a site whereon to build a college. The desired permission was granted, and, along with it, a donation towards the purchase of the site.

A few months only he now bestowed on the college of Douai. This was no other than F. Hippolyte Curie, son of a well known historical character, Gilbert Curie, Secretary to Queen Mary Stewart. He had studied at Douai College, and at the end of his philosophical course, in 1615 he entered the novitiate of the Society of Jesus. Before doing so, however, he disposed of all his temporal property by a testamentary deed, signed and sealed at Antwerp, Sept. 1, 1615. In this deed he declared his intention to join the Society; and after specifying certain donations to members of his own family and others, he directed that the whole residue of his property should be given to the Scotch College of Douai, subjecting 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 necessary for the management of the college, and to meet the expenses of ecclesiastics who should be sent to Scotland as secular priests to labour in the Scotch missions. It was also provided by Curie, that he should always be a full number of good and suitable subjects. He also directed that the college should enjoy his endowment as long as it should be under the administration 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 always be one Scotch Jesuit in the college in which the said students were to reside. It was further stipulated that if the Catholic religion should ever be re-established in Scotland, the whole capital sum of Curie's endowment 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 of 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. Curie finally appointed that the deed should take effect when in two years, the usual time of the novitiate, 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

December next following the date of his death.

In 1626 Curie, 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 Curie 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 Douai and its income as their own property. When the Society was banished from France in 1765, the Scotch property at Douai was confiscated to the Crown as part of the Jesuits' goods. The French Government, when properly supplied, did not refuse to do an act of justice, and recognized the claims of the Scotch secular clergy to the property of their college at Douai. It was, accordingly, placed under the management of a Board of French civilians who allowed a certain number of Scotch ecclesiastical students to be maintained and educated in the college in charge of a Scotch president, whom they appointed, but, on the recommendation of the Scotch bishops.

It must now be told, however, that the late professors of the College, on retiring, with permission, to Dinant, in Namur, carried with them all the furniture 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 Reliquary was left behind.

Robert Grant, brother of the agent at Rome, was the first president. Notwithstanding the difficulties of the position, he continued to hold office 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 possessed it, loudly complained, and freely abused the Scotch bishops for having made interest with the French Government to recover the College for their missions. 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 Bishops, says: "What is mentioned both to His Holiness and Cardinal Castelli about reflections cast out by some here, upon the conduct of Bishops relating to Douai College, is owing entirely to the ungenerous behaviour 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 with his very face for having done so. You will easily see, my dear Sir, how unjust such dealing is; as you will know how far we were from intriguing in that affair, and how uprightly your worthy brother acted with regard to these gentlemen in it. You will also see how unjustifiable his conduct is, in showing a greater willingness to have that house turned entirely to the nation than he put into our hands. How strange a blind need! How unaccountable a prejudice! You will likewise see how fatal a tendency their behaviour must have in prejudicing the minds of the people against their chief pastor and how just our request is to have our conduct vindicated by the authority of the Holy See, in order thereby to confound such as may still ginsay, and to put a stop to the evils that might otherwise ensue. . . . Mr. Robert Grant, the principal of the newly-restored college, is no less severe on the ungracious conduct of the pious society. In a letter to Bishop Hay of July 6th, 1772, he says: "I duly received your last with remarks on Curie's Testament, which are both just and solid; and will pass for such with every unprejudiced person. If they (the Religious Fathers) have any monuments, I mean originals,—clearer on their side, let them publish them. But, I am pretty sure they have not; neither is it possible they should, without supposing F. Curie to talk nonsense in his said Testament. Nay, their having carried off all the other original papers regarding the foundation of this House, 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 continue at such injurious aspersions, is astonishing beyond measure. . . . It is astonishing.

About this time it was proposed, Bishop Grant consenting, 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, to postpone his journey. Meanwhile, he had the pleasure to receive very gratifying intelligence from the College of Valladolid. His friend there, the accomplished principal, wrote to him, under date Nov. 18, 1771, as follows: "Say everything that is kind to Mr. Curie's gentlemen already mentioned, remarkable for his piety; I reverence that worthy gentleman, and 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 however depraved the world is become, there still remains a great deal of true piety in Spain; and that not only in the convents and monasteries, but even in the palaces and judgment seats. There are some most excellent secular gentlemen in this same city; among the rest, the comptroller general of the Royal Revenues of Old Castile is just such a man as Mr.

Crow himself, or Dr. Gordon of Keithmore. . . . Dr. Gordon, here mentioned as an ornament of the Catholic Church along with Mr. Crow, was a brother of Bishop Gordon. He had taken part on the low side in 1745, and 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 Anstruther, and died there at an advanced age, in 1763.

Bishop Hay could not welcome a book, although it came from a Protestant. Writing to Principal Geddes, he recommends highly Dr. Beattie's essay "On the immortality of Truth" and Reid's "Enquiry into the human mind." Both these works he considered likely to be useful. . . . As length the Bishop was able to undertake his contemplated journey to the College of Douai. On reaching London, he paid a visit to Bishop Calderon, whom he had not seen for twenty years, and who had now 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 Quikshank, S. J. who promised 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, whose 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 Lord Witherington, who promised to subscribe for the relief of the Uist people. On his way from London to Douai, the bishop visited the celebrated Alban Butler at St. Omer, and met with a most kind reception. Mr. Robert Grant, the Principal of the Scotch college of Douai, went as far as Lille to meet him and accompanied him to Douai. Having proposed some changes in the constitution of the college he proceeded to Paris, together with Principal Grant. His object in visiting that city was to obtain from the French Government a benefice in France for the benefit of the Scotch mission. 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 which he had so much at heart finally failed.

We shall now have Bishop Hay's opinion of a work that became famous—Pastorini's Letters Writing to Principal Geddes at Valladolid, the Bishop says: "There is a very curious piece published just whom in London, by B. Walsley, 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 Protestants than either Cardinal Pole or the Free examination." Several copies of this work were sent to Edinburgh by Bishop Hay's orders, for his friends in Scotland. . . . About this time authority over the Religious Orders was given to the Bishops in England. Bishop Hay was anxious that the like authority should be conferred on the Scotch Bishops. This measure had become necessary for the maintenance of discipline and the normal condition of the church. Benedict XIV., therefore, was earnestly petitioned through the Abbate Grant, to extend to Scotland the benefit of the decree which he had favored England. Bishop Hay, writing to the agent on the subject, says: "I assure you there are more than one of the society of whose conduct I have got complaints from their own 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 surprise you." The Bishop concludes his letter by desiring his thanks to the Italians (the Religious Fathers) have any monuments, I mean originals,—clearer on their side, let them publish them. But, I am pretty sure they have not; neither is it possible they should, without supposing F. Curie to talk nonsense in his said Testament. Nay, their having carried off all the other original papers regarding the foundation of this House, 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 continue at such injurious aspersions, is astonishing beyond measure. . . . It is astonishing.

As illustrative of the narrow spirit which still reigned in England, it may be mentioned that books to the value of £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 vandalism. . . . There was unusually severe weather in Scotland from the beginning of the year 1772. "Such frost and snow," says

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, because I had them on unimpeachable authority— may interest your readers nearly as much as your review interested me. . . . 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 Irishman 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 well I'd like to go ma'am; but I can't leave 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 remain your crossing for you;" and with this mind your crossing took the broom that lay shabby under the door, and in the term of office she had, I forget how many pence to hand over to the sweeper, something over a shilling as well as I remember. Lady G Fullerton's dress would not have made her preading at all crossing glaringly incongruous, as 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 something 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 fellow worshipped lived, and then they would go and see her with a view to alms giving. Their inquiries elicited the fact that the poor creature was the sister of the writer of books they admired, and the patroness of ever so many charities 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, the other a handmaid with some charity, the other a handmaid anxious to secure the washing of her establishment. The Georgiana came first. A supercilious footman said, "Step into the hall. You can wait here." The lady of the house walked down the staircase a minute later, and seeing a figure in a rusty black, said, in a fidget tone, "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. Cross's embarrassment, which was overwhelming. Indeed, Mrs. Cross's profuse apologies, self-bumiliation, and helpless confusion would have been painful to witness even to a less charitable sweet disposition than Lady Georgiana's.

Consumption Surely Cured. To the Editor:— Please inform your readers that I have a positive remedy for the above named Consumption. By the use of my medicine, thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of our readers who have Consumption if they will send me their Express and F. O. address. Respectfully, Dr. T. A. SLOCUM, 37 Yonge St., Toronto, Ont.

For Rickets, Marasmus, and all Wasting Disorders of Children Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, is unequalled. The rapidity with which children gain flesh and strength 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. Put up in 50c and \$1 size.

Tried and Proved. "I have used Dr. Fowler's Extract of Wild Strawberry for summer complaint, and have proved it a fair trial, a sure cure, both in my own case and others of the family." Lauratta Wing, New Dundee, Waterloo Co., Ont.

A Terrible Ten Years. Mrs. Thomas Acres, of Huntley, Ont., suffered all the tortures of liver complaint for ten years. Four bottles of B. B. R. quickly cured her, making her like a new woman again, after other medicines had failed to relieve her. Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years, and I found it the best article I ever used. It has been a great blessing to me."

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TO EDUCATORS.

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THE CATHOLIC RECORD

Published Weekly at 484 and 486 Richmond Street, London, Ontario.

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

WE HAVE GREAT PLEASURE IN ANNOUNCING to our readers that we have engaged the facile pen of Rev. W. Flannery, parish priest of St. Thomas, for the CATHOLIC RECORD.

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, they will have a paper well worthy their patronage.

ABOUT OURSELVES.

Ten years' experience has proved to us, beyond all manner of cavil, that Catholic journalism is a possibility in Canada.

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-religionists and to all others who would honor us by their patronage.

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 expected that by it an impetus would be given to the establishment of parochial Catholic schools, and to the increase of attendance in such schools already existing.

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 ostracize 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 of ill-treatment of Catholics in some public schools, Catholics have their convictions

with the firm assurance that we shall be ever found at our post, and on the watch-tower, ready to sound the alarm, and point to the foe that would threaten the annihilation of our hard-won liberties.

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 grace and chastening discipline and soul-saving doctrine to the nations.

PAROCHIAL SCHOOLS.

The Catholics of Boston are making a determined effort to extend their parochial school system in spite of the opposition which has been excited against them.

Within the past two weeks five new parochial schools have been opened in Boston, and the unanimity of financial and moral support given them by the faithful is remarkable.

It is in the Catholic township of Adajla, 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 "Outline of History," and that prominence were given to the facts that Luther declared that his opposition to the Mass was incited on him by the devil, and that his 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 Church of England was established by Henry VIII. in order that he might have a pliant tool which would authorize him 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 Protestants of the Province of Ontario take the matter tamely, and leave their brethren of Adajla to remain exposed to a constant repetition of the outrages?

We all know that the whole province would be convulsed with indignation against the offending book and teachers, and would demand their immediate exclusion 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 bitterness 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 expected that by it an impetus would be given to the establishment of parochial Catholic schools, and to the increase of attendance in such schools already existing.

fixed that their children should have a religious education. Even if religion in the shape of Protestantism were excluded from the schools, these convictions would not be satisfied, for the education would be godless. It is admitted that there are in the United States now seven millions of children whom the Sunday schools do not reach. This fact alone shows that a godless education will not supply to the rising generation the religious and moral training without which education is but a delusion. The state has no right to insist that children shall be deprived of this, and as it is only by religious schools that this can be supplied, the state would be unjustly thwarting the parents in the proper discharge of their duties by throwing obstacles in the way of religious instruction in the schools. Yet this is what the Christian Guardian advocates when it attacks the parochial schools. Catholics have no desire to force Protestants into these schools, nor to turn the public schools into Catholic schools, 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.

CHURCH ATTRACTIONS.

There appears to be some trouble in the Queen's Avenue Methodist Church in this city about the dismissal of the present organist. Mr. H. C. Green, who takes up the cudgel in his behalf, accuses the trustees of being mischievous only in "imagination," and of having lessened the attractions, and therefore the number of worshippers, by the willful 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 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 weapons of spiritual warfare; but they differ as to whether the preacher or the organist should "whack up." *Hinc illae lachrymæ.*

LONDON TRUTH AND HOME RULE.

London Truth, in an article on the Cianleade 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 verily sick unto death, that she has been so long shamefully and brutally misused, so wholly and cruelly neglected, brought down so low, so completely drained of blood, and strength and recuperative power, that she never can recover. They declare that they saw in Ireland nothing in repair except the roads, more roofless gables than roofed houses, half ruined towns surrounded by wholly ruined suburbs, shipless harbors flanked by crumbling stores and dilapidated warehouses, fairs and markets badly attended, the sheep and cattle of inferior quality and poor quality—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 up."

Yet Truth calls attention to the fact that during the twenty years that preceded the Union with England, no country in Europe made such progress as Ireland did, during those brief years before the Union in which she had, to some extent at least, the management of her own affairs. The country is undeniably by nature rich and fertile, and that it is capable of

producing manufactures of special excellence has been frequently demonstrated, and has been demonstrated recently by the Irish Exposition. What has been in the past may be again, and if Home Rule were now to be enjoyed twenty years would suffice to restore to Ireland an incredible prosperity. The writer in Truth well remarks: "Home Rule is the *chic* *vita* of nations. In no country in which it has been tried has it ever failed to draw back the patient from the jaws of death." A foreign Parliament has neither time nor inclination to legislate for a country's good, and this is especially the case with England in regard to Ireland, for it has always been the case since the Union that the legislation which Ireland needed and asked for, was precisely that which the British Parliament persistently refused to grant. Home Rule is the only cure which can ever redress Ireland's grievances or restore her to prosperity.

PROTESTANT OPINIONS ON JUSTIN D. FULTON.

The Boston Advertiser, commenting on an article which it reproduces from the Christian Leader, dealing with the lies of Dr. Fulton, says the Leader's remarks are "in complete accord with the general sentiment of intelligent and self respecting Christians, except that few indeed express themselves on the subject so mildly as our general contemporary does. It is impossible to estimate the grief, shame and dismay which an unworthy and unscrupulous champion can bring to the ranks of conscientious people when he reflects 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. Fulton offers as testimony against the Papacy and the Jesuits is impaired by an infirmity that often appears in witnesses. He does not distinguish between facts and surmises. In place of making Protestantism invulnerable 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 80,700,020,000,000,000 words, during the campaign of three months. As this is but a small proportion of the words used where everybody talks and writes about 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 probability 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 Detroit Free Press, that 2,000 speeches are delivered every night in Indiana. Possibly there is a slight exaggeration.

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 infrequently 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.

Table with 3 columns: Churches, Ministers, Members. Rows include Catholics, Methodists, Baptists, Presbyterians, Lutherans, Congregationalists, Episcopalians, Reformed, Gen. Evangl., Christian Union, Friends, Adventists, Mononites, Universalists, Unitarians, Moravians, Swedenborg's.

YELLOW FEVER.

For the last two months the unfortunate city of Jacksonville, Florida, has been afflicted 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 course. By September 3rd, 206 cases were reported, with 36 deaths. New cases were thenceforward daily reported, and within two weeks 15,000 persons had fled the city. As the disease progressed it became more deadly, and while some heroic souls were endeavoring to the utmost of their power to relieve the distress of their fellow-creatures, the majority were paralyzed and terror-stricken, and continued to leave the city by thousands. The Right Rev. Bishop and Father Keena labored indefatigably for the people till they were successively stricken down by the fever. They recovered, however, and with the Jesuit Father Deffo, 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 \$12,000 signed "an American," and sent 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. The State of Mississippi quarantined against Jacksonville, so also did many of the towns in Tennessee, Arkansas and Illinois. In Natchez a "shot gun" quarantine has been established. In 1878

the yellow fever was kept out in this way, and the people say they will use the same method. At the latest accounts the number of new cases is reported as diminishing daily, but it is not expected that the disease will be effectually checked until there be a severe frost. It is disputed among medical men whether the germ which produces yellow fever be of the animal or vegetable kind, but it is admitted that it is produced by a germ of some sort which being wafted through the air is received into the lungs by breathing, and enters into the blood. It is usually after sunset, during the night, or early in the morning, before the heat of the sun dissipates the mists by causing them to ascend to the upper parts of the atmosphere, that the disease is taken. There is not much danger during the day when the air is warm and dry. Certainty is a great protection from it, and garbage or rubbish of any kind, particularly when moist, retains the germs and develops them, thus increasing the danger of infection.

On Friday 21st, ult., 118 new cases and 4 deaths were reported. On the 22nd, 163 new cases, with 5 deaths. On the 23rd, 133 new cases. Last week the state of affairs was improving, but the total number of cases up to 26th ult. was 237, with 229 deaths.

AN APOLOGY FROM DR. DORCHESTER.

Dr. Dorchester, who made a false quotation from Archbishop Ryan of Philadelphia, 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 Protestant periodicals. They ought to have the same manliness and honesty as Dr. Dorchester, and acknowledge that they were mistaken. Dr. Dorchester's apology is as follows:

"Rochester, Mass., Sept. 7. I desire to say, to whom it may concern, that the footnote at the bottom of page 590, 591, in my late book, 'Christianity 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 personally conferred with Archbishop Ryan in regard to it, and he denies ever 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."

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As far as the Catholics are concerned these figures have the appearance of being very accurate for the year 1887; though it is usual with the Catholic papers to rate the Catholic population at a much higher figure. The estimates of the bishops, as reported in Sadlier's latest 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 dioceses with 81 Bishops and 7,784 priests. The wonderful increase of religion will be better appreciated by comparing the

present number of Catholics with the number a century ago. A letter of Mar-bolo to Vergennes in 1785 said: "The number of Catholics in the United States merits, in fact, the attention the Holy See gives to it. There are in New England about 600, New York and New Jersey, 1,700; Pennsylvania and Delaware, 7,700; Maryland, free-men, 12,000 slaves 8,000, making 20,000; in the State of the South 2,500; at the Illinois, at Canada and several other settlements, partly French, on the Mississippi, 12,000; total 44,500."

THE BOSTON SCHOOL CONTROVERSY.

A deputation from the "Evangelical Alliance" waited on the text book Committee of the Boston School Board the other day demanding that Swinton's slendered Outline 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 pressed 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 be granted as it is made.

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 adhere to their action, no matter how strongly bigotry may demand that it be reversed.

A BIGOTED JOURNAL OF EDUCATION.

The Boston Journal of Education took occasion from the controversy which arose 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 parochial 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 taxation, 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. Whipple, 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 says:

"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' as for age, is as high in the schools made up of foreign children of foreign-born parents as of native. If there is any difference, it is not in birth but in age and circumstances. 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 parents." Indeed, from what we 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; especially these 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."

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 taxpayers, 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, 430 prizes were carried off by Catholic students, while all the other denominations gained 295. The money value of the prizes awarded to the Catholic students amounted to £3,758 out of a total of £6,581.

THE C.

Canada's great rail Canadian Pacific, no time on its road-bed, travelling quite fast as the people of the Dominion do we hear praise of the merit of the road, both on the branches and on the main line. Punctual departure at a most scrupulous civil official, and making passenger and freight tard to draw to this most truly surprising time since the Brandon with Toronto traffic, yet the amount done in this assumed large proportion, however, appears to be C. P. R. officials, as we understand that the line between London and Toronto has been taken in hand at once with the same ardor as all their opening up of this route, a considerable benefit not but to all the people of a very important line added to this great chain refer to the branch but to the main line and London, to Guelph, a great convenience to of this district who have thriving city of Guelph.

To those who for the over this line a pleasure store when they reach the locomotive comes to passengers alight in a logs of which may be the most picturesque the left is a beautiful strip on either bank of which overhanging trees. O station house—and such The first impulse is to stare the time and realize the beauty of all its parts. In rustic fashion, but yet requisite designed to make comfortable. The civility here as elsewhere, tends one rarely, though far from one's feet, experienced lines.

Canadians, however, proclaiming the merits of way. Engineering News remarks:—The Canadian is, from every point of view, most remarkable and roads on the continent, as a piece of engineering for the vigor and success ment, or for the finance which a people still number less than 5,000,000 toward a work far longer than the first Pacific Rail built half way across the 60's (1862-69) by a nation far wealthier in proportion than the difference in indicate, and who felt up of the achievement.

EDITORIAL M.

His Holiness the Pope Mass for the dead at St. Peter's, to solemnize the jubilee. The congregations of 30,000 persons. His Holiness an enthusiastic reception with prolonged cries of appeared to be deeply moved.

His Grace Archbishop Ottawa, and His Lordship of Pembroke, intend to on the 10th of October accompanied by Father of the Basilica. They will opening of the Canadian 4th of November. His visit Palestine and will return Christmas.

When it was stated that Ingersoll was intending to vote to advocate the election publican nominees, pro-licans of the State sent a National Committee, say-tian citizens of a Chris-wealth, pledged to the principles and institutions of the Republicans, earned the success of our party, test most vigorously against here of Mr. Ingersoll-tive of Republican Id-This glory is departed.

The silver jubilee of the end Archbishop Corrigan was celebrated with great St. Patrick's Cathedral on 20th inst. The High Mar- the Archbishop himself, sisted Archbishop Ryan and Bishops O'Farrell of ger of Newark, Loughlin and Conroy of Curium, addresses expressing the affection of clergy s



THE C. P. R.

Canada's great railway enterprise, the Canadian Pacific, not only makes good time on its road-bed, but seems to be travelling quite fast also into the esteem of the people of the Dominion.

One of the Ecclesiastical ministers who are masquerading in Wisconsin under the name of "Old Catholics" and who are thus endeavoring to cheat the Belgian Catholics 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. Anns 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 hidden cause of all the trouble, and stigmatized them as plotters and abettors of every possible mischief.

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 surroundings of which may be set down as one of the most picturesque imaginable.

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 management, or for the financial courage with which a people still numbering considerably less than 3,000,000 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 than the difference in numbers would indicate, and who felt sufficiently proud of the achievement.

EDITORIAL NOTES.

His Holiness the Pope celebrated High Mass for the dead at St. Peter's on October 1st, to solemnize the close of his jubilee. The congregation numbered 20,000 persons. His Holiness was given an enthusiastic reception and was greeted with prolonged cries of "viva." He appeared to be deeply moved.

His Grace Archbishop Duhamel, of Ottawa, and His Lordship Bishop L. L. Proulx, of Pembroke, intend to leave for Rome on the 10th of October. They will be accompanied by Father Campan, bearer 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 Minnesota to advocate the election of the Republican nominee, prominent Republicans of the State sent a protest to the National Committee, saying: "As Christian 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." Inebriated: 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 Philadelphia, and Bishops O'Farrell of Trenton, Wigger of Newark, Loughlin of Brooklyn, and Conroy of Corium. After Mass addresses expressing the loyalty, respect and affection of clergy and laity were

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 and sensitive heart was much touched by these evidences of attachment. The principal gifts were a chalice from Mr. Eugene Kelly for \$10,000, one from Mr. Joan D. Cimmins for \$5,000, and another for a large sum from the Benziger Bros., all of which will be applied to the seminary fund. Our readers will unite with us in wishing to the illustrious Prelate many years yet of health and prosperity.

chute to break the fall. Of all such attractions to the house of prayer, give us the least harmful for the more easily detected—and understood as such—the feigned Boston slagger, or the Bogus Hindu apostle.

REPORTED SPECIALS FOR THE CATHOLIC RECORD, ST. PETER'S CATHEDRAL.

SOLEMN SERVICES FOR THE DEAD.

On last Sunday the people of London were invited by His Lordship Bishop Walsh to participate in the great privileges and indulgences granted by His Holiness Pope Leo XIII., to those who assist at mass and approach holy communion with the view of benefiting the souls of the faithful departed. Requiem masses were celebrated at the Cathedral at 7 and 8:30 by Rev. Father Terman, at which masses nine hundred persons assisted. The Holy Bible was read and the solemn Requiem High Mass was celebrated by Rev. Jas. Walsh, Rev. Fathers Terman and Noonan acting as deacon and sub-deacon. His Lordship the Bishop presided pontifically in cope and mitre, assisted by Rev. Father Costello.

The following is the substance of the beautiful and impressive sermon delivered on the occasion by His Lordship the Bishop: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." 2 Mac. xii, 46. DEARLY BELOVED BRETHREN:—In obedience to the decree of our Holy Father the Pope, the perpetual sacrifice has been offered up, from the rising of the sun even to the going down, to beg of God mercy for the souls of the faithful departed. It was a happy inspiration to our Holy Father that the closing act of his jubilee celebration should be a united prayer and sacrifice offered up by all Catholics for the repose of the souls who, having departed from this life in God's friendship, yet having some atonement to make for venial sins which have been forgiven, are still suffering for a time before they can be admitted into the enjoyment of heavenly bliss. To offer up our prayers for these souls is an act of the greatest charity, for the Holy Scripture tells us it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.

And it is an appropriate occasion for us to address you on the consoling and salutary doctrine of Purgatory, and on the duties of charity towards the faithful departed that spring from it. The Holy Father, in consecrating this day to prayer for those who have died in Christ, wishes to remind us of the teaching of Scripture, "All flesh is grass and all the glory thereof as the flower of grass; the grass is withered and the flower is fallen." Is. xl, 6. Or in the words of the Psalmist: "In the morning man shall grow up, in the noonday he shall flourish, and in the evening he shall fall, and as the chaff and stubble, and as the chaff of the threshing floor, shall he be scattered." (Ps. lxxxix, 7.) The Holy Church bleeds with her own teaching, and teaches her children to occupy themselves with salutary thoughts of death and the dead, that mindful that we ourselves must one day die, we should not forget those who have gone before us, but should by prayers and alms, and especially by the oblation of the Holy Sacrifice of the Mass, bring them aid and refreshment, and 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 Purgatory, for it is a defined article of our faith that there is a middle state in the next life where souls are detained before they reach heaven. Yet it will be useful to show that this, like all genuine doctrines of the Church, is in strict accord with right reason and the revealed Word of God. Let us here premise that every sin is not mortal. Every sin does not deserve eternal punishment according to the laws of divine justice. Some sins are venial, and do not destroy grace and charity, and the Scripture refers to the many times that the just man falleth where it is said: "Heaven even the just may truly make use of the words of the Lord's prayer: 'Forgive us our trespasses.' Our Lord tells us that for every idle word we speak we shall render an account in the day of judgment. (St. Matt. xii) Would it not be monstrous to assert that the telling of a false lie were equal in gravity to the horrible crime of perjury, or the shameful sin of adultery, and that it is equally culpable? Hence St. Augustine says: "For those daily, transient and venial offences, without which this life is not lived, the daily prayers of the faithful satisfy."

Again: when God pardons the truly penitent, He does not always remit the temporal chastisements which the sinner must endure in expiation. Our first parents disobeyed the command of God. They sinned, and their sin was penal, but how terrible were the temporal punishments inflicted for that sin! They were banished from Paradise and were 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, when 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: 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 temporal sins or bound by the debt of the sin forgiven, as to the guilt and the eternal punishment due to it, and the soul 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 pun-

ishment due to it are forgiven, it does not absolve from the debt of temporary punishment to be undergone to satisfy God's justice. Now as nothing defiled can enter into heaven, and the punishment would be useless, the imperfect must be purged from the stains of venial sins, and from the temporal punishment due to forgiven sins before entering into heaven. As this does not always take place on earth, there must be a Purgatory or a place of punishment in the other life where some souls suffer for a time before they can go to heaven.

There are also scriptural proofs of this doctrine. In the second book of Maccabees (xii, 46) it is related that the heroes and pious Jews Maccabees sent 1200 diadems of silver to Jerusalem for sacrifices to be offered for his soldiers slain in battle, and the inspired writer says in this fact: "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins." If they were in heaven, and were there, they would be condemned to eternal torment. These must, therefore, be an intermediate place where, in the next life, some souls are detained, who may be loosed from their sins by pious prayers offered for them.

I am aware that non-Catholics do not admit the Second Book of Maccabees as canonical Scripture; but the same authority from which we receive the whole Canon of Scripture holds this also to be canonical and inspired Scripture; that is, the authority of the Catholic Church.

But admitting for argument's sake that the Book is not canonical, it is still an event a true and reliable history, and it proves that among the Jews, the people of God, the belief prevailed that some of the departed dead could be relieved and loosed from their sins by the penalties of their sins by prayer and sacrifices, which could not be the case unless, besides heaven and the hell of the damned, there existed an intermediate place of expiation for some souls before they can reach their immortal and final destiny in heaven. And this doctrine would have been admitted by our blessed Lord if it had not been true. But far from doing this, our Lord speaks in St. Luke, xii, 59: "Thou shalt not depart thence till thou hast paid the last farthing."

In the parable of Dives and Lazarus, our Lord tells us that Lazarus was carried to Abraham's bosom. What place was this? It could not have been heaven, for none could enter there before the death of Christ. Nor was it hell, for then the petition of Dives would have had no meaning or purpose. It must, therefore, have been that middle place where the souls of the just of the old law were detained until after the death of Christ. St. Luke xvi, 23. This prison is spoken of by St. Peter (1 Pet. iii, 19) where we read: "Christ died for our sins, being put to death in the flesh, but not in the spirit, in which, also, coming He preached to those spirits that were in prison. What was this prison? It is that prison of which the Apostle Paul speaks, in which were detained the souls of God's servants who died before Christ and to whom the Saviour announced the glad tidings of their liberation and of their eternal salvation.

Our blessed Lord tells us in St. Matthew (xii, 32) that "he that shall speak against the Holy Ghost, he 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 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 purgation in the next life, is St. Paul's first Epistle to the Corinthians (iii, 13, 15), where the Apostle says: "The day of the Lord shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's work abide, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." Here the Apostle draws a distinction between the test of fire, and imperfect works and venial sins which are burned by purgatorial fires while their authors are saved and fitted for heaven by those purgatorial fires.

His Lordship then quoted a number of the Christian Fathers and Councils of the Church, all of whom attest the unbroken tradition of the Catholic Church, and of all Christian ages, that the doctrine of a middle state of purgatorial expiation in the next life is revealed by God as part of the Christian faith handed down through all generations. The general Council of Florence, held in 1439, in which the Greek and Latin Churches united, teaches that the words of Holy Scripture above quoted are to be understood of Purgatory, and the unchanging tradition of Christian ages, the Council of Trent based its definition that "there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar."

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: "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 of charity were going on. St. Chrysostom 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 the Catholic Church is the same now as it was in their day. A touching incident is related which gives a glimpse into the life and practice of the Church in its day. When his mother, St. Monica, was dying, she said to him: "Lay thy body anywhere, but do not concern about that: only I beg

of you that whosoever you be, you make remembrance of me at the Lord's altar." And the saint relates that he complied with her request, and, after her death, he prayed fervently for her soul, and offered for her "the Holy Sacrifice of our Ransom."

Dearest brethren, do not fail to pray for the dead. Death has merely parted them from us as to their bodily presence, but he has not severed their immortal souls from communion with us nor from the grace and merits of Christ. St. Augustine says: "The souls of the faithful departed are not separated from the Church, which is the kingdom of Christ, for otherwise there would not be a communion made of them at the altar of God in the communion of the body of Christ." The souls in Purgatory are in the Kingdom of Christ's infinite mercy and compassion, as well as of his justice. Pray for them, as Martha prayed for her dead brother and obtained his restoration to life. Then the dead shall hear the voice of Christ delivering them from prison and from pain, and they shall arise to the company of the just and to the citizenship of heaven where "they shall be before the throne of God, and shall serve Him day and night in His temple, and he that sitteth on the throne shall dwell over them, and they shall not hunger nor thirst any more, for the lamb which is in the midst of the throne shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes."

The Bishop concluded by complimenting the congregation upon their almost unanimous action in responding to the paternal call of His Holiness the Pope. At the conclusion of the mass the solemn obsequies for the dead were chanted by the choir, assisted by the clergy. His Lordship the Bishop giving the final blessing.

At the end of the obsequies His Lordship, in a most impressive manner, imparted the Papal benediction. In the evening the services in the Cathedral were also of a most impressive nature. Rev. Jas. Walsh preached a beautiful and appropriate sermon, replete with sentences calculated to lead our thoughts and desires upward to the throne of divine grace.

Musical vespers were rendered by the choir in a creditable manner, benediction of the Blessed Sacrament bringing the solemn services to a close.

At St. Mary's Church, Hill street, Requiem High Mass was celebrated by Rev. Father Magee, 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 Pittsburgh, Pa., have rented a public school for the use of their children, and the Protestants of that place are as usual as hornets about it. The only reasonable foundation they can have for being angry is the possibility of the Catholics not paying their rent. We sincerely hope the Catholics will pay promptly.

How few—seven devout Christians—ever reach that sublime frame of mind in which they appreciate the deep, philosophical truth, that there is no more efficacious balm for the wounds of the heart than the excesses we frame for those who have offended us. But to strive for the loftiest heights of perfection is the wisdom of the past. Church Progress. The fearful perils of yellow fever now 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 the afflicted, 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 pain of death hovers over the stricken country hosts of brave men and fearless women are seeking the road that leads to the cities of the sea, secure, hoping to be assuaged by human means the pangs and death of the afflicted. Our clergy are not lacking in that moral courage and in that heroic sense of holy duty that guides the priest to the death-bed of the death-dealing victim. We daily hear of the heroism of the priests and nurses who go into the valley of death to save men's lives and to save their pain. And so from the cloud of misery, fealty and heroic devotion to the 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 eternal Judge. Baltimore Mirror.

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, believing as he did in science as the great panacea, 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 science as he lay helpless, priestless, helpless prayers, in the grasp of the yellow fever? Catholic Columbian.

Some Methodist preachers and laymen were lately hypocritically 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 revolutionary days, were ardent Tories—loyal 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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TREMENDOUS MEETING IN WATERFORD.

Twenty Thousand Men in Line.

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

The Cork Herald reporter writes:—The demonstration which was held on Sunday in Waterford in honour of the visit of Mr. Wm. O'Brien and T. D. Sullivan, P. P., 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 characterized every man who was present, notwithstanding 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 Tullamore," Messrs. O'Brien and Sullivan, received a tremendous ovation from the assembled multitude. Mr. O'Brien did not 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 League, trade societies, and branches of the Gaelic Athletic Association, the members of which wore picturesque uniforms, formed the leading feature of the procession. The principal streets of the city through which it passed were decorated with banners, flags, and evergreens, and there were a number of triumphal arches. Arrived at Ballybricken, 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. P. Ryan, M. P.; H. P. Cabbie, M. P.; W. Byles, Bradford; M. A. Manning, Hon. Secretary I. N. L. Waterford; P. M. Egan, 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 clergy present were—Rev. M. Flynn, P. P.; P. Power, C. J.; J. J. Quinn, C. C.; P. Dooney, C. C.; R. Mooker, A. M.; D. Whelan, C. C.; Father Barry, O. P.; Father Hyland, O. S. F.; W. O'Donnell, C. C.; J. Hanway, O. S. F.; P. J. Power, C. C.; Timothy M. Buckley, C. C.; S. Salford, C. C.; Thomas Hearn, P. P.; T. Teahan, P. P.; Thomas R. J. Casey, C. C.; W. H. Sheehy, C. C.; W. J. Walsh, C. C.; J. Lannon, C. C.; W. McGeagh, C. C.; F. Heffernan, C. C.; W. B. Egan, Rector, Suffolk.

Believe me that is the sure point on Mr. Balfour to-day (cheers). Mighty little would he care if 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 him who are as full of fight, and not only as full of fight, but as fresh for the fight to-day as they were twelve months ago (loud cheers). And more than that. He knows that he does 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 assembly 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 pluck his pockets (cheers and laughter), and even if he got his ticket audience together, the most effective argument he could offer on the Irish question is that he is obliged to feed them with plates of roasted ox (cheers and laughter).

IRISH CRIMINALS MORE POPULAR IN ENGLAND THAN BALFOUR.

It is nothing that we, the English Coercionist Ministers, do not notice his own countrymen? (Cheers) Is it nothing that we, the worst of Mr. Balfour's criminals, that we can go out into the street in a great English city, and that we can make sure of a hearing and a welcome from the English people from the very first crowd that comes to meet us? (Cheers) Ay, and Mr. Sullivan will tell you, the more the criminals we are in Ireland the more the English people receive from the English 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 that is anything certain in human affairs it is that the day of general election will be a day of victory and of triumph—and an irrevocable triumph—for the cause of Ireland (loud cheers). I know that there are persons who will tell you that the general election will 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 stroke of work to make a coercion bitter for the Coercionists, and that is the solitary gleam of hope the Coercionists have (near hear). They say the Irish are a fickle and a quarrelsome race, and we have not only to go on worrying them a little longer until they will get discouraged, and they will not fall to quarrel among one another like a lot of wayward children.

A NATION OF MEN.

Well, if we were a nation of children we are children no longer (loud cheers). We are a nation of full grown men to-day (cheers). We have a leader whom we will trust to the death (cheers). We have got an organization that nothing can shatter, and we have got a policy that is marching on to victory with the most wonderful and most rapid strides that any great movement of the century has commanded; and until that policy is tried I may assure you, enemies that the whole force of the Irish race will stand to their leader with a steadfastness and a discipline of a German army on the march (renewed cheers). God knows I am not insensible to the cruel sacrifices 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), to know how much more he can stand, and then turn him out on the world's shattered and 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 COOLBEE (loud cheers), whom we have on this platform here to-day. Morning, noon, and night I think of such men giving up their families and giving up their business, and with their naked breasts facing the bayonets and the bullets, while the houses that they built are being tumbled about their ears. I know it all, but I know also that all those things, and ten thousand times worse, will be done for many a day, and many a day for many a generation, when we had none of the boys and none of the friends that are thronging round to-day (cheers); and I say we would deserve every stripe that the laundries could lay upon our backs, we would deserve to be disowned by our Irish fathers from

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.

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 Salisbury was going to offer us an Irish Parliament or a Coercion Act (cheers), and it would be a toss up again in the morning if he thought he could retain office by another shtilling of the cards (renewed cheer). These are the heartless 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 causing, not the homes that he is destroying, it is not that he has the blood of John Mandeville on his head; but what is irritating him, and what is maddening him is that he knows that all his wicked work has been labor in vain (loud cheer)—is that he knows that he has failed to break the spirit or break the organization of the Irish people (cheers) ay, or even ruffians 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 lumbag and failure (loud cheer).

THE PLAN AND BOYCOTTING.

We must remember that the most devilish ingenuity is being employed to every word and every deed of ours. We must remember never to do anything that we cannot defend to our consciences, and that we cannot stand up and defend before any honest assembly of Englishmen. 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 Coercion made for their homes (loud cheer); and I believe there is an audience of honest Englishmen who would not echo every word of advice that was given to them by my dear young friend, Willie Redmond (cheers). I would have no hesitation in defending any English audience the ostracism, and if you like to call it, the boycotting of land grabbers and of every other enemy of the people. I would have no hesitation in defending against all comers the Plan of Campaign (cheers)—its honesty, its necessity, and its invincibility (renewed cheer). Above all things, I should be prepared to defend anywhere in the world every act of resistance and of contempt, and of defiance against every tyrant power. Mr. Balfour's suppressing liberty of speech and suppressing 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 the least degree necessary to defend them before an Irish audience; and in the next place, there are certain times when it may be better policy that perhaps certain among us may happen to be more useful outside of jail.

THE IRISH HEART SOUND.

At the same time, there are thousands of men listening to me here to-day to whom it ought to be a reproach if they do not know, and if you like to call it, the boycotting of land grabbers and of every other enemy of the people. I would 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 which they would justly despise us for would be if Balfour were certain that the men of Ireland were surrendering to their homes (cries of "never," and a voice, "We will fight for them"), and that a few months' jail had frightened us out of the struggle for which this generation of our fathers have faced the gallows and battlefield (loud cheers). There never was a softer heart than the heart of Ireland, and when the heart of Ireland beats higher than it does to-day. If we have a great deal—and we have a great deal—to expariate and to madden us, we have ten thousand times more to fill our hearts with encouragement and with hope than the generations of our Irishmen that have lived in this land since the Norman conquest, and who generation have most to be thankful for. We are the most united; we are the most influential throughout the globe, in America as well as here; and we are blest above all the generations that have gone before us with the promise, ay, and with the certainty, that we will yet own and govern this lovely land of ours (cheers).

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 world for disunion and disunion, that around, like so many millions living (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 privilege now, before the battle is quite over, have died away, and that 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 generations you struck a glorious war the banner of Gladstone and of Parnell (renewed cheer), 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).

Suffers from the effects of quinine, used as a remedy for chills and fever, paration is a powerful tonic, wholly vegetable, and without any noxious ingredients. Warranted a sure cure.

Nearly all infants are more or less subject to diarrhoea and such complaints, which are the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cord. This medicine is a specific for such complaints and is highly spoken of by those who have used it. Proprietors claim it will cure any case of cholera or summer complaint.

MILBURN'S AROMATIC QUININE WINE fortifies the system against attacks of ague, chills, bilious fever, dumb ague and like troubles.

BACK I—AWAY WITH THEM.

United Ireland, Sept. 18th.

The whole force of Government in Ireland was 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; 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 Ireland at present is the collection of rack rents. For this, and this only, heavy taxes are paid, courts sit, and armies are employed, that heavy landlords may have rack rents, or failing rack rents, they may have vengeance—according to law. "You cannot have blood out of a stone," the proverb says. Well, but you can crush the stone to powder for his obduracy in refusing to bleed. We shudder at the stories of human sacrifices on the altars in remote ages and barbarous lands. It comes out blood to read of the poor victim dragged shrieking to the altar and the knife plunged into his breast, even though the sacrifice be in strict accordance with law and order, and all preliminary formalities have been regularly performed. We have our human sacrifices in Ireland to-day as cruel, as sordid, as bloodstained and revolting as ever perched on Pagan altars. We defy heaven with theology to show a monster more hideous than the Most Vile the Marquis of Clanricarde, in whom Irish landlordism finds fitting embodiment. Human victims—finest and bravest men, virtuous women and tender, helpless children—are being sacrificed by the hundred and the thousand to the greed and cruelty of this man and mercenary little miser, and the Government, with its courts of justice and its police and soldiers, flatters at his altar in the name of law and order. If his rent cannot (as it is acknowledged) be paid in the coin, defilement must be made up in human life and liberty and happiness. So the law decrees and the Government enforces, and human life and liberty and happiness, as compared to coin, are at a low rate of exchange amongst the peasantry of Ireland. Young Larkin was murdered (by the process of law of course) because the Most Vile refused the rent—defilement was made up in the person of the poor man, who, with one of his human hearts to guide him, may be pardoned if they cannot regard the picture with such placid complacency; they are tempted to compare the young peasant, brave, honest, and true, cooped in that dark, cold, stone cell in bitter agony, while his life slowly wastes away, without help or hope; the mean, worthless miser, in his luxurious chambers in the Albany, to whose hell of avarice young Larkin died a victim. Young Larkin was huddled into his grave at Downas without an inquest less sily sentimentalists might be appalled by the discovery that he, too, was a victim of the unfeeling money bags of the Most Vile. Of him more hereafter. Even while we write, battering ram and crowbar are levelling the poor homes of the evicted tenants at Woodford. The pile of the patient toll with which these laborers were raised. Think of the honest laborer, the cheerful poverty, the humble piety they sheltered. Think of the crushing down under the iron crowbar and battering ram into the piles of stoneware ruin. To the poor man home is home, indeed. His heart's affections twine round it. It is endeared 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 waste. So the Most Vile in wanton cruelty, from his chambers in the Albany, has decreed, and the Coercion Government, in the name of law and order, execute his commands. The poor man's life, 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 man, 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 preyed to pieces for the cruel and wanton sport of a mean and worthless miser, in his 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 indignation and amazement, that the good things of the world should be his, and that an infant 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 that thousands are 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 for marquis. The Government is made for men, not for marquis. The man 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 pains. They, too, are men, and will have men's rights, and who dare gaffity them? The greatest happiness of the greatest number is the only foundation on which society can exist. The greatest happiness, we may add, of the most deserving. How far does this fine theory consist with a whole country made desolate, with the wretched cruelty of the most vile and worthless of living men? It is not for Clanricarde the Government are

NEARLY ALL INFANTS ARE MORE OR LESS SUBJECT TO DIARRHOEA AND SUCH COMPLAINTS, WHICH ARE THE MOST CRITICAL, MOTHERS SHOULD NOT BE WITHOUT A BOTTLE OF DR. J. D. KELLOGG'S DYSENTERY CORD. THIS MEDICINE IS A SPECIFIC FOR SUCH COMPLAINTS AND IS HIGHLY SPOKEN OF BY THOSE WHO HAVE USED IT. PROPRIETORS CLAIM IT WILL CURE ANY CASE OF CHOLERA OR SUMMER COMPLAINT.

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MILBURN'S AROMATIC QUININE WINE fortifies the system against attacks of ague, chills, bilious fever, dumb ague and like troubles.

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 suffering to the mere *canaille*. Will the people never learn their own strength and assert their own rights? The workmen are the governors of the Three Kingdoms now. To the workmen of England our appeal is made. Their cause is ours and ours theirs. Is it their will that the humble homes of the working 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 "Back, away with them," and swing the great engine of their power with a will. With the first united stroke the hateful edifice of a Coercion Government comes tumbling to the ground, crushing the Clericalism under its ruins.

JESUIT MISSIONS.

London Times.

A recent issue of the *Etudes Religieuses* contains some interesting statistics of the number and distribution of the Jesuit missionaries abroad at the commencement of the present year. The numbers are those of the various Orders of the priesthood, priests, coadjutors, and "chaplains," 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 Jesuit missionaries; in Africa and especially Egypt, Madagascar, and the Zambesi 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 Oceania, including the Philippines, the Malay Archipelago, Australia, and New Zealand, the number is 270; in America, including certain specified states of the Union, sections of Canada, British Honduras, Brazil, and Peru, 1130; the total number of Jesuits spread all over the globe in purely missionary work being 2,377. There are of various nationalities, but the vast majority are French. In the distribution great attention is paid to nationality; thus in Illyria, Dalmatia, and Albania they are all Yugoslavians; in Constantinople and Syria, Sicilians; in Asia Minor, and China, French; while no French Jesuits are to be found in any part of the American continent. In the Bombay and Bengal Presidencies they are Germans and Belgians, respectively; in the Philippines, Spanish; in Malay Archipelago, Dutch; in Eastern Australia and New Zealand, Irish; in the United States, German; Neapolitans and Piedmontese are found working in specified and distinct districts; those laboring amongst the Indians of Canada are Canadians; in the British West India Colonies they are English; in Central America, Spaniards; in South America, Italians, Spaniards, and Germans; in the East Indies and Germany they are all Yugoslavians. Having all Buzi to themselves, doubtless because of the enormous Italian and German immigration to Brazil.

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 southern portion of Chilli, the other parts of Ontario, 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 exceedingly circumscribed. In such places as Japan, the Malay Peninsula, Siberia, Indo-China (Burmah, Tongkin, Siam, Annam), they are not found at all. The great centres of Jesuit missionary activity on the surface of the globe are the Zambesi, Syria (where there are 142 Fathers), Bengal, Kiangsu province in China, the Philippine Archipelago, the Central States of the Union (here they are all German Jesuits), Central America and Cuba, Ecuador and Peru, Chili and Paraguay. A colored map of the distribution throughout the world of the various Orders would be an interesting study.

Then she clasped her with emotion, drew the maiden to her breast, and whispered vows of true devotion, and pressed her to his bosom, and with his clasped arms upspringing, with a tear she turned away. A voice she heard saying, "I shall not see my bridal day."

This dramatic speech broke him up badly; 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 incarnation of health. For all bronchial, throat, and lung affections, it is a potent remedy.

COLIC AND KIDNEY DIFFICULTY.—Mr. J. W. Wilder, J. P., Lafayeville, N. Y., writes: "I am subject to severe attacks of Colic and Kidney Difficulty, and find Parmentier'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 to cleanse and purify, that diseases of almost every name and nature are driven from the body.

A Good Neighbor.

"Late last fall I was laid up in bed three days with a very severe attack of diarrhoea and vomiting. Nothing benefited me until my neighbor, Mrs. Dunning, recommended Dr. Fowler's Extract of Wild Strawberry, 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 Hopkins, Hamilton, Ont.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother's Own Worm Expeller. The great worm-destroyer of all ages.

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 hour'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, to have the most powerful and ever-discovered. It gives prompt relief and prepares the way for a thorough cure, which is certain to be effected by its continued use.

S. H. Larimer, M. D., Mt. Vernon, Ga., says: "I have found Ayer's Cherry Pectoral a period 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. Edson, M. D., Middlebury, Vt., 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 cold, rough, night sweats, and was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me." "I cannot say enough in praise of Ayer's Cherry Pectoral," writes E. W. Bradford, of Palestine, Texas, "believing as I do that it is for its use, I should long since have died."

Ayer's Cherry Pectoral, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

TO THE CLERGY.

The Clergy of Western Ontario will, we feel assured, be glad to learn that Wilson Bros., General Druggists, of London, have recently stocked a large quantity of Sillian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Bishop and Prefect of the Diocese of Western Ontario, Ontario. 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.

1000 PRESENTS

TO FIRST ATTEMPTING WHILE THEY LAST WE will send by mail a pair of appropriate gifts to each maiden, wife, mother or cook—one to the bread-maker and one to the bread-maker's BAKING POWDER. Cut the red circle from the label and send it in a letter stating home address and full name. Either \$5, for 25 cent size will secure the gift. Any grocer or stockholder who sends here to get it asked for by you. Address—CHURCHILL & CO., TORONTO.

CHURCH PEWS and SCHOOL FURNITURE

The Jesuit Furnishing Co., of London, Ont., make a specialty of manufacturing the finest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and price lists. We have lately put in a complete set of Pews in the Sacred Heart Church, and for other parts of Ontario, and have many years past been manufacturing and contracting from a number of the Clergy in other parts of Ontario, and have secured the most entire satisfaction, having a large stock of pews, and quickness in the delivery of same. We have the increase of business in this special line, and found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged in manufacturing Pews for new Churches in that country and Ireland.

DR. FOWLER'S "EXT. OF WILD STRAWBERRY" CURES CHOLERA MORBUS, COLIC AND CRAMPS, DIARRHOEA, DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS. IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

"MISTAKES MODERN INFIDELS."

New Book on Christian Evidences and Complete Answer to Col. Ingersoll's "Mistakes of Moses." Highly recommended by Cardinal Fauchald, of Quebec, Archbishop Ryan, Philadelphia, and 14 other Catholic Archbishops and Bishops, 45 Protestant Bishops, many other prominent clergy, and the press. Cloth \$1.25. Paper 75 cent. AGENTS WANTED. Address—REV. GEO. B. WORTHINGTON, Ingersoll, Ontario, Canada.

SHORT INSTRUCTIONS FOR MASSEN.

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

XXXIX HOLY ORDERS

DEAR PEOPLE:—On last Sunday spoke of the four Minor Orders. We were going to speak of the Sacred Orders, the first of which is subdeacon. In the early Church the office of subdeacon was very important. About the middle of the third century there were seven subdeacons at Rome. The subdeacon acted as secretary to the Bishops. Occasionally they sent on missions of the very highest importance. The management of Church temporalities was first of all entrusted to them. In the times of St. Gregory they administered St. Peter's patrimony in the provinces, made reports to the Pope, and sometimes assembled Councils.

The ordination of a subdeacon is a very imposing ceremony. The candidate always recites the Creed, the Lord's Prayer, and the Gospels, and he must be a virgin. He is clothed in a white alb, denoting that he must be perfectly pure. The cincture which he is encircled symbolizes chastity. The tunic on his left denotes joy. In one hand he holds the lighted taper, in the other a manna, the one denoting charity, the other

"Think seriously," says the Bishop, "on the step you are about to take. You are still free and can pass to a new life, but if you receive this office you cannot change your decision, must forever belong to God and His Church. You must observe chastity and always recite the Creed, the Lord's Prayer, and the Gospels. There is still time. Reflect on this order, he steps forward. No candidate can take a step so significant in his life without a serious reflection. That one step places a barrier between the candidate and the world which never can be removed. It is a solemn step, and the instruments which the subdeacon uses at the solemn celebration of the Mass are handed to him, namely, the chalice and paten empty, the cruets and a containing the Eucharist, while the Bishop says certain formulas prescribed in the Pontifical. When the Bishop has handed them to him the Bishop says: "Receive the book of the Epistles and have the power of reading them in the Church of God both for the living and the dead, in the name of the Father and of the Son and of the Holy Ghost."

The functions which the subdeacon exercises are those with which you are familiar by seeing him assist at Solemn Mass. The obligations he contracts are perpetual chastity, and the recitation of the Divine Office, and conformity in dress to the diocesan rule.

The office of the deacon, which ranks second among the Sacred Orders, is clearly indicated in the Pontifical on occasion of their ordination: "As you are about to be promoted to the Sacred Order of the Deaconate, reflect that you are on the eminent dignity in the Church you aspire to, for it is the office of announcing the Gospel to the altar, to baptize and to preach. In the Old Law the deacon was the tribe of Levi, in order to enclose to it the guardianship of the Tabernacle and the sacred ministry of worship. The dignity with which he honored it was so great that nobles could perform these sacred functions. He belonged to that tribe, which was permitted to carry the ark of the Lord on account of its piety. It is from this tribe that you have received both the name and the functions of Levites."

The Greek word for deacon signifies servant. It was given to the deacons of the Old Law because their office was to serve the high priest. It is given to the deacons of the New Dispensation 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 deacons are chosen for a similar purpose. They are prepared for the sacraments by the reception of the sacrament of Holy Orders. The ordination of a deacon has all the essentials of a sacrament. There is a sensible sign, 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 were ordained, namely, the imposition of hands. This sensible sign confers grace. The Fathers of the Church, St. John Chrysostom, St. Basil, 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 Divine grace, which is conferred by ordination. "Whenever," says St. Thomas, "sanctifying power is divinely conferred upon a person, congruous help is given for the exercise of that power." St. Augustine describes the duty of the deacon as being to assist the priest in the celebration of the Mass, to read the Gospels, and to 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 offices of the deacon are to present the bread and wine to the priest offering the Holy Sacrifice, and when Communion under both kinds is received, to distribute the precious Blood to the communicants. It is extraordinary that he can touch immediately the Body of Christ. In case of necessity he can give the *viaticum* to the dying if no priest is at hand. In the absence, or by



SHORT INSTRUCTIONS FOR LOW MASSES.

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

XXXIX HOLY ORDERS

DEAR PEOPLE:—On last Sunday we spoke of the four Minor Orders. To-day we are going to speak of the Major or Sacred Orders, the first of which is that of subdeacon. In the early centuries the office of subdeacon 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 to 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 Councils.

The ordination of a subdeacon is a very imposing ceremony. The candidate has an anointing over his head. Its being a sacrament that henceforward he must be a warrior. He is clothed in a white alb, 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 manipule, the one denoting charity, the other labor.

"Think seriously," says the Bishop, "on the step you are about to take. You are still free and can pass to a secular 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 this order, he steps forward. Never did men take a step of such awful importance. That one step places a gulf between the candidate and the world, a gulf which never can be recrossed. He tells prostrate in the sanctuary. The Bishop, priests and people kneel down and adore him as one who has come from Heaven for him. The Bishop blesses 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 a certain formula prescribed in the Pontifical. When the book of the Epistles is handed to him the Bishop says: "Receive the book of the Epistles, and have the power of reading them in the Church of God both for the living and the dead, in the name of the Father and of the Son and of the Holy Ghost, Amen."

The functions which the subdeacon exercises are those with which you are familiar by seeing him assist at Solemn High Mass. The obligations he must observe are perpetual chastity, the daily recitation of the Divine Office, and conformity in dress to the diocesan rank. The office of the deacon, which ranks second among 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 seriously on the eminent dignity in the Church you aspire to, for it is the office of the deacon to assist at the altar, to baptize, and to preach. In order to be able to close the tribe of Levi, in order to be able to do the duties of the Tabernacle and the sacred ministry of His worship. The dignity with which He honored it was so great that nobody could perform these sacred functions unless he belonged to that tribe, which merited to be called the Tribe of the Lord on account of its purity. It is from this tribe that you have received both the name and the functions of Levites."

The Greek word for deacon signifies servant. It was given to the deacons of the Old Law because their office was to serve the high priest. It is given to the deacons of the New Testament because their office is to serve the priest 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 deacons are 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. 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 were ordained, namely, the imposition of hands. This sensible sign confers grace. The Fathers of the Church, 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 Divine grace, which is conferred by ordination. "Whenever," says St. Thomas, "any 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 deacons in importance. The latter saint says: "Levites present the oblation 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 offices of the deacon are to present the bread and wine to the priest offering the Holy Sacrifice, and where Communion under both kinds is received, to distribute the precious Blood to the communicants. In extraordinary cases he can touch immediately the Body of Christ. In case of necessity he can give the viaticum to the dying if no priest is at hand. In the absence, or by

the commission of the priest, he can solemnly baptize 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 quoting the request which St. Lawrence, the deacon, made of Pope St. Sixtus who was about to be led to martyrdom: "But in the trial worthy minister to whom to confide 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 Blood refuse to mingle his blood with your courage as admirer your disciples rather than by their own 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 brought up by your care, in order that you may be gloriously accompanied in your last and glorious combat."

SHAKESPEARE ON PURGATORY.

A GREAT HOTCH POTCH OF GIBBERISH AND CATHOLIC TRADITION—A NOTE ABOUT THE GHOST IN "HAMLET."

F. C. Barnard 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 pitiful 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. Frequently have I heard this passage 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. And with the upheaval of the Reformation and the revival of the ancient learning of Greece and Rome, there was in Elizabeth's time a middle of Christian tradition 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,' 'unaneled,' and describes his murder to Hamlet thus: 'No reckoning made, but sent to my account with me my imperfections on my head.' Also he informs his son how he is bound Till the foul crimes, done in my days of nature, 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 damn'd" than a "spirit of health," for the souls in Purgatory are joyfully suffering as being cured 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 the authority) suffer a 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 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 murder. 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 it is for the express purpose of urging his son to commit what in circum- stances the most "extenuating," is a crime "most foul" that this Ghost—a most unprincipled ghost—has come from Purgatory! No, his Ghost is nothing like the poet's brain; and he is nothing like the beneficent shade of Caesar who, emerging 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, the most awful apparition is a far grander conception than the communicative, loquacious, and remorselessly unforgetting ghost of Hamlet's father. Hamlet's father is "flaming in fires" like Dante's brother-in-law, Forese Donati, who, suffering among the gluttonous, utters no words of vengeance against the cook who had assisted him to the grave of the gourmand. The Ghost of Hamlet's father is a malevolent spirit; he suited Shakespeare's purpose, and pleased a contemporary English audience, which wasn't quite clever 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 "purgatorial fires" is as evident as that the Ghost's sentiments would be more in keeping with those of a pagan spectre in a Greek tragedy, than with those of a dramatic person as we see from the misnamed rites at Ophelia's grave, are professedly Christian. The souls in Purgatory are "in a state of grace," as St. Catherine of Genoa writes, "knowing the truth, and knowing therefore how grievous is any obstacle which hinders their approach to God. Therefore it is that the souls in Purgatory 'long,' as Mr. Fitzgerald feelingly puts it, 'for that drop of cold water to their tongues.' There is," says Mr. Fitzgerald, "something touchingly expressive in the form of this prayer which asks for the dead 'a place of refreshment, light and peace,' and it has been pointed out that refreshment, or refrigeration, is a relief of a kind suggested by the burning pain of their situation." The Ghost of Hamlet's father tells us of his awful sufferings without any alleviation, except during the few moments allowed for conversation with his son, which he very naturally protracts as much as possible;

and yet there is one most important thing omitted by this Ghost, something that would have made us to his orthodox, and that he forgot to ask Hamlet to have Mass said for the repose of his soul. Of course I am aware that he could not consistently, have asked for a Mass and a murder in the same breath. He does not, indeed, bid Hamlet "remember" him, but, meaning of this is as clear as that of the most familiar injunction to "remember Milton's funeral." The Ghost simply means "Remember my murder and avenge it as quickly as possible, as I shall not be perfectly happy until you have stained yourself with crime and despatched your soul—well, to another place!" But he has been on Purgatory, a hopelessly expiating, sorrowfully loving, Catholic ghost, he would have said, "Pray for me, my son, remember me before the altar, have Mass said for the repose of my soul. Let me taste the consolation of a place of refreshment, light and peace." With your mother and uncle of the awful perils 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 the ghost of a Catholic coming back to earth on a devilish errand. F. C. B.

CATHOLIC OUTPOSTS IN ENGLAND.

From the Catholic Weekly Register.

To win back what was lost is the present object of our warfare. The "Papal standard" in the midst of a hostile nation, which was roused to indignation at finding the hemmed-in Catholics taking the offensive and daring to become the aggressors. Hitherto the Papist was thought to exist in the desert. As to his presence in the country, that was a question of fact. He was a prisoner, and if his prisoners were made a little better and his exercise extended a little beyond the old narrow limits, that was all he could expect from the generous British 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 shot out from all responsible positions, he must never pollute the sweet waters of Protestant simplicity with the poison of his Papist principles. But the Catholic faith which is the sum of these principles is like its divine Author, sempers agens—it cannot be stilled; it is the breath of the Church, which must always be at work. Once give it scope and it must spread. Remove the dam, and the river, no longer confined, will overflow and carry all before it.

Thus it has been with what Protestants call Popery. The barriers which that it has been removed and its fertilizing flood is overflowing the land. Fill up the chink and crevice, barricade the door and window, heap up dams of rule and regulation; 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 "Popery! now, it is too late for that. You cannot help it; here it is in your midst, and you cannot get rid of it." Popery is as much part and parcel of England's every day life now as any of the other numerous boons which were unknown to our fathers seventy years ago. Their poor things, would never have believed it had you not told them of the possibility of reaching Edinburgh from London in eight hours, or that for sixpence the city man at last could send word and order dinner at the Grand Hotel, Brighton, and be sitting down to it and enjoying it in an hour and a half afterwards. 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. Chape's there might be here and there in out-of-the-way streets and in lanes, or in the houses of some old families; or in a cell of York or Lincolnshire; but as far as cathedrals and convents, mixed bishoprics and abbots, colleges and schools, priestly and priestess, conversions of parsons and of peers, besides thousands from father would have thought you mad for ever suggesting such a thing. The man would have shut you up with the man's assertion: "Popery is dead, sir; many my word, Popery is dead." But great grandpapa was wrong, for there is such a thing as dead Popery. It is a living principle which cannot be snuffed out, which can never flicker and die; it may have to be hidden away for a time, but that does not mean it is gone, though—g—g—papa thought so. Poor Latimer, whose mode of death we regret is recorded to have said to his fellow-sufferer at the stake: "We shall this day light such a candle, by God's grace, in England, as shall never be put out." Whether he and Ridley were honest in their Protestantism, as Cranmer certainly was not in anything, we will not stop to consider, but this is certain, that a candle which was lighted only by men, and only three hundred years ago, in spite of their hopes, cannot last forever. The candle will go out, and already is burning down to the socket; whether it will die a natural death is uncertain, for what with Papists blowing at it from one side, and Ritualists from the other, it is likely to get puffed out before the socket is reached. But the light which was kindled by the Light of the World can no more be blown out by cloud than the sun can; and though a man may hide its brightness for a time, and cause ignorant persons to imagine it is blotted out forever, yet it will burst forth in all its splendor and warmth again, and give light and gladness to the land.

The spread of Catholicism is of course most apparent in the towns. There is London, lesser and greater, with over one hundred churches, besides numerous convents and schools. Hammer-smith, with its approaches and ranges, is a nest of Catholic institutions. There is Liverpool, with its twenty-four churches, besides convents and schools; Liverpool, of which a Pall Mall correspondent this week writes "the Roman Catholic churches alone contain a real number of the very poor." Manchester, with its twenty-two churches, Salford, with nine, Preston with seven, and so on. The faithful are strong, and can hold their

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, the principle of "live and let live" is taken hold, and Catholics are allowed to earn their daily bread, and worship according to the dictates of their consciences, 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 assigned perhaps concerning the inmates of No. 11 and No. 13 as if No. 11 was a bungalow in India and No. 13 a shanty in Texas. Old Mrs. Ham-drum, who reads a chapter every night, and believes the Pope to be Antichrist, may be living next door to the architect of the pro cathedra, who looks up to his eyes in images and wax candles, incense and vestments, yet she sleeps peacefully in her bed or dozes comfortably in her chair, unconscious of the danger which the next morning must be constantly in from impending judgment. Key, Poole's Proser eats and enjoys a good dinner at a famous restaurant in Cornhill, happily ignorant that the worthy host is what he, Poole, would call a Jesuit in disguise, and that at his back, at the very next table, sits a real live Popish priest. In the big town, there are more or less with impunity, and the Catholic warrior finds the brunt of the battle broken by the cover of religious indifference, no time to think of neighbor, hurry snatch, 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 proportionally harder to carry on. Here the little Catholic band is isolated and cut off from the main army, and its country missions are the outposts of the campaign and partake of the dangers outposts are exposed to. Catholics there are a little company, standing out and apart by themselves, and forming an easy target for the fire of the enemy. They have no one to help them, no responsibility, though they had to only a handful of subscribers, to the relief of the heavier from having no compeer to share it. If two or three drop from the ranks, whether by death or departure to other posts, or worse still, by desertion, the gaps are keenly felt. In the big town, a family goes away, the loss is almost imperceptible, unless the circumstances are exceptional. In the country mission, the loss of one family is a disaster which it may take very long to repair. It means a whole bench empty in the already tiny congregation. It means a sensible decrease in the school attendance; and if the family is well-to-do, it means a cutting off of some of the early resources, and a loss of so much sympathy and co-operation.

Silk Dresses and New Bonnets. "I haven't had a silk dress since I was married, nor a new bonnet for three years," complains Mrs. C. V. R. She declares she has to work for it herself. This is true, but many ladies who would gladly work hard to attain a desired object, are unable to do so because they are almost constantly afflicted with diseases peculiar to their sex. Dragging down pains, displacements, leucorrhoea, and other uterine disorders, are the bane of many women's lives. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturer, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

A Severe Attack. Miss Bella Elliot, of Pontypool, Ont., writes: "My brother and I were both ill with a severe attack of diarrhoea, having tried other remedies, we tried Dr. Fowler's Extract of Wild Strawberry, which gave immediate relief."

AFTER YEARS OF SUFFERING, persons who have vainly sought remedial help from other sources, have obtained the long-desired relief from Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which puts a stop to the torments of Dyspepsia, relieves activity of the bowels and Liver, removes maladies incident to the general system, 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, kidneys and skin. B. B. B. cleanses, opens and regulates these natural outlets for the removal of disease.

WORMS CAUSE MUCH SUFFERING among children. Froeman's Worm Powders prevent this, and make the child bright and healthy.

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

CARPET AND HOUSE FURNISHINGS.—R. S. MURRAY & Co. has always on hand the largest and most modern stock of House Furnishings in the West, and is prepared to fit up Churches, public buildings, and private houses with Velvet Carpets, Turkey Carpets, and Wool Carpets, Tapestry Carpets, Union Tables, Window Shades and Imperial Matting, Nottingham Laces and Damask Curtains, Oil Cloths from 1 yard to 3 yards wide, oil cloths cut to fit any size room, and any other article suitable for household finishing. Please call and examine before purchasing. 124 Dundas street and 125 Carling street.

It is Absurd

For people to expect a cure for Indigestion, unless they refrain from eating what is unwholesome; but if anything will sharpen the appetite and give tone to the digestive organs, it is Ayer's Sarsaparilla. Thousands all over the land testify to the merits of this medicine.

A Confirmed Dyspeptic. C. Canterbury, of 111 Franklin st., Boston, Mass., writes, that, suffering for years from Indigestion, he was at last induced to try Ayer's Sarsaparilla, and, by its use, was entirely cured.

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price 25¢ per bottle, \$5.00 per dozen.

CATARRH You will save Money, Time, Pain, Trouble, AND WILL CURE CATARRH BY ELY'S ELY'S CREAM BALM MAY-FEVER URBAN BALM

ALLEN'S LUNG BALSAM THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

Campbell's Cathartic Compound (Liquid.) Cures Chronic Constipation, Costiveness, 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, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

BREADMAKER'S YEAST. BREAD made of this Yeast will keep for 12 Months at 100° F. Over 100,000 loaves have been written to say that it surpasses any yeast ever used by them.

McShane Bell Foundry. Finest Grade of Bells, Cast-iron and Steel for Churches, Mills, Factories, etc.

BUCKEYE BELL FOUNDRY. Casts of Pure Copper and Tin for Churches, Mills, Factories, etc.

ACADEMY OF THE SACRED HEART. Conducted by the Ladies of the Sacred Heart, London, Ont. Daily instruction in English, French, Latin, and Italian. Music, drawing, and other branches.

CONVENT OF OUR LADY OF LAKE. Offers every advantage for young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to the vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st.

ST. MARY'S ACADEMY, WINDSOR, Ontario.—This institution is pleasantly situated in the town of Windsor, opposite the Great Western Railway, and occupies a great building which has been supplied with all the modern improvements. The hot water system of heating has been installed.

ASSUMPTION COLLEGE, SANDWICH. This institution is pleasantly situated in the town of Sandwich, Ontario, and occupies a great building which has been supplied with all the modern improvements.

NEW FALL WOOLENS. The Latest Styles in Stripes and Plaid Suitings and Trousers. Clerical and Dress Suits a Special Feature.

HARRY LENOX, Merchant Tailor, Cor. Richmond and Carling Sts. GAS METERS. All sizes from 3 Lights to 600 Lights, send for price list to the manufacturer.

JAS. REID & CO. 118 Dundas Street, London, Ont. THE DOMINION Savings & Investment Society, LONDON, ONT.

SMITH BROS. Plumbers, Gas and Steam Fitters. HAVE REMOVED. To their New Premises 172 KING STREET, one door east of Richmond st. Telephone No. 558.

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C. M. B. A.

ARCHDIOCESE OF OTTAWA.

SAINTS OF OCTOBER.

Reserve Fund Statement—Grand Council of Canada.

Table with columns for Dr. Assesment Amt., Br. Assesment Amt., and various numerical entries representing financial data.

Total Reserve Fund at this date—\$3055.63

Wm. J. M. McKeown, Sec. Gen.

Wm. J. M. McKeown, Sec. Gen.

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 the following resolutions be adopted:

Resolved, That whilst bowing in submission 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...

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. Monthly.

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. Martin, father of our esteemed Brother John Napoleon Martin, to the reward merited by the faithful. Be it therefore resolved, That we extend to our respected brother and other members of the family, our sincere sympathy...

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

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 whole community by his gentle and sympathetic nature, his eloquent 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.

Immediately after Mass, and when the Rev. gentleman had removed his vestments, Mr. P. Murtagh advanced to the altar rails, and, after a singularly beautiful and eloquent oratory speech, enjoining the rev. gentleman's noble work in the parish, recalling his own pleasant intercourse with him as a former church warden, and regretting the occasion which had called for an expression of their love and esteem towards him, read the following address:

DEAR FATHER BROWN.—We, your parishioners of St. Stephen's of Chelsea, deem this, the eve of your departure, a fitting opportunity to give expression to the love and esteem which we all entertain towards you, and to assure you that your intended departure has filled our hearts with the greatest sorrow. As regards your duties as a priest, 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 pleasure to have you so long amongst us.

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 follows:

DEAR PARISHIONERS.—You have heard of my departure, you have deeply felt it, and you have given expression to such feelings as are rare, even in Irish congregations. Strong men sobbing in bitter tears, women wringing their hands in despair, the aged especially unable to utter the last farewell, all possessed in 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.

WEDDING BELLS. On the 26th ultimo two highly esteemed Londoners were united in the bonds of holy matrimony. The bridegroom was Mr. W. J. Shannon, a native of London, but now a resident of Winnipeg. He is a son of J. D. Shannon, Esq., 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, assisted by Rev. M. J. Tierman, rector of the Cathedral and Chancellor of the diocese of London.

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 alleys are strewn with rustling garments of gold and scarlet. Holy Church is in harmony with the glorious galaxy in the Christian heaven—of angels and saints—blessing with uncommon lustre in God's firmament. She teaches us to look up to the love, and learn from them how to prepare ourselves for our own ascent to Heaven.

Mr. Spurgeon's congregation sustain him in leaving the Baptist Union, and he 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.

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The Rev. Joseph M. Sorg, Rector of St. Louis' Church, Buffalo, 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 eloquent and affecting funeral sermon was preached by Bishop Ryan, in English, and a sermon in German by Rev. Dr. Anthony Hetter of the Church of Seven Doctors.

It is an effect of God's mercy not to deliver us wholly from temptations and imperfections.—St. Bernard.

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. Teresa, simple soul as she was, became the reformer of the Carmelite Order and is regarded 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.

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It is stated that the Pope's address to the American people is very likely to have great effect in bringing about the return of schismatics to the Catholic Church. The Porte encourages the movement.

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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.

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

The Hon. Mr. O'Donoghue telegraphed to Secretary Balfour: "Dillon, thank God, you are a lucky man; congratulations." In explanation of the last utterance the Senator says that it is lucky for Balfour that Dillon has been unconditionally released. The fact that Balfour has been molested 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 objects.

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 Press, Free speech, the Mitchell massacre, Corruption, Removable Magistracy, the Torture, Police Brutality, and Coercion. The suppressed Branches of the League and the Plan of Campaign are looking on in the form of a resolute Irishman. Balfour is getting on famously. "I am getting on famously," he will soon be at my journey's end. Pat Lynch says: "Begorra, my boy, you'll find there's no lobby on that staircase."

At the Market House Petty Sessions, Armagh, Alexander Short was bound to 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 occasion dismissed. Thus there is one law for Catholic Nationalists, and another for Protestant Orangemen. John Redmond, M. P. for Wexford, has been sentenced to five weeks' imprisonment under the Coercion Act, without 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 cause of discontent among farmers, and to create a strong movement against the payment of tithes. The Liberal Unionist conference met at Nottingham 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 faction when Mr. Henry Kimber, Unionist M. P. for Wadsworth, and one of the London delegates, moved a resolution of confidence in Mr. Gladstone on the ground that the ex-Premier had conceded the objections made by Unionists to his Home Rule scheme. There was, of course, a howl of dissent—but some cheers. The Chairman ruled the motion out of order, and Mr. Kimber withdrew. A number of Gladstonians had gained admission, in spite of the efforts to exclude them, and manifestations of dissent from the proceedings were frequent.

The Cork jail officials have hit upon a refinement of cruelty with which to increase the torture of political prisoners. 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. The Mayor of Cork pointed out that thus eleven instead of ten hours of penal labor are imposed upon them. The visiting justices have protested to the Prison Board against this iniquitous proceeding. It remains to be seen what answer will be returned by the Prison Board.

CAMPBELL'S CATHARTIC COMPOUND.

Extract from the Ingersoll Chronicle, July 12th, 1888. I have much pleasure in bearing testimony to the efficacy of CAMPBELL'S CATHARTIC COMPOUND and the speedy relief rendered by it in cases of indigestion, biliousness, headache, 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 am a very highly opinioned man in the opinion that it has a long-forgotten merit. It is very agreeable to take, and it is as certain in its effects as it is mild in its action. It has sold large quantities of it, and the demand for it is increasing, and I have yet to hear of one case where it did not give entire satisfaction and produce in record-breaking time, I am conscientious in recommending it, as I believe it only requires a trial to convince the most sceptical of its efficiency. (Signed) J. W. BROWNE, Druggist, Ingersoll.

DEAFNESS CURED.—A very interesting case is recorded in the Montreal Standard. The patient, a young man, had been deaf for several years. He was treated with Campbell's Cathartic Compound, and after a few days he was able to hear again. The cure was complete, and he has remained so ever since.

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If you want Good Clothing or Furniture, our Stock.

The Best and Cheapest trade.

N. WILSON

112 Dundas. - N

We have great pleasure to our columns the following from the brilliant pen of Frances M. Smith, of which has appeared in the of the Dublin Irish exceedingly creditable to the cause of Catholics will be read with pleasure our thousands of readers:

Faith's Appeal. Beautiful Land, where my ever Decked with the garden still stand. Isle of the sea that has a light in heaven.

Though danger and death steps have twisted, Trust and tried one who dwells in thee, deeper than the sea.

And Storm God never thrills As thy soul was thrilled with the cry.

Edin beloved, thy hands have held up to God for the dear; Hope's radiant star rises low. The dark hour ever dawned. But oh! if thy children stray, And sorrow with long wait rise up.

To whom wouldst thou turn thy day-gar? How glad Fate's dark will be to thee.

Look to the sky, soft and blue. Count time since it first came. The Cross. Ask the low grass of the meadow. And 'twixt speak and moan.

Look at the little ones kneel. Small hands so true and true. Haze thou a gift pure as the mead that stars a star of love.

Tired art thou? Yes, but without me. Be sweeter than chains we wear. Never, beloved, let my heart be torn. Nor shall the turn away from thee.

I have been with thee in joy. I have been with thee in sorrow. I have been with thee in pain. I have been with thee in love.

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