VOL. 1.

LONDON, ONT., FRIDAY, NOVEMBER 15, 1878.

NO. 7.

ECCLESIASTICAL CALENDAR.

November, 1878.

November, 1878.

Sunday, 17—Twenty-third Sunday after Pentecost, Semidouble office of the Sunday, Epistle (Phil. iii, 17-21; 19, 1-3), Gospel (Matt. xx, 18-26).

Monday, 18—Dedication of the Basilicas of Sts. Peter and Paul, double, St. Pontiamus.

Tuesday, 19—St. Elizabeth, widow.
Wednesday, 29—St. Felix of Valois, double.
Thusday, 21—Presentation of the Blessed Virgin Mary, double Major.

Friday, 22—St. Caecilia, Virgin and Martyr.
Saturday, 23—St. Clement, Pope and Martyr.

"Our Daily Bread."

A beggar stopped at a rich man's door—
"I am homeless and friendless, and faint and poor,"
Said the beggar boy, as the tear-drop rolled
Down his thin cheek, blanched with want and cold.
"Oh! give me a crust from your board to-day,
To help the beggar boy on his way!"
"Not a crust or a crumb," the rich man said,
"Be off and work for your daily bread."

The rich man went to the parish church; His face grew grave as he trod the porch; And the thronging poor, the untaught mass, Drew back to let the rich man pass. The service began; the choral hymn Arose and swelled through the long aisles dim: The rich man knelt and the words he said Were, "Give us this day our daily bread."

ANOTHER LETTER OF HIS LORDSHIP THE RT. REV. DR. WALSH, BISHOP OF LONDON.

St. Peter's Palace, London, Ontario, Nov. 13, '78.

WALTER LOCKE, Esq. -

DEAR SIR,-On the 22nd of September we approved of the project of the publication of a Catholic newspaper in this city. We see with pleasure that you have successfully carried into execution this project, in the publication of the CATHOLIC RECORD. The RECORD is edited with marked ability, and in a thoroughly Catholic spirit, and we have no doubt that as long as it is under your control, it will continue to be stamped with these characteristics. Such a journal cannot fail to be productive of a vast amount of good, and whilst it continues to be conducted as it has been thus far, we cordially re-

DIOCESE OF HAMILTON,

WALTER LOCKE, ESQ.-

on me yesterday to procure my recommendation for the circulation of your paper in this diocese. I willingly grant it, and earnestly hope that your enterprise will meet with the hearty encouragement of the priests and people of this diocese. Your paper on me yesterday to procure my recommendation is well written, and contains a great amount of Catholic news, and what is still better, it breathes truly Catholic spirits so desireable in these days. a truly Catholic spirit; so desireable in these days when rebellion against Ecclesiastical Authority is so rampant. I am glad that you are free from all political parties, and therefore in a position to approve of wise legislation and to condemn the contrary. Wishing your paper an extensive cir-

1 remain, dear sir, Yours very faithfully, + P. F. CRINNON.

the best Catholic journal in Ontario.

OPINIONS OF THE PRESS.

Lockport Catholic Visitor.

We are pleased to notice the establishment of a new paper, the CATHOLIC RECORD-at London. Ontario. Walter Locke is the publisher. It is a large well printed sheet, and offered at \$2 a year. We wish the RECORD success. Hamilton Times.

"THE CATHOLIC RECORD."—This is the title of a devoted to editorial matter, and able writers have charge of that department. We wish the RECORD a prosperous career.

New York Tablet.

THE CATHOLIC RECORD, London, Ont., Canada, comes to us this week. It is a bright, well edited journal, conducted with taste and judgment. It displays in its editorial department much talent, and, if it continues displays in us editorial department finue, called, and, if it continues as it has begun, we hesitate not to say that it will be successful. It is, apart from the able manner in which it is edited, Catholic through and through. It has our warmest wishes for its future.

Alvinston News.

THE CATHOLIC RECORD, published in London, is on our exchange list. In age, it is but a trifle in advance of the News. It is remarkably well edited, and is evidently under the exercision of an experand is evidently under the supervision of an exper-lenced hand. Devoted almost exclusively to the interests of the Roman Catholic Church, in Canada, it is as yet free from narrow minded bigotry, and in this respect may well be patterned after by many denominational journals of Protestantism.

From the Dublin Weekly Freeman.

The Most Rev. Dr. Moran, Lord Bishop of Ossory, presided and preached at the sacred ceremonies attending the consecration of the new high altar in the beautiful new church of St. Canice, in the parish of Aghaboe, Queen's County, on Sunday. St. Canice's, it will be remembered, was dedicated in all but finished majesty last November. Externally it might rank with the churches of proud cities—an exquisitively shapely Gothic mass of blue limestone, with traceried windows, corbels, and gargoyles, picked out in Wicklow granite, and a stately square tower, pierced by opes, worked like filagree, all set upon the breast of a swelling height, whence the eye ranges for many a luxuriant mile over the fattest plains of the Queen's County, with the storied ruins of old Agbaboe planted close by. The wonder is not that so fair a temple should have taken some £12,000 to place it upon its throne, but by what incredible efforts of piety on the part of their pastor, the patrotic Father Mat O'Keeffe, so vast a tribute was laid upon the altar in a comparatively poor and scattered rustic parish. Miracles of the sort, however, are wrought so thick around us that we have almost ceased to wonder. Internally a good deal remained to be done, and generous benefactors have not been slow to do it. The aisles are screened by arcades supported on columns of polished black marble. The floor of the church is comfortably seated, the sanctuary is tesselated, the high-pitched a rof is panelled with oak, there is an organ gallery to the parts of the floor of the church is comfortably and provided the paths of prefection. This sanctity of our country to reflowed distant lands, and well was it for Europe that God had prepared the Church in Ireland as a secure home and asylum for civilisation to mark their onward course, but from our country the heros of faith went forth, troops of holy men, to win back all those nations to the fold of Jesus Christ. His lordship recalled the large of our country's glory, foremost among not been slow to do it. The aisles are screened by arcades supported on columns of polished black marble. The floor of the church is comfortably seated, the sanctuary is tesselated, the high-pitched roof is panelled with oak, there is an organ gallery and a soft-voiced little organ. Lord Castletown has been a prince among the benefactors of the church. He contributed the fee-simple of an Irish acre of ground for the site. He contributed liberally to the building fund. He made a present of the altar rails, of rich suites of vestments of the massive silver of rich suites of vestments, of the massive silver lamp which swings before the high altar. But his crowning benefaction was the gift of the high altar itself, a magnificent mass of carved and polished dark oak, sculptured in an almost forgotten style of odigal art in the tabernacle, the antependium, and ereredos. This was the rich table at which the conducted as it has been thus far, we cordially recommend it to the patronage of the clergy and laity of our diocese.

I am yours,
Sincerely in Christ,
+ John Walsh,
Bishop of London.

LETTER OF HIS LORDSHIP THE RIGHT REV.
DR. CRINNON, BISHOP OF HAMILTON.

DIOCESE OF HAMILTON,

DIOCESE OF HAMILTON,

The reredos. This was the rich table at which the Holy Mass was for the first time celebrated yesterday. The beautiful traceried window behind the altar is filled with a magnificent group of subjects in stained glass, all contributed by the munifience of Mr. Phelan, of San Francisco, in memory of old associations with the parish. The Crucifixion is the central subject, and the wealth of figures, colours, and exquisite outlines is worthy of the happiest of the artist's handiwork (Meyer's, of Munich). Mrs. Grace, of Gracefield, has contributed the lamp which hangs before what will yet be the Virgin's altar. The high altar having been consecrated on Saturday, yesterday's ceremonies commenced with a High Mass coram episcopo.

DIOCESE OF HAMILTON, Nov. 5th, 1878.

WALTER LOCKE, Esq.—

DEAR SIR,—Your agent, Mr. Gooderich, called Dear Sirks of the properties of the

After the first gospel, The Most Rev. Dr. Moran preached an eloquent sermon upon Irish faith, its perils, and its triumphs. Having dwelt npon the heavenly gifts of sanctity, with which the Church is pre-emmently adorned, and which it is her mission to impart to her chiland which it is her inission to impart to her chindren, his lordship said, it was this feature of our Church's sanctity that was prominently set before us in the various feasts which were clustered around their joyous celebration to-day. They celebrated the feast of their glorious patron, St. Canice; they He feast of their glorious patron, St. Cannee; they celebrated the solemn dedication of this altar to the glory of God; and, above all, they commemorated the dedication of all the churches of Ireland, even from that first rude edifice erected by our Apostle to the glory of God, down to the beautiful structure which their piety had raised, and of whose consecration they were to-day celebrating the first annivertical to the glory of God, down to the beautiful structure which their piety had raised, and of whose consecration they were to-day celebrating the first annivertical to the glory of God, and above all they commemorated the dedication of all the churches of Ireland, even from that first rude edifice erected by our Apostle to the glory of God, down to the beautiful structure. ary. The altar of God was holy. When the great patriarch of old saw in a vision a ladder which reached from earth to heaven, by which the angels of God ascended and descended, and at its summit of God ascended and descended, and at its summi God from His throne of mercy dispensed His bless God from His throne of mercy dispensed His blessings to the earth, he arose in prayer and erected a pillar-altar on the spot, and poured out on it the oil of consecration, and declared—"This spot is holy." Even such was this holy altar around which they stood. The Holy Sacratice which was offered there in truth united earth and Heaven, and reconciled the creature with the Creator, and appeased the anger of God, and the angels of God joyously kept watch around it, and they bore the prayers which were offered there as a fragrant incense before the throne of the Most High, and in return they bore "The Catholic Record."—This is the title of a new religious weekly paper published in London, which was found to be a long felt want in the dioceses of Western Ontario. The first number came out on October 4th last, and is an eight page sheet of creditable appearance and much promise. One page is devoted to obtain a first number came out on the figure of the true glory of God, which overshad weed the sactuary of the Jewish temple of old, was devoted to obtain a first number came out on October 4th last, and is an eight page sheet of creditable appearance and much promise. One page is the true glory of God that abides in the tabenace of a Christian temple. But it was devoted to obtain a first number came out on October 4th last, and is an eight page sheet of creditable page and the sactuary of the Jewish temple of old, was both the beautiful structures they saw rising not only the beautiful structures they saw rising around them on every side to the glory of God that they celebrated to-day. The feast of the dedication around them on every side to the gorly of Court had they celebrated to-day. The feast of the dedication of Ireland's churches led them to the altars where their sainted fathers prayed. It brought them back to the first altars erected by their great Apostle, St. Patrick, when, bearing his Divine commission from the holy city, from the Successor of St. Peter, he unfurled among their forefathers the standard of the feith, and amonged to them the glad tidings of unturied among their foretathers the standard of the faith, and announced to them the glad tidings of the Redemption. It was meet, indeed, that they should raise their hands and hearts to Heaven to thank God for the wondrous mercies He had youch safed to their people, for all the blessings of God were poured out upon their nation, and well might they exclaim with the Psalmist, "He hath not shown

such mercy to every nation." They were told that St. Patrick erected no fewer than 300 altars and churches throughout the length and breadth of the land; that to each of them he consecrated a bishop and ordained holy priests that they might dispense the Bread of Life to his spiritual children.

THE CHURCH OF ST. CANICE,

AGHABOE.

From the Dublin Weekly Freeman.

The Most Rev. Dr. Moran, Lord Bishan of Osserv.

Ches was a lord Bishan of Osserv.

Ches was the middle and their country as a nation of saints countries saluted their country as a nation of saints. and predilection. In his youth he pursued the paths of piety, not alone in the great colleges at home, but also in the monasteries of Wales, which were then famous for the perfection of their religious life. His lordship traced the course of the close friendship between St. Canice and St. Columbkille—their joint labours in the conversion of the Picts, and their part in the great convention at Dremeerth, where all the princess, bishops, and clergy of Ireland assembled to deliberate on many things important to the welfare of the Church and people. Among the institutions which sprung forth from the zeal and piety of St. Canice, the first and foremost was the great monastery of Aghaboe, which he founded here amidst their forefathers. For a thousand years this great monastery flourished here amongst them, and well might St. Canice have prophetically foretold that countless as the flowers of the rich meadows of Aghaboe would be the troops of saints and of holy men abiding in its cloisters. But it was not only those churches of their early ages of the faith that they commemorated to-day. There were other altars, too, at which their fathers vept and prayed. If it was the destiny of their country to enjoy for centuries a period of peace and glory when the blessings of Heaven were poured down upon these people, she was destined also to take her share in sufferings and humilitation for conscience sake. The ruins of their own great monastery at Aghaboe—those silent cloisters with their tottering gables and their vacant windows so beautiful in their tracery, not only told them of the artistic beauties and of the architectual glories that once adorned this chosen spot, but told them also with much more force and eloquence than any words of his could command, of the fury of the storm that mercilesly raged against the faith of their forefathers. At the bidding of a lawless monarch a tempest swept over the land, religion was banished, science was exiled, and so dark and so in the great convention at Drumcerth, where all the princess, bishops, and clergy of Ireland assembled to banished, science was exiled, and so dark and deep were the clouds that gathered round th round their ountry that it seemed as if no light from heaver country that it seemed as if no light from heaven would ever more shine upon their people. They were ages of sadness and ages of gloom. He did not know that in any other country of Christendom they could find a parallel either for the relentless and unceasing winter of persecution that overwhelmed their country or for the unflinching heroism with which their people clung to the faith of this fathers. Pill by the country or the faith of thir fathers. Bickeps, priests, and people were condemned to imprisonment, to exile, to slaughter; yes, and many of them, too, mounted the scaffold with joy to pour out their blood for the faith and to seal with their blood their undying attachment to the faith of their fathers. There was a price set upon the head of every priest, the same price that was offered for those wild beasts that then prowled throughout the desolate land. It was treasonable even to offer a day's shelter to one of these person cuted priests. There was a large price, a sum equivalent to about £200 a year at the present day, of valent to about £200 a year at the present day, offered as an annual sum to any priest that would apostatise; but, glory be to God! such apostate priests were sought in vain in the ranks of the Irish priesthood. They read of one venerable priest, bent down with years, barefooted and bareheaded, with a rude staff in his hand, who went around from district to district to evangelise the people. His only book was a little catechism, and with that in his hand, on the roadside or in the fields, he gathered the people around and explained to them the truths of heavenly love. Again, they were told by one of

for four or five months of the year the clergy had nothing but a little barley bread and water for their

maintainence. Oh! it was no wonder that such

faithful people-no wonder that between the pastor

strangers were invited to our country, and the rich-est emoluments and the highest honours were

offered to them. Protestants were invited from Germany, Huguenots from France, Calvanists from Scotland, and while every post of dignity, honour, and emolument was offered to these, an Irish Catholic even to be a private soldier in the army. When confiscated lands were offered for sale he could not

his children to a Catholic school. It was penal for

heroism of their clergy (for despite their misery

thirst at the sources of knowledge. If the father of a family apostatised he was at once assigned a pension for seven years, to be levied on the Catholics of the district. If a child apostati ed the parents could no longer dispose of a single item of their property, and that pervert child was entitled to the whole of the parental inheritance, and all the other children were left unprovided for. And yet, despite all these threats, and humiliations, and sufferings, the people clung to their faith, and suffered all with joy rather than renounce it. If bright was the glory which their sainted fathers won for them in the early age of the Church, not less glorious was the heroism of their suffering fathers during the age of carly age of the Church, not less glorious was the heroism of their suffering fathers during the age of persecution, and at the close of that era of suffering even the persecutors themselves were forced to cry out—"Israel has multiplied in chains." Where were the churches and where were the altars at which their fathers prayed during this sad and dreary era of persecution? The house of God in these days had no other canopy but the broad expanse of heaven. The church of God had no other ornament in those days but the bold scenery of our native land, the green freshness of our fields, and the deep glory of our forests. The altar of God in those days was erected on the hillsides or in the fastnesses of the mountains. His lord-ship remembered being told, not many years ago, by at that time the most aged of the Church's venerable prelates, that in his own childhood Sunday after Sunday he was placed on the top of a high mountain that there he most aged of the Church's venerable prelates, that in his own childhood Sunday after Sunday he was placed on the top of a high mountain that there he might give the signal of an enemy's approach, and beneath the shelter of that rock, annots the wild scenery of Donegal, the faithful assembled to assist at the holy mysteries. If they venerated the altars at which their sainted fathers prayed: if they loved those wondrous edifices which their piety erected to the glory of God, oh! they must venerate too those spots which were hallowed by the prayers and by tears of their suffering martyrs. He would not detain them now by dwelling upon the blessings which they might hope for from this unpartileled heroism of their fathers, for they might rest assured that the blessings of Heaven would be abundanily poured out upon their people. The comparative peace and prosperity which now smiled upon their holy Church was but a harbinger and foretaste of the full measure of peace, of blessing, and of joy, which should be granted to them and to their children's children. We are at present, his lordship concluded, in the second spring time of our country's life, and rest assured of it that they who contribute to adorning the altars of God, who erect noble structures in His honor, or who contribute to colleges or schools, are doing their part to bring in this long wished for assured of that they who combibute to adorning the altars of God, who erect noble structures in His honor, or who contribute to colleges or schools, are doing their part to bring in this long wished for and long promised age of prosperity and of blessings. You, too, my beloved brethren, have done your part; you have done it nobly and well in erecting this beautiful structure to the glory of God and contributing in so may other ways to promote religious education and the prosperity of our people. Your children's children—when they shall enjoy the hoped for era of blessing from Heaven—will look back with joy and with pride to what you have done. Your names shall then be as household words, honoured at every fireside in this country. They shall be breathed with blessings at the altars of God, but above all, your souls, in the enjoyment of that hundredfold reward which is promised to the faithful children of Jesus Christ, shall rejoice before the throne of God for eternity. And this blessing I wish you all in the name of the Father, and of the Son, and of the Holy Ghost.

Son, and of the Holy Ghost.

Upon the conclusion of High Mass the Bishop officiated at Benediction of the Most Holy Sacrament, which brought the day's ceremonies to a close.

We hear from Ottumwa, Iowa, that the sisters of General Shields have deeded a fine property to the Sisters of the Humility of Mary.

child has applied for admission to the Catholic Church as a preliminary to her marriage with the Duc de Guiche. The Paris Univers states that Mile Margaret Roths

On Thursday, October the 10th, Mrs. James Sharp Sharp-les, after being duly instructed in our holy faith by Sister Mary Loyola, of the Convent of Notre Dame, Mount Pleasant, Liverpool, was received into the Catholic Church by the Rev. Father Etheridge, S.J., of St. Francis Xavier's.

On the morning of the 27th of October Rev. Pontianus Hernan and Mr. Hector Joneas (Brother Hector) received the habit of the Congregation of the Holy Cross at Notre Dame, Ind. At the Catholic Convention recently held at

Chartres, France, the constitutions of a new Confra-ternity entitled "Our Lady of Nazareth, Protectress and Model of Christian Labor," were published. The Protestant Bishop of Chichester (England) says that from one church alone in his diocese five

clergymen have recently "gone over to Rome." To the utmost of their power they influenced all they could to take the same step, and "there is no knowing how far the poison has extended." Rt. Rev. Bishop Spalding has purchased a valuable piece of estate, situated on Madison Street, Peoria, Ill. The purchase is intended for a new

of heavenly love. Again, they were told by one of their bishops, writing to the Holy See, that such was the misery that had fallen upon his diocese that German congregation, which will be ministered to by priests of a religious order, who will also conduct a college. Bishop Spalding has also received a number of Ursuline Sisters to superintend a proto superintend a projected academy for young ladies We learn with pleasure that the Orphans' Fair at their sufferings they laboured as apostles to break the Bread of Life to their people), it was no wonder that this heroism should endear the clergy to their

Fort Wayne netted the handsome sum of \$5,000. Large, however, as this amount may seem, it will onder their their their pastor affect of the way of money the other at Easter of the fayette, the other at Fort Wayne, which are under the way of money, clothing or provisions is, of the we feel sure, thankfully received by him. and his spiritual flock those enduring bonds of affection and of love should grow so dear that no sort of persecution could ever sever them. Then, what should he say of the faith? Recalling some of the chief enactments of the hideous penal code, he said,

A cable despatch from Dublin in the Gatholic A cable despatch from Dublin in the Gathotic Review announces that Mgr. Lawrence Gillooly, Bishop of Elphin, has been appointed Delegate Apostolic in place of the lamented Mgr. George Corroy, whose brilliant career as Delegate of the Holy Sea in America was terminated so prematurely by death. Bishop Gillooly, the Review states, was formerly a priest of the Lazarist Order, and for twenty that years has been one of the most intwenty-two years has been one of the most in-fluential and zealous of the Irish Bishops. The late King George of Hanover, although a

confiscated lands were offered for sale he could not purchase even one single acre. When by his labour and by his industry he succeeded in realising some little profit to himself from the lands he held, if his profit ever reached one-third of the rent he paid, the first Protestant that passed by could serve him with an ejectment and enter into possession of his holding. It was not lawful for a Catholic parent to send his children to a Catholic parent to send Protestant, was a most generous protector of the the Catholics in his dominions. He re-established the bass immediately combined their forces the ecclesiastical hierarchy and the episcopal See of Osnabruck, which had been suppressed since the days of the so-called Reformation. He was on the days of the so-called Reformation. He was on the most friendly terms with our late Holy Father, who said that he had never received more affectionate tactics and attacked their enemy in flank, and ordained holy priests that they might dispense the Bread of Life to his spiritual children. And it was thus that churches and altars were multiplied throughout their conntry until every chosen spot upon their green hills or in their smiling valleys was

On Sunday 3rd inst., a heavy frost fell in Mem Vicksburg and Chattonooga, and ice form in gutters. But the coolness of the weath has creased since then, and all danger for refused ing to return to their homes is not altoget are since our last report of the deaths of pests a. Sisters from the fever, we have heard of the decease of Rev. N. Pouillon, at Buras, La., Rev. Je in Heidenreich, C. S. S. R., at New Orleans on the 24th of October, and Sister Aurelia (Cassian), a Sister of St. Joseph, on the 22nd of October at Mobile. The Catholic Universe is authority for the statement that Rev. J. W. Marley died at Whistler, Ala., on the 17th, and Very Rev. John B. Mouton at Yazoo City on the 24th ult.

Very Rev. Father J. E. Mouton, pastor of the

on the 24th uft.

Very Rev. Father J. B. Mouton, pastor of the Church of the Assumption, Yazoo City, Mississippi, died of yellow fever on the night of October 22nd. Rev. Father John Heidenrich, C. S.S. R., of New Orleans, was taken down with the plague on Friday, Oct. 18th, and died on the 24th. This zealous priest was an exile from Prussia, and had been stationed at the Church of the Assumption, N. O., for the last four years. Brother Benedict, C. S.S. R., of the same place, was down with the fever. The Morning Star states that the Redemptorists in New Orleans have lost four valuable members within the last two months. Sister Mary Lawrance was relast two months. Sister Mary Lawrance was re ported sick at Vicksburg on the 22nd of October.

The recent election in Austria shows a remarkable The recent election in Austria shows a remarkable decline of the Liberal, and increasing strength of the Catholic Conservative element. Although the former has still a majority in the Legislature, there is all reason to hope that the Catholic party, once properly organized, will be again at the helm of the now tempest-tossed bark of the Austrian State. Catholic Austria will then be herself again, and will perhaps repay her old autemptic Paris by which we have the catholic Austria will then be herself again, and will be the state of the catholic Austria will then be herself again, and will be the catholic Austria will be the state of the catholic Austria will then be herself again. perhaps repay her old antagonist, Prussia, by saving her from the horrors of a social revolution. The friends of Austria, who hitherto feared that she would one day be deprived of her German provinces by Prussia, are now of opinion that the wily Bismark is looking forward to the day when he may need the friendly assistance of the old Hapsburg Empire against enemies from within and without.

The Catholic Union of Great Britian has through its secretary, just received a reply from Mr. Cross, the Home secretary, to representations made by the Union as to the status of Catholic ministers desiring to visit prisoners. The Union complained that while occasional visits were made to Catholic prisoners by ministers of their own communion, the visits were made on sufferance only, though in a few instances made on sufferance only, though in a few instances paid chaplains have been appointed, and argued that such a condition of things did not meet the requirements of Catholics confined in English prisons. Mr. Cross, in his reply, states that he will fully consider the case of any considerable number of prisoners in want of religious ministrations when duly presented to him, but he declines to enter into any scheme civing official and squared recognition of scheme giving official and general recognition of Catholic chaplains.

Catholic chaplains.

The Conversion of an Anglican Sisterhood.—The Very Rev. Canon Oakely, of St. John's, Puncan Terrace, writes to the editor of the Standard; "Sir—I find that my name has been mentioned in a somewhat animated controversy on the subject of Anglican Sisterhoods in general, and one in particular, between a speaker at the Church Congress and a lady, who replies to him in the Standard. I think that I may throw some light on the subject, which will have the effect of showing that both parties in this controversy have truth on their respective sides. this controversy have truth on their respective sides. The speaker at the Congress was correct in saying that an Anglican Sisterhood came over to us in a body some years ago, and after going through a short noviate at Paris, worked under me till called to Ireland, where they have ever since been living a most holy and devoted life in the county of Leitrim, as Franciscans of the Third Order enclosed. It is equally true, as your correspondent states, that I never received under my care any community from Osnaburgh Street, nor, indeed, any other Anglican community than the one above mentioned. That which I did receive, and to which I imagine that the speaker at the Congress refers, was previously established, not in Osnaburgh Street, but in Margaret Street.—[London Universe.

The Bishop of Salford, in a letter to Rev. Henry Depelchin, S. J., who has been charged with a mis sion to Central Africa, says: "God seems to seel compensation among the inferior races for the dis honor He sustains by the perversion of cul-tivated and refined intellect among the more favored races. As it was in the sixteenth and seventeenth centuries, so it may be in the nineteenth and twentieth. The Church, through the zeal of her missioners, will spread, and will acquire more than she has lost and is losing. The millions that are as yet unevangelized, and have never known the truth, yet unevangelized, and have never known the truin, are at least five or six times as numerous as those who have despised and rejected the light of salvation. All Catholics ought to feel it a postive duty to take part in the foreign missionary work of the Church. You will need several thousands of pounds in order to reach and form a settlement in Central Africa, from which you and your confreres may begin to dispense and scatter the blessings of Catholicism. A portion of this money you will collect on the Continent of Europe, but a portion of it you naturally desire to collect in England. I give you full permission to collect all you can in the Diocese of Salford. I feel certain that God will bless us in proportion as we are zealous and generous in works of faith and of charity."

IMPORTATION OF LIVE FISH IN LIVERroot.—An experiment of considerable interest in pisciculture is intended to be tried on one of the estates of the Earl of Exeter-viz., the naturalization of the American black bass A large number of this fish has been brought from New York in the steamer Spain, of the National Line, and it is expected that they will take readily to their new home. They were placed on the passage in an improvised tank, the water of which was kept constantly fresh by the injection of air at intervals of ten minutes. The passengers and crew had an opportunity of witnessing an interesting exhibition of instinct on the part of the piscine emigrants. A large cattish having been caught, was placed in the tank, whereupou

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My Lady's Beauty.

FROMT HE ITALIAN, BY LADY WILDE. An alabaster temple, wondrous fair,
Crowned with a radiant head of glittering gold;
The windows sapphire, as the azure air
That parts the Summer cloud-drifts' snowy fold.
The portal of the corals' crimson hue,
Arched round with pearls, whereon there ever played
Swift splendrous, glaneing as the light and shade
of quivering sunbeams struck from heaven's blue,
On red-leaved roses newly bathed in dew.

Within, upon a diamond throne, was set
The lady of the temple as a queen,
While clear, translucent walls of crystal met
Around her as a sacred altar screen;
Sweet thoughts in murmured music floated by
And filled the temple, like the incense cloud
Which circling angels, in God's presence bowe
Cast from their golden censors, prayer or sigh
From saintly souls ascending up on high.

A temple, truly, formed in paradise,
Ere yet a breath of sin had entered there,
Fit shrine for her, the light of many eyes,
The white-robed lily of God's garden fair;
Divine in strength, tho' touched by human dole,
Divine in love, tho' tried by human tears,
A splendor in the darkness of our years
To show the world, while endless ages roll,
The perfect beauty of a perfect soul.

FABIOLA;

THE CHURCH OF THE CATACOMBS.

BY HIS EMINENCE CARDINAL WISEMAN.

It was on a delicious morning in October, that, reclining by the spring, the mistress and slave were occupied in reading; when the former, wearied with the heaviness of the volume, looked for something lighter and newer; and, drawing out a manuscript from her sanket.

from her casket, said:—
"Syra, put that stupid book down. Here is something, I am told, very amusing, and only just come out. It will be new to both of us."
The handmaid did as she was told, looked at the title of the proffered volume, and blushed. She glanced over the few first lines, and her fears were confirmed. She saw that it was one of those trashy works which were freely allowed to circulate as works, which were freely allowed to circulate, as St. Justin complained, though grossly immoral, and making light of all virtue; while every Christian writing was suppressed, or as much as possible dis-countenanced. She put down the book with a calm resolution, and said:

resolution, and said:—
"Do not, my good mistress, ask me to read to you from that book. It is fit neither for me to recite, nor for you to hear."

Fabiola was astonished. She had never heard, or even thought, of such a thing as restraint put upon her studies. What in our days would be looked upon as unfit for common perusal, formed part of current and fashionable literature. From Horace to Ausonius, all classical writers demonstrate this. And what rule of virtue could have made that reading seem indelicate, which only described by the pen ing seem indelicate, which only described by the pen a system of morals, which the pencil and the chise made hourly familiar to every eye? Fabiola had no higher standard of right and wrong than the system, under which she had been educated, had

What possible harm can it do either of us?" she asked, smiling. "I have no doubt there are plenty of foul crimes and wicked actions described in the book; but it will not induce us to commit them.

And, in the meantime, it is amusing to read them

"Would you yourself, for any consideration, do

Not for the world."

"Yet, as you hear them read, that image must occupy your mind; as they amuse you, your thoughts must dwell upon them with pleasure."
"Certainly. What then !" "That image is foulness, that thought is wicked-

some inthe morthication. But one difficulty remains. There is responsibility, you maintain, for the inward, as well as the outward act. To whom? If the second follow, there is joint responsibility for both, to society, to the laws, to princip to self; for painful results will ensue. principles of justice the inward action exist, to whom can there be re-sponsibility? Who sees it? Who can presume to sponsibility? Who sees it? Who to control it?"

Judge it? Who to control it?"
"God," answered Syra, with simple earnestness.
Fabiola was disappointed. She expected some new theory, some striking principle, to come out.
Instead, they had sunk down into what she feared Instead, they had sunk down into what she feared was mere superstition, though not so much as she once had deemed it. "What, Syra, do you then really believe in Jupiter, and Juno, or perhaps Minerva, who is about the most respectable of the Olympian family ! Do you think they have any thing to do with our affairs!"

"Far indeed from it; I loathe their very names, and I doesn't he wishedness which their his constant.

and I detest the wickedness which their histories or fables symbolise on earth. No, I spoke not of gods and goddesses, but of one only God."

"And what do you call Him, Syra, in your sys He has no name but GoD; and that only men

have given Him, that they may speak of Him. It describes not His nature, His origin, His qualities."
"And what are these!" asked the mistress, with awakened curiosity.
"Simple as light is His nature, one and the same

every where, indivisible, undefilable, penetrating yet diffusive, ubiquitous and unlimited. He existed before there was any beginning; He will exist after all ending has ceased. Power, wisdom, goodness, love, justice too, and unerring judgment belong to Him by His nature, and are as unlimited and unrestrated as it. He alone can create, He alone pre strained as it.

serve, and He alone destroy."

Fabiola had often read of the inspired looks which ranimated a sibyl, or the priestess of an oracle; but she had never witnessed them till now. The slave's countenance glowed, her eyes shown with a calm brilliancy, her frame was immovable, the words flowed from her lips, as if these were but the opening of a musical reed, made vocal by another's breath. Her expression and manner foreibly rebreath. Her expression and manner forcibly reminded Fabiola of that abstracted and mysterious look, which she had so often noticed in Agnes; and though in the child it was more tender and graceful, in the maid it seemed more earnest 'and oracular.
"How enthusiastic and excitable an Eastern tempera-"How enthusiastic and excitable an Eastern tempera-ment is, to be sure?" thought Fabiola, as she gazed upon her slave. "No wonder the East should be thought the land of poetry and inspiration." When she saw Syra relaxed from the evident tension of she saw Syra relaxed from the evident tension of her mind, she said, in as light a tone as she could assume: "But Syra, can you think, that a Being such as you have described, far beyond all the conception of ancient fable, can occupy Himself with constantly watching the actions, still more the paltry thoughts, of millions of creatures?"

"It is no account in lady, it is not aven abelian

It is no occupation, lady, it is not even choice. I called Him light. Is it occupation of labor to the sun to send His rays through the crystal of this founsun to send has tays through the crystar of this foun-tain, to the very pebbles in its bed? See how, of themselves they disclose, not only the beautiful, but the four that harbors there; not only the sparkles that the falling drops strike from its rough

sides; not only the pearly bubbles that merely rise, glisten for a moment, then break against the surface; not only the golden fish that bask in their light, but black and loathsome creeping things, which seek to hide and bury themselves in dark nooks below, and cannot; for the light pursues them. Is there toil or occupation in all this, to the sun that thus visits them? Far more would it appear so, were he to restrain his beams at the surface of the transparent element, and hold them back from throwing into element, and hold them back from throwing light. And what he does here he does in the stream, and in that which is a thousand miles off, with equal ease; nor can any imaginable increase of their number, or bulk, lead us to fancy or believe, that rays would be wanting, or light would fail, to scrutinise them all."

"Your theories are beautiful always, Syra, and, if true, most wonderful;" observed Fabiola, after a pause, during which her eyes were fixedly contemplating the fountain, as though she were testing the truth of Syra's words.

"And they sound like truth," she added; "for could falsehood be more beautiful than truth? But what an awful idea, that one has never been alone, has never had a wish to oneself, has never held a single thought in secret, has never hidden the most

single thought in secret, has never hidden the most foolish favey of a proud or childish brain, from the observation of One that knows no imperfection. observation of One that knows no imperfection. Terrible thought, that one is living, if you say true, under the steady gaze of an Eye, of which the sun is but a shadow, for he enters not the soul! It is enough to make one any evening commit self-destruction, to get rid of the torturing watchfulness! Yet it sounds so true!" Yet it sounds so true!"

Fabiola looked almost wild as she spoke the

Fabiola looked almost wild as sne spoke these words. The pride of her pagan heart rose strong within her, and she rebelled against the supposition that she could never again feel alone with her own thoughts, or that any power should exist which could control her innost desires, imaginings, or eaprices. Still the thought came back: "Yet it could control her inmost desires, inaginings, of caprices. Still the thought came back: "Yet it seems so true!" Her generous intellect struggled against the writhing passion, like an eagle with a serpent; more with eye than with beak and talons, subduing the quailing foe. After a struggle, visible in her countenance and gestures, a calm came over her. She seemed for the first time to feel the pre-sence of One greater than herself, some one whom she feared, yet whom she would wish to love. She bowed down her mind, she bent her intelligence to His feet; and her heart too owned, for the first time,

that it had a Master, and a Lord.

Syra watched, with calm intensity of feeling, the syra watened, with cam intensity of teeling, the workings of her mistrese's mind, in silence. She knew how much depended on the issue, what a mighty step in her unconscious pupil's religious progress was involved in the recognition of the truth before her, and she fervently prayed for this grace. At length Fabiola raised her head, which seemed the beautiful progression of the remediate of the seemed that the seemed the seemed that the seemed the seemed that the seemed that

At length Fabiola raised her head, which seemed to have been bowed down in accompaniment to her mind, and with graceful kindness said,

"Syra, I am sure I have not yet reached the depths of your knowledge; you must have much more to teach me." (A tear and a blush came to the poor handmaid's relief.) "But to-day you have opened a new world, and a new life, to my thoughts. A sphere of virtue beyond the opinions and the judgments of men, a consciousness of a controlling, an approving, and a recerding Power too: am I right?" (Syra expressed approbation,) "standing by us when no other eye can see, or restrain, or encourage us; a feeling that, were we shut up for ever in solitude, we should be ever the same, because that influence on us may be so superior to that of any amount of human principles, in guiding us, and could not leave us; such, if I understand your theory, is the position of moral elevation, in which it would place each individual. To fall below it, even with an outif I understand your theory, is the position moral elevation, in which it would place each individual. To fall below it, even with an outwardly virtuous life, is mere deceit, and positive wickedness. Is this so?"

"O my dear mistress," exclaimed Syra, "how much better you can express this than I do!"

"You have never flattered me yet, Syra," replied Eaking smilingly; "do not begin now. But you

"That image is foulness, that thought is wickedness."

"How is that possible? Does not wickedness require an action, to have any existence?"

"True, my mistress; and what is the action of the mind, or as I call it, the soul, but thought? A passion which wiskes death, is the action of this invisible power, like it, unseen; the blow which inflicts it is but the mechanical action of the body, discernible like its origin. But which power commands, and which obeys? In which resides the resposibility of the final effect?"

"I understand you," said Fabiola, after a pause of some little mortification. "But one difficulty remains. There is responsibility, you maintain, for the didea, which would hardly interest you at pre-

the idea, which would hardly interest you at pre-

"And yet, when you spoke that proposition, it seemed to me so monstrous, so absurd, that pride and anger overcome me. Do you remember that,

'Oh, no, no!" replied the gentle servant; "do not allude to it, I pray!"
"Have you forgiven that day, Syra!" said the

mistress, with an emotion quite new to her. The poor maid was overpowered. She rose and threw herself on her knees before her mistress, and tried to seize her hand; but she prevented her, and, for the first time in her life, Fabiola threw herself

upon a slave's neck, and wept.

Her passion of tears was long and tender. s getting above her intellect; and this can only be by its increasing softness. At length she grew calm; and as she withdrew the embrace she

One more thing, Syra: dare one address, worship, this Being whom you have described to me? Is He not too great, too lofty, too distant, for

"Oh, no! far from it, noble lady," answered the servant. "He is not distant from any of us; for as much as in the light of the sun, so in the very splendor of His p wer, His goodness, and His wisdom, we live and move and have our being. Hence, one may address Him, not as far off, but as around us and within us, while we are in Him; and He hears us not with ears, but our words drop at once into His very bosom, and the desires of our hearts pass directly into the divine abyss of His."

"But," pursued Fabiola, somewhat timidly, there no great act of acknowledgment, such a sacrifice is supposed to be, whereby He my be formally recognised and adored?"

Syra hesitated, for the conversation seemed to be Syra nestated, for the conversation seemed to be trenching upon mysterious and sacred ground, never opened by the Church to profane foot. She, however, answered in a simple and general affirmative. "And could not I," still more humbly asked her mistress, 'be so far instructed in your school, as to be able to perform this nobler act of homage?" I fear not radde Edvidar, one must need have

"I fear not, noble Fabiola; one must need have Victim worthy of the Deity.'

"Ah, yes! to be sure," answered Fabiola. "A bull may be good enough for Jupiter, or a goat for Bacchus; but where can be found a sacrifice worthy of Him, whom you have brought me to know?" "It must indeed be one every way worthy of Him, otless in purity, matchless in greatness, unbound-

ed in acceptableness."
"And what can that be, Syra !"
"Only Himself."

'I am sure that, after having so clearly described to me the deep sense of responsibility, under which you must habitually speak as well as act, you have a real meaning in this awful saying, though I under-

"I have not strength to carry the subject further at present; I have need of rest."

CHAPTER XVII.

THE CHRISTIAN COMMUNITY.

After this conversion Fabiola retired; and during the rest of the day her mind was alternately agitated and calm. When she looked steadily on the grand view of moral life which her mind had grasped, she and calm. When she looked steadily on the grains view of moral life which her mind had grasped, she found an unusual tranquility in its contemplation; she felt as if she had made discovery of a great phenomenon, the knowledge of which guided her into a new and lofty region, whence she could smile on the errors and follies of mankind. But when she considered the responsibility which this light imposed, the watchfulness which it demanded, the unseen and unrequired struggles which it required, the desolateness, almost, of a virtue without admiration or even sympathy, she again shrunk from the life that was before her, as about to be passed without any stay or help, from the only sources of it which she knew. Unconscious of the real cause, she saw that she possessed no instruments or means, to carry out the beautiful theory. This seemed to stand like a brilliant lamp in the midst of a huge, bare, unfurnished hall, lighting up only a wilderness. What was the use of so much wasted splendour? The next morning had been fixed for one of those visits which used to be annually paid in the country—that to the now ex-prefect of the city, Chromatius. Our reader will remember, that after his conversion

visits which used to be annually paid in the country—that to the now ex-prefect of the city, Chromatius. Our reader will remember, that after his conversion and resignation of office, this magistrate had retired to his villa in Campania, taking with him a number of the converts made by Sebastian, with the holy priest Polycarp, to complete their instruction. Of these circumstances, of course, Fabiola had never been informed; but she heard all sorts of curious reports about Chromatius's villa. It was said he had a number of visitors never before seen at his house; that he gave no entertainments; that he had freed all his country slaves, but that many of them had all his country slaves, but that many of them had reed all his country slaves, but that many of them had preferred remaining with him; that if numerous, the whole establishment seemed very happy, though no boisterous sports or frolicsome meetings seemed to be indulged in. All this stimulated Fabiola's

to be indulged in. All this stimulated Fabiola's curiosity, in addition to her wish to discharge a pleasing duty of courtesy to a most kind friend of hers from childhood; and she longed to see, with her own eyes, what appeared to her to be a very Platonic, or, as we should say, Utopian experiment. In a light country carriage, with good horses, Fabiola startled early, and dashed gaily along the level road across the "happy Campania." An autumnal shower had laid the dust, and studded with glistening gems the garlands of vine which bordered the way, festooned, instead of hedges, from tree to tree. It was not long before she reached the gentle acclivity, for hill it could scarce be called, covered with box, arbutus, and laurels, relieved by tall tapering cypresses, amidst which shone the white walls of the large villa on the summit. A change, she perceived, had taken place, which at first white waits of the large vital on the same change, she perceived, had taken place, which at first she could not exactly define; but when she had passed through the gate, the number of empty pedestals and niches reminded her, that the villa had entirely lost one of its most characteristic ornaments,—the number of beautiful statues which stood gracefully against the clipped evergreen hedges, and gave it the name, now become quite an empty one, of An Statuas. ["The Villa of Statues,"

chromatius, whom she had last seen limping with gout, now a hale old man, courteously received her, and inquired kindly after her father, asking if the report were true that he was going shortly to Asia. At this Fabiola seemed grieved and mortified; for the child transitional bis intention to her. Chromatical control of the control of the child transitional bis intention to her. Chromatical control of the child transitional bis intention to her. Chromatical control of the child control o the had not mentioned his intention to her. Chromatius hoped it might be a false alarm, and asked her to take a stroll about the grounds. She found them kept with the same care as ever, full of beauti-ful plants; but still much missed the old statues. At last they reached a grotto with a fountain, in which formally nymphs and sea-deities disparted, but which now presented a black unbroken surface. She could contain herself no longer, and, turning to Chromatius, she said:—
"Why, what on earth have you been doing, Chro-

matius, to send away all your statues, and destroy the peculiar feature of your handsome villa? What induced you to do this?"

"If you thought so," replied she, "others might of. But tell me, what have you done with them

"Why, to tell you the truth, I have had them ught under the hammer."
What! and never let me know anything about

what; and never let lie know anything about it? You know there were several pieces I would most gladly have purchased."

Chromatius laughed outright, and said, with the familiar tone, which acquaintance with Fabiola from a child authorised him always to assume with

her:—
"Dear me! how your young imagination runs away, far too fast for my poor old tongue to keep pace with; I meant not the auctioneer's hammer, but the sledge-hammer. The gods and goddesses have been all smashed, pulverised! If you happen to want a stray leg, or a hand minus a few fingers, perhaps I may pick up such a thing for you. But I cannot promise you a face with a nose, or a skull without a fracture." without a fracture.

Fabiola was utterly amazed, as she exclaimed, "What an utter barbarian you have become, my wise old judge! What shadow of reason can you

wise old Judge! what shadow of reason can you give to justify so outrageous a proceeding?"
"Why, you see, as I have grown older, I have grown wiser! and I have come to the conclusion that Mr. Jupiter and Mrs. Juno are no more gods than you or I; so I summarily got rid of them.

"Yes, that may be very well; and I, though neither old nor wise, have been long of the same opinion. But why not retain them as mere works of art?"

"Because they had been set up here, not in that capacity, but as divinities. They were here as imposters, under false pretences; and as you would turn out of your house, for an intruder, any bust or nage found among those of your ancesters, onging to quite another family, so did I those pre-enders to a higher connection with me, when I Neither could I run a risk, of their being bought for the continuance of the same

'And pray, my most righteous old friend, is it not an imposture to continue calling your villa Adsatuas, after not a single statue is left standing in it!"
"Certainly," replied Chromatius, amused at her replied chromatus, amused at her sharpness, "and you will see that I have planted palm trees all about; and, as soon as they show their heads above the evergreens, the villa will take the title of Ad Palmas ["At" or "to the palms"] in-

"That will be a pretty name," said Fabiola, who little thought of the higher sense of appropriateness which it would contain. She, of course, was not aware, that the villa was now a training-school, in "Only Himself."

Fabiola covered her face with her hands, and then looking up earnestly into Syra's face, said to be in separate institutions, for the great combat of faith, martyrdom to death. They who had entered in, and they who would go out, might equally say they were on their way to pluck the conqueror's palm, to be borne before God's judgment seat, in token of their victory over the world.

Many were the palm-branches shortly to be gathered n that early Christian retreat.

But we must here give the history of the demoli-

tion of Chromatius's statues, which for as a peculiar episode in the "Acts of St. Sebartian."

When Nicostratus informed him, as prefect of Rome, of the release of his prisoners, and of the recovery of Tranquillinus from gout by baptism. Chromatius, after making every inquiry into the truth of the fact, sent for Sebastian, and proposed to become a Christian, as a means of obtaining a cure of the same complaint. This of course could not be; and another course was proposed, which would give him new and personal evidence of Christianity, without risking an insincere baptism. Chromatius was celebrated for the immense number of idolatrous images which he possessed; and was assured by Sebastian, that, if he would have them all broken in pieces, he would at once recover. This was a hard condition; but he consented. His son Tiburtius, however, was furious, and protested that if the promised result did not follow, he would have Sebastian and Polycarp thrown into a blazing furnace: not perhaps so difficult a matter for the prefect's son.

In one day, two bundred, pagen, statutes were

In one day two hundred pagan statues In one day two hundred pagan statues were broken in pieces, including, of course, those in the villa, as well as those in the house at Rome. The images indeed were broken; but Chromatius was not cured. Sebastian was sent for, and sharply rebuked. But he was calm and inflexible. "I am sure," he said, "that all have not been destroyed. Something has been withheld from destruction." He proved right. Some small objects had been treated as works of art rather than religious things, and, like Achan's coveted spoil, [Jos. vii.] concealed. They were brought forth and broken up; and Chromatius instantly recovered. Not only was he converted, but his son Tiburtius became also one of the most fervent of Christians: and, dying in glorions martyrdom, gave his name to a catacomb. He had begged to stay in Rome, to encourage and assist his begged to stay in Rome, to encourage and assist his fellow-believers in the coming persecution which his connection with the palace, his great courage and activity, would enable him to do. He had become, naturally, the great friend and frequent companion

f Sebastian and Paneratius.

After this little digression, we resume the conversation between Chromatius and Fabiola, who con-tinued her last sentence, by adding, "But do you know, Chromatius—let us sit down

in this lovely spot, where I remember there was a beautiful Bacchus—that all kinds of strange reports are going round the country, about your doings

"Dear me! what are they! Do tell me."
"Why, that you have a quantity of people living
with you, whom nobody knows; that you see no
company, go out nowhere, and lead quite a philosophical sort of life, forming a most Platonic re-

"Dear me! What are they! Do tell me.

"Highly flattered!" interrupted Chromatius, with "But that is not all," continued Fabiola. "They say you keep most unfashionable hours, have no amusements, and live most abstemiously; in fact,

almost starve yourselves."
"But I hope they do us the justice to add, that we pay our way?" observed Chromatius. "They don't say, do they, that we have a long score run up

at the baker's or grocer's?"

"Oh, no!" replied Fabiola, laughing.

"How kind of them!" rejoined the good-humored old judge. "They—the whole public I mean—seem to take a wonderful interest in our concerns.

But it is not strange, my dear young lady, that so But it is not strange, my dear young lady, that so long as my villa was on the free-and-easy system, with as much loose talk, deep drinking, occasional sallies of youthful mirth, and troublesome freaks in the neighborhood, as others—I beg your pardon for alluding to such things; but, in fact, so long as I and my friends were neither temperate nor irreproachable, nobody gave himself the least trouble about us? But let a few neogle retire to live in quiet, be frugal. able, nobody gave himself the least frouble about use But let a few people retire to live in quiet, be frugal, industrious, entirely removed from public affairs, and never even talk about politics or society, and at once there springs up a vulgar curiosity to know all about them, and a mean practice in third-rate states-men to meddle with them; and there must needs by about flocks of false reports and foul suspicions about their motives and manner of living. Is not this a

"It is, indeed; but how do you account for it?" "It is, indeed; but how do you account for it?"
"I can only do so by that faculty of little minds, which makes them always jealous of any aims higher than their own; so that, almost unconsciously, they depreciate whatever they feel to be better than they

the peculiar feature of your handsome villa? What induced you to do this?"

"My dear young lady," answered the good-humored old gentleman, "do not be so angry. Of what use were those figures to any one?"

"If you thought so," replied she, "others might have been supported by the property of the property of the peculiar what is really your object and your mode of life here, my good friend?"

"We spend our time in the cultivation of our higher faculties. We rise frightfully early—I hardly day tell was tell you have early we then dearted. ingner faculties. We rise frightfully early—I hardly dare tell you how early; we then devote some hours to religious worship; after which we occupy ourselves in a variety of ways; some read, some write, some labor in the gardens; and I assure you no hired workmen ever toiled harder and better than hired workmen ever tolled harder and better than these spontaneus agriculturists. We meet at differ-ent times, and sing beautiful songs together, all breathing virtue and purity, and read most improv-ing books, and receive oral instruction from eloquent teachers. Our meals are indeed very temperate; we live entirely on vegetables; but I have already found out that laughing is quite compatible with lentils, and that good cheer does not necessarily mean

good fare."
"Why you have turned complete Pythagoreans. I thought that was quite out of date. But it must be a most economical system," remarked Fabiola, with a knowing look.

"Ha! you cunning think!" answered the judge; "so you really think that this may be a saving plan after all? But it won't be, for we have taken a most desperate resolution."
"And what on earth is that?" asked the young

lady.
"Nothing less than this. We are determined that there shall not be such a thing as a poor person with in our reach; this winter we will endeavor to clothe

all the naked, and feed the hungry, and attend to all the sick about. All our economy will go for this." "It is indeed a very generous, though very new idea in our times; and no doubt you will be well laughed at for your pains, and abused on all sides. They will even say worse of you than they do now, if it were possible; but it is not."

"How so?"

"Do not be offended if I tell you; but already they have gone so far as to hint, that possibly you are Christians. But, I assure you, this I have every where indignantly contradicted."

Chromatius smiled, and said, "Why an indignant

ontradiction, my child?"

"Because, to be sure, I know you and Tiburtius

and Nicostratus, and that dear bumb Zoe, too well to admit, for a moment, that you had adopted the compound of stupidity and knavery called by that "Let me ask you one question. Have you taken

the trouble of reading any Christian writings, by which you might know what is really held and done by that despised body?"
"Oh, not I indeed, I would not waste my time

over them; I could not have patience to learn any thing about them. I scorn them too much, as enemies of all intellectual progress, as doubtful citizens, as credulous to the last degree, and as sanctioning every abominable crime, ever to give myself a chance of a nearer acquaintance with

them."
"Well, dear Fabiola, I thought just the same about them once, but I have much altered my opinion of late." "This is indeed strange; since, as prefect of the city, you must have had to punish many of these wretched people, for their constant transgression of

ment on the ground floor, full of book chests. At a table in the middle of the room a young man was a table in the middle of the room a young man was seated, transcribing a large volume; which, on see-ing a stranger enter, he closed and put aside. "Torquatus," said Chromatius, addressing him, "this lady desires to send a letter to her father in

Rome."
"It will always give me great pleasure," replied the young man, "to serve the noble Fabiola, or her illustrious father."
"What, do you know them?" asked the judge, rather surprised.
"I had the honor, when very young, as my father had had before me, to be employed by the noble Fabius in Asia. Ill health compelled me to leave his service."

his service."
Several sheets of fine vellum, cut to a size, evident-Several sheets of fine vellum, cut to a size, evidently for transcription of some book, lay on the table. One of these the good old man placed before the lady, with ink and a reed, and she wrote a few affectionate lines to her father. She doubled the paper tied a thread round it, attached some wax to this, and impressed her seal, which she drew from an embroidered bag, upon the wax. Anxious, some time, to reward the messenger, when she could embroidered bag, upon the wax. Anxious, some time, to reward the messenger, when she could better know how, she took another piece of the vellum, and made on it a memorandum of nis name and residence, and carefully put this into her bosom. After partaking of some slight refreshment, she mounted her car, and bid Chromatius an affectionate farewell. There was something touchingly paternal in his look, as though he felt he should never see her again. So she thought; but it was a very different feeling which softened his heart. Should she always remain thus? Must he leave her to perish in obstinate ignorance? Were that generous heart, and that noble intellect, to grovel on in the slime of bitter paganism, when every feeling and every thought in them seemed formed of strong yet finest fibres, across which truth might weave the richest fibres, across which truth might weave the richest web? It could not be; and yet a thousand motives restrained him from an avowal, which he felt would, restrained him from an avowal, which he felt would, at present, only repulse her fatally from any nearer approach to the faith. "Farewell, my child," he exclaimed, "may you be blessed a hundredfold, in ways which as yet you know not." He turned away his face, as he dropped her hand, and hastily withdraw.

withdrew.

Fabiola too was moved by the mystery, as well as Fabiola too was moved by the inystery, is wen as the tenderness, of his words; but was startled, before reaching the gate, to find her chariot stopped by Torquatus. She was, at that moment, painfully struck by the contrast between the easy and rather familiar, though respectful, manner of the youth, and the mild gravity, mixed with cheerfulness, of the add or reserve.

the old ex-prefect.

"Pardon this interruption, madam," he said,
"but are you anxious to have this letter quickly de-

Certainly, I am most anxious that it should reach y father as speedily as possible."
"Then I fear I shall hardly be able to serve you.

can only afford to travel on foot, or by chance and heap conveyance, and I shall be some days upon the

Fabiola, hesitating, said:—"Would it be taking too great a liberty, if I should offer to defray the expenses of a more rapid journey ?"

"By no means," answered Torquatus, rather eagerly, "if I can thereby better serve your noble

To be Continued.

WHAT A RUSSIAN SAYS OF THE

f Truth :

The results of the Congress are well summarized by the following letter from a Russiaan to the editor

"We Russians are quite satisfied with the Berlin Treaty. That negotiated by Ignatieff at San Stefano has really been carried into effect. You are welcome to the island of Cyprus, and if you like to send English capital to Asia Minor we do not object. With Batoum and Kars in our hands in Asia we are masters of the situation, and if ever it pleases us we can pour our armies into Asia Minor. In Europe we have got back the territory that we had to cede after the Crimean war; Servia's aspira-tions remain ungratified, and the same may be said of Bulgaria. Both must be our allies. In Eastern Roumelia, as it has amused our plenipotentiaries to call Southern Bulgaria, the authority of the Sultan nominal, and the inhabitants will look is nominal, and the inhabitants will look to us as their only protectors. Our great difficulty has always been the Greeks. They are now alienated from you. If ever a war should take place between Russia and England, we should not attack Turkey, and you would not be able to blockade our Black Sea ports. We are, therefore, much obliged to you for having maintained the neutrality of the Black Sea. We are now advancing towards your Indian frontiers, and if ever, as I have said, a war takes place between our two countries, you will find is place between our two countries, you will find is necessary to send troops to India, instead of strengthening your European armies with Indian troops. We shall, I think, in the end form an alliance with Persia, which will be similar to that which you have rersia, which will be similar to that which you have formed with Turkey. Have we, then, designs upon India? Are we anxious to go to war with you? Neither. But we cannot admit inferiority. Look at the map. You will see that our empire stretches along the centre of Europe and of Asia. You insist that we should be debarred from any outlet on our Southern frontier, and you think that we shall our Southern frontier, and you think that we shain for ever submit to such a restriction, as though we were some pattry principality. Should you? If peace with you means that we may not have access to the Indian Seas, and that our war vessels may

A HYENA AT LARGE.—A hvena, which es caped from a menagerie temporarily established at Blangy (Plas de Calais), a tew days back, killed and severely wounded a dozen sheep, dispersing a whole flock near the forest of Crepy. A. M. Therat, of Crepy, went out to shoot the beast. He saw it crouched in a havrick, but just at the moment when he was within fifty paces of the animal, two gendarmes, who had mistaken him for a peacher hiding himself, came down upon the hayrick in full gallop. The byena at once A doud came over the cheerful countenance of made off, and the sportsman lost his prey-the old man, and a tear stood in his eye. He Grand battues are being organized to kill it.

not visit our Southern ports, then such a peace will not be lasting. But whose is the fault? Yours, You strive after the impossible."

RELIGIOUS .

FRIDAY, NO

Some objects of Exhibition are thu the London Table the writer, that ev splendor, the riche to the embellishm dens, or public bu house of God, the Church, which in traditions of art, and elaborate wor The following a trance made for

Lourdes will con

opportunity of see ry richness and b n its composition au monde le Dieu modified 13th c around it are Arc demons in the for above offer the v round which they impregnable fortre enamelled in mar points touch, and and places typical Conception, viz., ing of Esther, the the Blessed Virgin and Eve the chal Life and the Pro Round the shaft a formed of vine lea ing at the grapes, sicles are seen—or teret caput tuun sed pro omnibus, macula non e out leaves that su twined ribbon from Holy Writ In the next stage of the Blessed Vi shaped nimbus of also crystals from took place. The rounded by an words are seen-Immediately ab mysteries of the placed nearest th ixteenth medall olding the Cros telling the Rosar enamels is a flow a fine pearl. The by thirty-two li circle of Cherubi in excelsis" ove pale blue enan outer circle is cor

> processions that size. It contain 16 doves, 4 eagmany fine pear topazes. The monstrance of C any. On the f in adoration and prostrates himse o their conditio the favorite Ca desiderat cervus Evangelistic sy statuette of the newly-born Say with a charming corn flowers. Sacred Host, for blue enamel pa among which as the star that g beggar, to the f composed of stella." On this or low relief.

In group IV,

the large tempo

of a very elega-handsome color

on the dome a

of the exquisite

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sign of the st

—pink topaz an just above the

Sacrament is p Christ on a med monstrance by thought desirabl

It is to be erect the amazing he feet, on the Al the Swiss and I named "Our I of steps and to the second terr In the buildi is a grand pai (No. 89), one Saviour, and o s intended for is most gratefuthe devoted tomb of pure motto in chara mea Deus," a of the tomb;

Ii. nificently em covered with g show splendi Dubus, 82, R fine figure en B, group II Visitation at our Lord to "La Bienheu are numerou terials; one l

ful paintings of attentive variety of S

RELIGIOUS ART AT THE PARIS EX POSITION.

Some objects of interest to Catholics at the Paris Exhibition are thus described by a correspondent of the London Tablet: It is a pleasant thought, says the writer, that even in this age of luxury, all the splendor, the riches, the lovely designs, are not to go to the embellishment of private dwellings, or gardens, or public buildings; much is destined for the house of God, the place where His glory dwelleth; the Church, which in the Middle Ages preserved the traditions of art, still claims the prize for beauty and elaborate workmanship.

The following account of the sumptuous remontrance made for the Sanctuary of Notre Dame de Lourdes will convey to many who never had an opportunity of seeing it some idea of its extraordinry richness and beauty. The idea that is aimed at n its composition is "L'Immaculee Conception donnant au monde le Dieu de l' Eucharistie," n style it is modified 13th century. The foot s quatrefoil around it are Archangels in armor triumphing over demons in the form of dragons, whilst other Angels above offer the victory to God; the background round which they contend is meant to represent an impregnable fortress. The wings of the Archangels, enamelled in many colors, are extended till their points touch, and under them are seen personages and places typical of the mystery of the Immaculate Conception, viz., the triumph of Judith, the Crowning of Esther, the Garden of Eden (wherein we see the Blessed Virgin borne by Angels showing to Adam and Eve the chalice of Redemption), the Tree of Life and the Proclamation of the Dogma itself. Round the shaft above this part is a grand crown formed of vine leaves, among which are doves picking at the grapes, and round it the following vering at the grapes, and round it the following versicles are seen—over the earthly Paradise "Ipsa conteret caput tuum," over Judith, "Benedicta tu a Domino præ omnibus," over Esther, "Non pro te sed pro omnibus," over Pius IX, "Tota pulchra es et macula non est in te." Above this crown the shaft takes somewhat the form of a palm and spreads out leaves that support four Angels, and an intertwined ribbon of blue enamel has on it versicles from Holy Writ relating to the Blessed Sacrament. In the next stage is a silver statuette, in high relief. In the next stage is a silver statuette, in high relief, of the Blessed Virgin Immaculate, placed on a vesica-shaped nimbus covered with small amethysts, and also crystals from the grotto where the apparation took place. The head leans forward and is surrounded by an aureole of five pearls and twelve diamond stars. Round this our Blessed Lady's own words are seen-"Ego sum Immaculata Conception Immediately above this statuette commence glory that surrounds the Sacred Host. The fi mysteries of the Rosary, on circular medallions, in ost delicate enamel work, minute but distinct, are placed nearest the crystal centre. There is also a sixteenth medallion, and on it is seen the Madonna holding the Cross, and on either side of her angel telling the Rosary. Between each of these little enamels is a flower, a blue myosotis, and in its calyx a fine pearl. The first of the series of rays is formed a fine pearl. The first of the series of rays is by thirty-two lilies in diamonds, then there is a circle of Cherubim in gold with the words "Gloria in excelsis" over each; the background of these is a capacity in the peak of the series of pale blue enamel rimmed with diamonds. outer circle is composed of sixty-three rose diam —pink topaz and pearls set on gold rays. Lastly just above the crystal behind which the Blessee Sacrament is placed, appears the Monogram of Christ on a medallion, which is attached to the remonstrance by a ruby of great value. It was thought desirable, for the better effect during publi processions that this remonstrance should be of great size. It contains in all 63 figures, 4 winged dragons size. It contains in all 63 figures, 4 winged dragons, 16 doves, 4 eagles, 1,033 diamonds, 15 emeralds, many fine pearls, rubies, and amethysts, and 462 topazes. The poem, so to speak, of the great Remonstrance of Our Lady of La Salette is the Epiphany. On the foot are seen the kings bending low in adoration and with them a poor beggar, who also prostrates himself; they offer their gifts according to their condition. There are also four mystic stages. to their condition. There are also four mystic stages, the favorite Catacombic symbol, "Quemadmodum desiderat cervus ad fontes aquarum;" above are the Evangelistic symbols, near the feet of a lovely statuette of the Blessed Virgin, who holds out the newly-born Saviour for adoration—she is placed with a charming sentiment, among cars of corn and corn flowers. Above her is the nimbus around the Sacred Host, formed of Cherubim in gold on pale

In group IV, class 66, which is contained in one of the large tempory erections near the river, is a model of a very elegant temple—a circular church with a handsome colonnade, and surmounted by a dome, and on the dome a colossal figure of our Lady. gn of the structure is evidently an enlarged copy of the exquisite little temple that marks where stood the Cross of St. Peter on the Janiculum. where stood the Cross of St. Peter on the Janiculum. It is to be erected on the summit of a mountain at the amazing height of 3,595 metres, or nearly 11,000 feet, on the Alpes des Graies, in Italy, but close on the Swiss and French frontier. The shrine is well named "Our Lady of the Universe." Grand flights of steps and terraces surround the church, and on the second terrace is a noble statue of Pius IX.

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In the building appropriated to the city of Paris is a grand painting of the Crucifixion by Bonnat (No. 89), one figure only, that of the expiring Saviour, and over life-size—so impressive, so full of compassion as He looks upwards uttering His last cry, that it is impossible to gaze on it unmoved. I is intended for the Palais de Justice, which fact on is most grateful to hear. The recumbent figure of the devoted General Lamorciere lies on a grand tomb of pure white marble, relieved only by his motto in characters deeply incised and gilt, "Spes mea Deus," and the palm-branch of victory. The Dubus, 82, Rue Bonaparte, and others have much fine figure embroidery in medieval style. In Salon B, group III, class xviii, Casciani and Nan show some fine colored statuary, among them is a group, the fac-simile of that placed in the Convent of the Visitation at Paray-le-Monial, of the apparition of our Lord to the Elessed Mary Margaret, was called "La Bienheureuse." In this part of the building are numerous fine altars in various styles and materials; one by Jacquier of Caen, with very beautiful paintings in the panels of the retable is worthy of attentive examination. There are also a great variety of Stations of the Cross—both plain and colored. A specifien of one very original set is a mediæval tower some ten or twelve feet high; the procession to Calvary passes round it and is represented by the same the same discovery in the person of MacMahon. But still we must be generative, and it is right Scotchmen should have a turn. After all, Scotland only got her name because she was conquered by the Irish, and if the real truth was known it is probable that the house of Inverary owes most of its glory to an Irish original. Nay, I will go a step farther; I would even let the poor Englishman take an occasional turn at the helm, if for no better reason than to make him aware how much better we manage the barne because she was conquered by the Irish, and if the real truth was conquered by the Irish, and if the real truth was conquered by the Irish, and if the real ruth was conquered by the Irish, and if the real ruth was conquered by the Irish, and if the real truth was conquered by the Irish, and if the real truth was conquered by the Irish, and if the real truth was conquered by the Irish, and if the real truth was conquered by the Irish, and if the real truth was conquered by the Irish, and if the real truth was conquered by the Irish, and if the person of its gloval that the house of Inverary was conquered by the Irish, and if the real truth was conquered by the Irish, and if the real truth was conquered by the

sented by figures in high relief, against a gilt back-ground, with the Holy City, etc., shown in it. The tower is surmounted by a figure of our Lady. This set must surely be intended for some out-door Way of the C. set must surely be intended for some out-door Way of the Cross, or at least for some vast cloister. Two of the mysteries are apparently intended to be represented on each tower. We were glad to see in this part of the Exhibition many of the we'sk of religious art marked "sold." Solon, Rue Petrelle, has an extremely grand statute of the Madonna, above life size and finely colored, the deep rich blue of the outer robe contrasting finely with the delicate pattern-work on a cream-colored ground, of the alb-like under robe. Near this are very lovely statuetes of St. Genevieve and of Our Lady of Lourdes, etc. In group 8, No. 6, Raffle et Cic. have one of the most striking things in the way of religious art in the building. It is an allegorical group. In the centre is a model of the church in the course of erection in honor of the Sacred Heart at Montmartre, on either side are Pius IX and an allegorical artre, on either side are Pius IX and an allegorica figure representing France, and both adoring t Sacred Heart. Behind the church is a vast figure our Lord, rising above the world and with extended arms blessing it. The statues of Mons. Robert near this are remarkable for great beauty of expression

—in this branch of religious art the French are apparently quite equal to the German artists. Returning into the French "orfevrerie" department we are arrested by an altar of great size and brilliant effect—it is apparently entirely of gold and with many statues of silver; a Gothic reredos of excellent though florid, design rises behind it with a grand arrangement for Benediction, and two large angels in silver; it is a grand example of a newly-discovered method of gilding and silvering copper; and an anonymous society, called the "Pantographie Voltaique" Society, has been formed for working out the discovery. Their first efforts have been for the church and we are assured that their method of church, and we are assured that their method of gilding is very durable, at the same time that it is comparatively inexpensive; certainly the effect is superb. This grand altar has been sold for a church at Libourne, and some very fine high altar candle-sticks have been made by the company for Cambrai. In passing out through the garden we came upon a very elegant and lofty wayside crucifix made of Brittany granite, and executed by Le Goff, a sculp tor at Ste. Anne.

IRISH LOVE OF HOME.

A CORPSE SIX YEARS IN AMERICA BROUGHT OVER

Ballinasloe, Oct. 15 .- The remains of a man who was buried six years ago in America. passed through Ballinasloe yesterday evening, and were interred in Kilbegley gravevard.

Sixteen years ago there dwelt a family named Kilduff in the parish of Moore, convenient to this town. The times were none of the best, and Michael Kilduff, the head of the family, thought it best to emigrate, and so parted as best he could with the "bit of ground," gathered the family group around him and with them emigrated to New York. In a little time the Kilduffs settled down in Brooklyn. Ten years rolled by, and time heavy hand on old Michael; age weighed down his enfeebled frame, and he had to lie on a bed of sickness. Feeling his death approaching, the old man called his son to his bedside and besought him to convey his remains to "the dear old land," and lay his bones beneath the sod in Kilbegley churchyard, the village burial ground. The old man died but the son thought it was mere fancy proceeding from dotage which made his father prefer the strange request; and considering the immense trouble and expense involved in complying with it, he determined not to heed it, and buried the decased in Brooklyn, After the interment the son was deprived of his rest at night by strange unheard of noises in the house, and his belief was, and it is still his impression, that the place was haunted by his father's ghost. Circumstances, however, prevented him from obeying his father's dying wish until a short time ago, when fortune favoring, he had the remains dug up, placed in an oak coffin, and the whole enclosed in a box covered with

blue enamel panels, heart-shaped in form, and between each of these are rays of light in costly gems, among which are many garnets, and above all blazes the star that guided the kings, and also the poor beggar, to the feet of Jesus and Mary. It is wholly this father's remains passed through this town. The coffin was placed beneath the ocmposed of diamonds and emeralds—"Orietur stella." On this grand specimen of the goldsmith's art are not less than nineteen figures, either in high sod in Kilbegley, and Kilduff is narrating in his native village to wondering listeners the story of his father's ghost.

Old Michael Kilduff was a well-known Ribbonman at the time of that "scare" in Ireland. Many of the inhabitants here could scarcely believe that the long box brought through Ballinasloe by the "stranger" held his father's bones till they saw it lowered into its narrow home.

THE IRISH AS RULERS.

Lord Dufferin, in his reply to the address of the Ontario Municipalities, having spoken in most laudatory terms of the Marquis of Lorne, added :-

And yet, alas! gentlemen, pleasant and agreeable as the prospect for you and them, we must acknowledge there is one drawback to the picture. Lord Lorne has, as I have said, a multitude of merits, but even spots will be discovered on the sun, and, unfortunately, an irreparable and, as I may call it, a congenital defect attaches to this appointment. Lord Lorne is not an Irishman. It is not his fault. Lord Lorne is not an Irishman. It is not He did the best he could for himself. He did the best he could for himself. He came as near the right thing as possible by being born a Celtic Highlander. There is no doubt the world is best administered by Irishmen. Things never went better with us either at home or abroad than when Lord Paimerston ruled Great Britain. Lord Mayo governed India, Lord Monk directed the destinies of Canada, and the Robinsons, the Kennedys, the Laffans, the Callaghans the Garas the Hayons. He came as mea Deus," and the palm-branch of victory. The canopy is upheld by columns of black marble, and there are fine allegorical figures at the four angles of the tomb; it is a truly grand sepulchral monument. It group IV, class 36, will be found magnificently embroidered vestments, etc., by Beer, Place St. Sulpice. One cope of cloth of gold, covered with gold embroidery, is especially worthy of notice. Biais et Rondelet, 74, Rue Bonaparte, show splendidly wrought banners, and Theodore Dubus, 82, Rue Bonaparte, and others have much fine figure embroidery in medieval style. In Salon out, and it is right Scotchmen should have a turn.

[CONTINUED FROM LAST WEEK.] POSITION OF THE BLESSED VIRGIN MARY IN CATHOLIC

THEOLOGY.

WHY WE HONOR HER. From the Catholic Quarterly Review.

Heroes and statesmen may receive the highest military and civic honors which a nation can bestow, without being suspected of invading the domain of the glory which is due to God. Now, is not heroic sanctity more worthy of admiration than civil service and military exploits, inasmuch as religion reals, higher than nativities and release. ligion ranks higher than patriotism and valor? And yet the admirers of Mary's exalted virtues, can And yet the searcely celebrate her praises without being accused in certain quarters of Mariolatry.

When a nation wishes to celebrate the memory of

its distinguished men, its admiration is not confined to words, but vents itself in a thousand different to words, but vents itself in a thousand different shades. See in how many ways we honor the name of Washington. Monuments on which his good deeds are recorded, are erected to his name. The grounds where his remains repose on the banks of the Potomac, are kept in order by a volunteer band of devoted ladies who adorn the place with flowers. And this cherished spot is annually visited by thousands of pilgrims from the most remote sections of the country. These visitors will eagerly tions of the country. These visitors will eag snatch a flower, or a leaf from a shrub growing i These visitors will eagerly Washington's tomb, or will strive even to clip off a little shred from one of his garments, which are still preserved in the old mansion, and these they will ear home with them as precious relics.

I have always observed when travelling on the missions up and down the Potomac, that whenever the steamer came to the point opposite Mount Vernon, the bell was tolled, and then every eye

was directed towards Washington's grave.

And the 22nd of February, Washington's birth-day, is kept as a national holiday, at least in certain portions of the country. I well remember how for-merly the military and the fire companies paraded the streets, how patriotic speeches recounting the heroic deeds of the first President were delivered, the festivities of the day closing with a social ban

As the citizens of the United States manifest in divers ways their admiration for Washington, so do the eitizens of the republic of the Church love to exhibit in corresponding forms their veneration the Mother of Jesus.

Monuments and statues are erected to her

Thrice each day, at morn, noon, and even, the An-Thrice each day, at mont, noon, and even, the Angelus bells are rung to recall to our minds the Incarnation of our Lord, and the participation of Mary in this great mystery of love.

Her shrines are tastefully adorned by pious hands, and are visited by devoted children who wear her

relies, or any object which bears her image, or which is associated with her name. Her natal days and other days of the year, sacred

her memory, are appropriately commemorated y processions, by participation in the banquet of the Eucharist, and by sermons enlarging on her vir-

tues and prerogatives.

As no one was ever suspected of loving his country and her institutions less because of his revering Washington, so no one can reasonably suppose that our homage to God is diminished by fostering reverence for Mary; for, as our object in eulogizing Washington is not so much to honor the man as to vindicate those principles of which he was the champion and exponent, and to express our grati-tude to God for the blessings bestowed on our country through him, even so our motive in commen orating Mary's name, is not merely to praise he orating Mary's name, is not inerely to praise net, but still more to keep us in perpetual remembrance of our Lord's Incarnation, and to show our thankfulness to Him for the blessings wrought through that great mystery in which she was so prominent form. And experience sufficiently demonstrates a figure. And experience sufficiently demonstrates that the better we understand the part which Mary has taken in the work of Redemption, the more en ightened becomes our knowledge of our Redeeme Himself, and that the greater our love for her th deeper and broader is our devotion to Him; while experience also testifies that our Savior's attributes become more confused and warped in the minds of a people in proportion as they ignore

Mary's relations to Him.

The defender of a beleaguered citadel concentrates his forces on the

So intimately is this living gate of Sion connected with Jesus, the temple of our faith, that no one has ever assailed the former without invading the latter. The Nestorian would have Mary to be

only an ordinary mother, because he would have Christ to be a mere man. Hence if we rush to the defence of the gate of Sion, it is because we are more zealous for the city of God. If we stand as sentinels around the tower of David, it is because we are more earnest in protecting Jerusalem from invasion. If we forbid profane hands to touch the ark of the covenant, it is be cause we are anxious to guard from profanation the Lord of the ark. If we are so solicitous about Mary's honor, it is because "the love of Christ" presseth us. If we will not permit a single wreath to be snatched from her fair brow, it is because we are unwilling that a single feature of Christ's sacred humanity should be obscured, and because we wish

of His glory, and clothed in all the panoply of His perfections.

But you will ask: Why do you so often blend together the worship of God and the veneration of the Blessed Virgin? Why such exclamations as Blessed be Jesus and Mary? Why do you so often erfections.

that He should ever stand forth in all the splendor

For, behold from henceforth all generations shall call me blessed." (Luke i.) Here are the names of Creator and creature interwoven like threads of gold and silver in the same woof, without provoking the interval of Clad and silver in the same woof, without provoking the line of Clad and silver in the same woof, without provoking the line of Clad and silver in the same woof, without provoking the line of Clad and silver in the same woof, without provoking the line of Clad and silver in the same woof, without provoking the line of Clad and silver in the same woof, without provoking the line of Clad and silver in the same woof, without provoking the line of Clad and silver in the same woof, without provoking the line of the line o

and silver in the same woot, without provoking the jealousy of God.

God jealous of the honor paid to Mary! As well might we imagine that the sun, if endowed with intelligence, would be jealous of the mellow, golden cloud which encircles him, which reflects his brightness, and presents in bolder light his inaccessible saleous. splendor. As well imagine that the same luminary would be jealous of our admiration for the beautiful rose, whose opening petals, and rich color and de-licious fragrance are the fruit of his beneficent

Hence in uniting Mary's praise with that of Hence in uniting Mary's praise with that of Jesus, we are strictly imitating the Sacred Text; and as no one ever suspected that the encomiums pronounced on Judith and the virtuous Kings and Prophets of Israel detracted from God's honor, so neither do we lessen His glory in exalting the Virgin Mary. I find Jesus and Mary together at the manger, together in Egypt, together in Nazareth, together in the temple, together at the cross. I find their names side by side in the Apostles' and the Nicene Creed. It is fitting that both should find a place in my heart, and that both names should often place in my heart, and that both names should often flow successively from my lips. Inseparable in life and in death, they should not be divorced in my "What God hath joined together, let no man put asunder."

WHY WE INVOKE HER.

The Church exhorts her children not only to honor the Blessed Virgin, but also to invoke her innonor the Biessed Virgin, but also to invoke her in-tercession. It is evident from Scripture that the angels and Saints in heaven can hear our prayers, and that they have the power and the will to help us. (Gen. kviii. 16; Tobias xii. 12; Luke xv. 10, Zach. i. 12, 13.) Now if the angels are conversant things which were then transpiring at a great di things which were then transpiring at a great dis-tance from them; if they could penetrate into the future and foretell events which were then hidden in the womb of time, shall we believe that God withholds a knowledge of our prayers from Mary, who is justly styled the Queen of Angels and Saints? For, as Mary's sanctity surpasses that of all other mortals, her knowledge must be proportionately greater than theirs, since knowledge constitutes one

greater than theirs, since knowledge constitutes one of the sources of celestial bliss.

If Stephen while his soul was still in the prison of the body, "saw the glory of God, and Jesus standing on the right hand of God;" (Acts viii. 55;) if Paul "heard secret words" (2 Cor. xii. 4) spoken in paradise, is it surprising that Mary hears and sees us, now that she is elevated to heaven, and stands "face to face" before God, the perfect Mirror of all the worldade? It is a seasy for God to enable His knowledge? It is as easy for God to enable His Saints to see things terrestrial from heaven, as

Saints to see things terrestrial from heaven, as things celestial from earth.

The influence of Mary's intercession exceeds that of the Angels, Patriarchs and Prophets, in the same degree that her sanctity surpasses theirs. If our heavenly Father listens so propitiously to the voice of His servants, what will he refuse to her who is his chosen daughter of predilection, chosen among thousands to be the Mother of His beloved If we ourselves, though sinners, can help one Son? If we ourselves, though samers, can help one another by our prayers, how irresistible must be the intercession of Mary, who never grieved Almighty God by sin, who never tarnished her white robe of innocence by the least defilement, from the first monocence by the least defilement, from the first monocence by the least defilement of the property of the propert ment of her existence till she was received by tri-

In speaking of the patronage of the Blessed Virgin, we must never lose sight of her title of Mother of our Redeemer, nor of the great privileges which that prerogative implies. Mary was the Mother of Jesus. She exercised towards Him all the influence which a prudent mother has over an affectionate child. "Jesus," says the Gospel, "was subject to them," (Luke ii. 51) that is, to Mary and Joseph. We find this obedience of Our Lord towards His Mother forcibly exemplified at the marriage feast of ana. Her wishes are delicately expressed in these ords: "They have no wine." He instantly obeys or by changing water into wine, though the time

Jesus Christ is the citadel of our faith, the stronghold of our affections. Mary is called the "Tower of David," and the gate of Sion, which the Lord loveth more than all the tabernacles of Jacob, (Ps. Ixxxvi.) and which He entered at His Incarnation.

So intimately is this limin. majesty in the form of an Infant, and had we a favor to ask Him, we would present it through Mary's hands, while the divine eyes of the Babo were gazing on her sweet countenance. And ever so now. Never will our prayers find a readier ac ceptance than when offered through her.

In invoking our Lady's patronage, we are actuated by a triple sense of the majesty of God, our own unworthiness, and of Mary's incomparable in fluence with her heavenly Father. Conscious of our natural lowliness and sins we have often re-course to her intercession in the assured hope of being more favorably heard:

"And even as children who have much offended A too indulgent father, in great shame, Penitent, and yet not daring unattended To go into his presence, at the gate Speak to their sister and confiding wait Ill she goes in before and intercedes; So men, repenting of their evil deeds, And yet not venturing rashly to draw near, With their requests, an angry Father's ear, Offer to her prayers and their confession, And she in heaven for them makes intercession — Longfellow's "Golden Lege: -Longfellow's "Golden Legend

Do you ask me, is Mary willing to assist you Does she really take an interest in your welfare?

Or is she so much absorbed by the fruition of God as to be indifferent to our miseries? Can a woman forget her infant so as not to have pity on the fruit

gelical salutation? I not this practice calculated gelical salutation? I not this practice calculated to level all distinctions between the Creator and His creature, and to excite the displeasure of a God ever jealens of His glory.

Those who make this objection should remember that the praises of the Lord and of His Saints are frequently combined in Holy Scripture.

Witness Judith. On returning from the tent of Holofernes, she sang: "Proise ye the Lord, our God, who lath not forsaken them that thop in Him, and by the His hondraid, He hath fulfilled His merey which He promised to the house of Israel.

And Ozais the prince of the people of Israel, said to her: Hose and the part and the mouth of men." (Judith sini.)

Blessel be the Lord who made heaven and earth.

Blessel be the Lord who made heaven and earth.

Blessel be the Lord who made heaven and earth.

Characteristics. After ploritying God for the month of men." (Judith sini.)

Witness Ecclesiaticus. After ploritying God for the month of who, of Moes and Aaron, of Samuel and Nation. She sand the work of Moes and Aaron, of Samuel and Nation. She sand the same and and the practical part of the same breath exclaims: "Blessed at those of Moes and Aaron, of Samuel and Nation." (Eccles, shill, of a who, and they praise shall not depart out of the mouth of men." (Judith sini.)

The work of the promised to the shore of Israel, said to be reflected in the said of the same breath exclaims: "Blessed to the Lord who made heaven and earth.

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Blessel be the Lord who made heaven and earth.

Blessel be

"At morn-at noon-at twilight dimMaria! thon hast heard my hymn!
In joy and woe-in good and illMother of God, be with me still!
When the hours flew brightly by,
And not a cloud obscured the sky,
My soul, lest it should truant be,
Thy grace did guide to thine and thee;
Now, when storms of fate o'ercast,
Darkly my present and my past,
Let my future radiant shine,
With sweet hopes of thee and thine."

Some persons not only object to the invocation of Mary as being unprofitable, but they even affect to be scandalized at the confidence we repose in her intercession, on the groundless assertion that by praying to her we ignore and dishonor God, and that we put the creature on a level with the Creature.

Every Catholic child knows from the catechism Every Catholic child knows from the catechism that to give to any creature the supreme honor due to God alone is idolatory. How can we be said to dishonor God, or bring Him down to a level with His creature by invoking Mary, since we acknowledge her to be a pure creature indebted like ourselves to Him for every gift and influence which she possesses? This is implied in the very form of our netitions.

petitions.

When we address our prayers to her we say, Prayfor us sinners, implying by these words that she is her self a petitioner at the throne of divine mercy. To God we say, Give us our daily bread, thereby acknow ledging Him to be the throne of all bounty.

ledging Him to be the throne of all bounty.

This principle being kept in view, how can we be justly accused of slighting God's majesty by invoking the intercession of His handmaid?

If a beggar asks and receives alms from me through my servant, should I be offended at the blessings which he invokes upon her? Far from it; I accept them as intended for myfelf, because she bestowed what was mine and with my consent.

bestowed what was mine, and with my consent.

Our Lord says to His Apostles: "I dispose to you a kingdom, that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the twelve tribes of Israel." (Luke xxii 29, 30.) And St. Paul says: "Know you not that we shall judge angels, how much more things of this world?" (1 Cor. vi.) If the Apostles may sit at the table of the Lord in heaven without prejudic to His majesty, surely our Lady can stand as an advocate before Him without infringing on Hi advocate rights. If they can exercise the dread preregative of judges of angels and of men without trespassing on the divine judgeship of Jesus, surely Mary can fulfil the more modest function of intercessor with her Son without intruding on His Supreme meditatorship, for, higher is the office of judge than that of advocate. And yet while no one is ever startled at the power given to the Apostles, many are impatient of the lesser privilege claimed by Mary.

THE INFLUENCE OF HER EXAMPLE.

But while the exalted privileges of Mary render her worthy of our veneration, while her saintly in-fluence renders her worthy of our invocation, her personal life is constantly held up to us as a pattern worthy of our imitation. And if she occupies so prominent a place in our pulpits, this prominence is less due to her prerogatives as a mother, or to her intercession as a patroness, than to her example

After our Lord Jesus Christ, no one has ever exercised so salutary and so dominant an influence as the Blessed Virgin on society, on the family, and

The Mother of Jesus exercises throughout the Christian commonwealth that hallowing influence which a good mother wields over the Christian family What temple or chapel, how rude soever it may

be, is not adorned with a painting or a statue of the Madonna? What house is not embellished with an image of Mary? What Catholic child is a stranger to her familiar face? The priest and the layman, the scholar and the il-

literate, the prince and the peasant, the mother and the maid, acknowledge her divine sway.

And if Christianity is so fruitful in comparison

with paganism, in conjugal fidelity, in female purity, and in the respect which is paid to woman-hood, these blessings are in no small measure due to roportion as they ignore eaguered citadel concentrate fortifications and the capture of these out-

"This is indeed the blessed Mary's land, Virgin and Mother of our dear Redeemer! All hearts are touched and softened at her name; Alike the bandit with the bloody hand. The priest, the prince, the scholar and the peasant, The man of deeds, the visionary dreamer, Pay homage to her as one ever present!

And if our fate had given us nothing more Than this example of all womankind. So mild, so mercind, so s'ing, so good, So patient, peaceful, loyal, toving, pure, This were enough to prove it higher and truer Than all the creeds the world had known before."

St. Ambrose gives us the following beautiful picture of Mary's life before her espousals: "Let the life," he says, "of the Blessed Mary be ever present to you, in which, as in a mirror, the beauty of chastity and the form of virtue shine forth. She was a tity and the form of virtue sine form. She was a virgin not only in body, but in mind, who never sullied the pure affection of her heart by unworthy feelings. She was humble of heart, serious in her conversation, fonder of reading than of speaking. She placed her confidence rather in the prayer of the poor than in the uncertain riches of the world. She was ever intent on her occupations. . . . and accustomed to make God rather than man the

and accustomed to make God rather than man the witness of her thoughts. She injured no one, wished well to all, reverenced age, yielded not to envy, avoided all boasting, followed the dictates of reason, and loved virtue. When did she sadden her parents even by a look? . . . There was nothing forward in her looks, bold in her words, or unbecoming in her actions. unbecoming in her actions. Her carriage was not abrupt, her gait not indolent, her voice not petu-lant, so that her very appearance was the picture of her mind and the figure of her picty."

Her life as a pouse and as a mother was a counterpart of her earlier years. The Gospel relates

THE CATHOLIC RECORD

hed every Friday morning at 388 Richr Street, opposite City Hall, London, Ont.

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mitances, or one tree copy to the getter up of each citib of ten.

We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholies generally, which will be inserted when not in conflict with our own views as to their conformity in this respect.

All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not necessatily for publication, but as a guarantee of good faith.

WALTER LOCKE,

388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, NOV. 15, 1878.

Some clergymen, we believe feel annoyed and surprised that we have not sent the RECORD regularly since it's first publication although they had not ordered it. We sent the first numbers to all clergymen in the diocese, and had some of them returned. We therefore supposed that, perhaps, many priests had more papers on their hands than they required, and corcluded not to send any more copies until they were ordered. In adopting this course we believed we would avoid the possibility of making When brought to book and requested to proourselves disagreeable, by forcing the paper on people notens votens. But it has proved only another illustration of the trying-toplease-everybody story. In future we will send copies to every priest in the diocese until they give written orders to discontinue Huron and Ontario. They make no mention them, or return them from the post office to which they were addressed. We hope this who discovered Niagara Falls and the Missisarrangement will prove satisfactory.

WE have authority to say that the Rt. Rev. Bishop Walsh, and the Rt. Rev. Bishop Crinnon would be pleased to know that there was not in their respective dioceses, one Catholic family without its Catholic newspaper. We place before our readers a paper which is eminently Catholic in principle and practice; and loved by all who come within the sphere and in point of general information second to none of the same class in Canada. We therefore claim that we are entitled to a liberal and generous patronage, at least in the two great dioceses of Western Ontario. We need hardly remind our friends that a large outlay was necessary, to establish such an enterprise, and that it requires a current expense to carry it on. To all those who wish for the success of a good Catholic paper, untrammeled fell devilish purpose intended of blackening by party politics, and therefore free to discuss the fair character of a purely religious order political questions from an independent stand- whose members for three centuries have been necessary. We ask our friends who have so likewise

"In every family," says Rt. Rev. Bishop McQuaid in his recent pastoral, "there should chequered history, the terrible accusations be at least one newspaper, sound in principles, in teachings, in sympathy with the Church's work, which will be an assistant to eally, never! Its most inveterate enemies the pastor in propagating a knowledge of Divine truths. A good Catholic newspaper keeps up during the week, the pastor's Sunday work of preaching the Gospel, and is able to treat of subjects good for the parishoners to be familar with, but which cannot be touched industrious Indians of Paraguay. These, to on in the short sermon of the pastor. Many of these subjects, too, no matter how important and useful, would be out of place in a sermon. Families whose means admit of the expense should have more than one Catholic newspaper. Besides the local papers there are others, published in the large cities, in every sense worthy of Catholic patronage. It will give us pleasure to know that there is not in the Diocese of Rochester one Catholic family without its Catholic newspaper.

WE have received the report of the proceedings of the Tenth annual Convention the United States, held at Worcester, Mass. September 25th and 26th, 1878, from which we publish some extracts for the benefit of such of our readers as belong to the organization in Canada. A few words as to the aims and object of the Union, and a short account of its progress may prove interesting to those object is to form a compact Union of the Catholic people of this country for their mutual, spiritual, and temporal welfare; to educate its members in sound Catholic literature. power, to visit the sick and console the afflicted; and to inculcate and foster an un-Catholics in this new country by good example, to teach respect for ecclesiastical authority, and a willing obedience to the teachings of the Church. The Union now has a memor the Charles. The Child States of over 25,000, going to relate the facts as we find them con-Catholic paper in Ontario.

and in Canada nearly 2,000 members. Toronto, London, St. Catharines, Kingston, Guelph, St. Thomas, Belleville, Barrie, Peterboro', and several other places have established branches of the Union, and we hope ere long every society in the country will see the advantages to be derived from a connection with it. It may be asked what benefit is to be derived from fellowship with the Benevolent Union. The answer is, the great privilege of being a partaker or dispenser of the blessings of true benevolence. No society can belong to this Union that is not truly benevolent, for it is written in letters of gold upon the banners of most of the organizations comprising it, that noble, beautiful, and truly charitable motto, "We visit our sick and bury our dead." We hope to see all Catholic societies in Canada united in one grand and indissoluble Union; then, and not till then, will Catholic strength be felt and respected.

IS THE JESUIT ORDER A SECRET SOCIETY?

In the course of the Orange trials in Montreal several of the witnesses maintained on their oath that Orangism is no more a secret society, than is the order of the Jesuits. The Montreal Witness followed up this grave, if not perjured, contention, by editorial attacks both libellous and atrocious against the members of that religious order. They are accused of fomenting disturbance in every European State, of secret plottings against the lives of kings and the liberties of subjects. duce their proofs in substantiation of these serious charges; the accusers of the Jesuits make no mention of the martyrs, Lallemant and Brebœuf, who first raised the symbol of Christianity on the savage shores of Lakes of Father Marquette and his Jesuit associates sippi, who mapped out America for European commerce and civilization, and first broke the Bread of Life to the Illinois and the Irroquois. Neither is there any special onslaught made on the Jesuits who lead such pure and holy lives in the neighboring town of Guelph or in the cities of Quebec and Montreal, where they are known and appreciated, and admired of their acquaintance, be they Catholic or

The maligners of the Jesuits travel into foreign countries and carry us back a century or two with distorted facts of history, and utterly false accusations which the ordinary reader has not the means at hand for verifying or disproving, and which, therefore, remain uncontradicted; thus accomplishing the point, we appeal for the material assistance feremost in the front rank of science and of literature, of civilization and culture, of nobly subscribed already, to ask others to do charity always, and of martyrdom when necessary.

But is the Jesuit order a secret society, or has it ever deserved, at any period of its brought against it by the Witness and the Montreal Orangemen? We say, emphatiwere Pombal, Prime Minister of Portugal De Choiseul, Prime Minister of France, and Aranda, of Spain. Pombal was incensed against the Jesuits because of their efforts to save from his rapacity the peaceable and the number of 200,000, were converted from heathenism by the preaching and example of the Fathers, who taught them all the arts of European civilization. They tilled the soil, worked at mines, built villages and towns, and attained to a wonderful degree of prosperity and primitive happiness under the mild sway of their Fathers, whose direction they sought, and whose will they obeyed with the docility of little children. But the rapacious Pombal coveted their smiling pastures and their accumulated wealth. He sent an army to pillage and destroy what he could not obtain by fraud. The Fathers of the Irish Catholic Benevolent Union of encouraged the Indians to resist the encroachments of the wily and unscrupulous Minister. For this they were doomed. An attempt was made to assassinate Joseph Emmanuel, King of Portugal, and severa Jesuits were accused of being privy to the plot. Without any form of trial the whole body of the Jesuits in Portugal and its dewho do not belong to the Union. Its main pendencies were condemned. A royal edict, dated September 3rd, 1759, declared all Jesuits traitors. They were suppressed in Portugal, Brazil, and other Portugese colonies; all their property was confiscated, all to help the needy by every means in its their books and papers were suddenly seized, brought to court and severely and searchingly scrutinized. Yet not one line, not one word was found in any work or manuscript

enveloped in obscurity, and that it is often difficult to penetrate as far as the real truth of each. Nevertheless, despite the thick mists that have been drawn around them, one thing is evident, viz: That the accusations levelled against the Jesuit Fathers may be reduced to mere trifles. The Prime Min ister Pombal and Carvalho have used more frequently the weapons of bad faith, calumny and exaggeration, than of truth or honesty of purpose.

The next great enemy of the Order was the infamous Madame Pompadour, the concubine of Louis XV., and the disgrace and dishonor of the French nation. Because the Jesuit Fathers who were confessors to the King, would not sanction his illicit amours, or admit him to the Sacraments while he sohabited with this bedizzened jezabel, she swore vengeance and extirpation against the order. He was reluctant, and at first yielded only so far as to demand in Rome that the society be reformed, but the General of the order, Father Ricci, replied : "Sint ret sunt, aut non sint; "-" Let them remain as they are, or let them not exist at all." Where upon the King expelled them from France in the year 1764.

Here we might ask, was it the Jesuits by their love of decorum and morality, or the King by his excesses and brutal passions, that caused disturbance in the State? Was it not the Jesuit order that tried to save King Louis from himself, and France from the disorders and scandals caused by the impudent Pompadours of the last century? Scandals which resulted finally in Voltarianism, and brought about the bloody horrors of the French Revolution in 1792?

The expulsion of the Jesuits from Spain was effected in 1767, by Aranda, on the charge that treasonable writings had been discovered in one of the colleges which declared the King an illigitimate son, and not entitled to the throne. But the true reason is not known, as the King, Charles III., declared that he kept the secret "locked up in clared that he kept the secret "locked up in the secret "loc his royal heart." On the 2nd of April all the Jesuits in Spain and the colonies were put under arrest at the same hour, and conveyed in ships to the Papal States. So sudveyed in ships to the Papal States. So sudden and unexpected was the raid made upon the homes and colleges of the Jesuits that the homes and colleges of the Jesuits that Empire. Civilization, such as then existed, had they had not time to pick up a book or lock a drawer. They were thrust out of their rooms at a moment's notice, and hurried to the ships awaiting them at the nearest port. Their libraries, and treasures of art were confiscated, and all their property turned over to the King's use. It is very remarkable that the French Species of the Postucase ministers and immortal verse, orators spoke with more the French, Spanish and Portugese ministers seized at once upon all the papers and writings belonging to the Jesuits. The Fathers had not time to recover from the surprise of the military power of Rome ruled the world. their arrest, when they were beyond the reach of all they held most valuable or their distant Galilee visited the Eternal City. Now, who reach of all they held most valuable on their would have thought that this poor stranger was

The most ample opportunity then, was afforded those who hated the Jesuits of proving some case of illegal secrecy or treaproving some case of illegal secreey or treasonable teachings or plottings against the order. Nothing of the kind was found. There was no copy of an oath against kings or hereties anywhere to be had. No oath was discovered other than the vows taken by the Jesuits on the day of their religious profes- Christ. sion. The vows are made before the altar in an open church; where, of necessity, some person-not a member of the order-must be present. The Jesuit vows obedience, poverty, chastity, and humility, the latter implying that he renounces all positions of honor and dignities in the Church. He also vows to keep and maintain the rules and constitutions of the order. But these rules and constitutions are open to the public; they are printed everywhere; there is no secret about hem; no treason or dark spots lurking beneath the surface. Therefore, it is not true that the order of Jesuits is a secret society. The rules and constitutions of St. Ignatius have received the approval of twenty different Popes. And the Catholic Church, which condemns all secret societies, blessed and ratified the order of the Jesuits at the Couneil of Trent, declaring that: "The Sacred Council found nothing reprehensible in their constitutions or vows, and would made a High Priest, but He that said to Him, thou enact nothing to prevent the regular clergy from serving the Lord and His Church. according to their pious institute, which had already the approval and sanction of the Holy See." We may return again to this subject.

TO ALL AGENTS

All our agents are hereby authorized to state that we will give the RECORD for the remainder of this year FREE to all who pay up their subscriptions in full, for the year Ireland. To improve the social status of in proof of the terrible charges then current 1879. Agents in taking subscriptions will

cerning Portugal. It is true those facts are ANNIVERSARY OF THE CONSECRA-TION OF HIS LORDSHIP THE BISHOP OF LONDON.

Sunday last, the 10th inst,. was the 11th anniversary of the elevation of his Lordship Bishop Walsh, to the Episcopate. Hence, as is usual in the Catholic Church on such occasions, the offices of the Church were celebrated with more than usual solemnity. Solemn High Mass was sung in the Cathedral, coram Pontifice, by the Rev. Father Conolly, all the clergy of the Cathedral assisting.

On Monday, the 11th. His Grace the Arch bishop of Toronto, and the Right Reverend Bishop Crinnon, of Hamilton, arrived in the city to wish to His Lordship many returns of this important anniversary. His Grace was accompanied by Very Rev. F. Rooney, V.G., and Rev. W. Berrigan, and his Lordship of Hamilton, by Rev. M. Dowling, of Paris; and, for the same purpose, nearly all the priests of the diocese of London, together with others from neighboring dioceses were present.

On Sunday His Lordship preached, and we give the following sketch of his sermon on the occasion: DEARLY BELOVED BRETHREN.—This day eleven

DEARLY BELOVED BEHAVIOR DEFINED.

Gears ago was indeed a momentous day for your Bishop for it was then that he was raised to the sublime office of the Episcopate. During the last sublime office of the Episcopate. During the last eleven years I have had abundant reasons to be thankful to the Clergy and Laity of our Diocese for their constant kindness and loyalty both to myself personally, and for their hearty co-operation in the great work of building up the Church of God in this great work of building up the Church of God in this Diocese. When appointed to the sublime office of the Episcopate we accepted the burden imposed upon us by Christ's vicegerent with fear and trembling—conscious alike of its weight and our weakness. The grave responsibilities, the momentous interests connected with the sublime office of the Episcopate may well inspire with diffidence and fear, him who is called upon to undertake the arduous duties of Still the Great Shepherd of our souls works through human instruments, and it is our consolation to believe that He frequently chooses for the execution of His work or earth, instruments and means which humanly speaking would appear least adapted for His purpose. St. Paul tells us (1 Cor. 1, 27) "The foolish things of the world hath God er sought His Apostles not amongst the great and rich and educated, but amongst the poor and illiter-ate. When the Apostles went forth to execute the commission given them—a commission that was to embrace the entire earth for its sphere, and extend

sang in immortal verse, orators spoke with more than human eloquence, painters made the canvas breathe and live, and sculptors took the rude stones of the quarry and chiselled them into life, whilst

commissioned by God to teach the proud intellectual Romans the saving truths of which they had never

and contemptible things God hath chosen that no flesh shall glory in His sight. Peter began his mission in Rome, and the result is known. The tard seed grew up and became a mighty tree over-shadowing the earth, and sheltering peoples, tribes and tongues beneath its protecting branches. And so it has been in the whole history of the Church of Christ. The—humanly speaking — disproportion and inadequacy of the means employed by the Church to produce the mighty results history re-cords, attest the presence of divine power and wisdom, guiding her councils, ruling her destinies, and working through her for the happiness and salva-tion of the human race. Only the visible organiza-tion appeared to men, but there was within it an Almighty power before which, sooner ar later, all hostile combinations, and opposition, and difficulties elts under the hot sun of melted away, as the snow advancing spring. The work of the Church, then, is God's work, carried out often through very inadequate human agencies. And this was for us ground of confidence and consolation in accepting the responsible position which the Church assigned us. Paul may plant, Apollo water, but it is God

ho gives the increase.

And He will give increase through those who are lawfully sent. In accepting our appointment by the Holy Father, and by the imposition of hands in the noty rather, and by the imposition of hands in the sacred rite of consecration, we were made partakers in the Apostolic Commission, and have true and authentic credentials as ambassadors of Christ and dispensers of His holy mysteries. The Apostles un-derted not the weak of the hole. ertook not the work of the holy ministry until

duly commissioned to do so.

No one should take the honor to himself, but he that is called of God. Even, says St. Paul (Hebbrews v. 5-6) "Christ did not glorify Himself to be art a priest for ever according the order of Mel-chisedech." The Eternal Father, then, constituted our Blessed Lord a High Priest, and gave Him fo all eternity His commission to teach mankind the of the kingdom of heaven. Christ com-His Apostles, for He said, "As the Father mysteries of the kingdom of neaver. Characterismissioned His Apostles, for He said, "As the Father hath sent me, I also send you," (John xx. 22) and the Apostles sent their successors, and so on down through the ages. This is the divine order established by God for the appointment and continuation of a legitimate ministry; and outside of this Divinely appointed order, no one is authorized to preach the Word of God, or to dispense the holy mysteries. Our Blessed Lord, before His ascension, organized the Apostles into a teaching body—clothed them with His powers, and commissioned them to go and teach the world. "All power is given to Me in heaven and on earth, going, therefore, teach all nations ... and beheld I am with you all days even unto the consummation of the world." (Matt. xxviii. 18, 19, 20.) This teaching body was constituted a moral person which was to live for ever in the averaging of the Diginal Commission.

Lord said, "He that heareth you heareth Me, and he that despiseth Me despiseth Me, and he that despiseth Me despiseth Him who sent me." (Luke x. 16.) To him and the other Apostles constituting the teaching body, Christ said: "I will ask the Father, and He will give you another Paraclete, the Spirit of truth, who will teach you all truth, and abide with you for ever." (John xiv. 16.)

The divine commission, therefore, to teach all

abide with you for ever." (John xiv. 16.)

The divine commission, therefore, to teach all nations was given to the Apostles and their lawful successors in the work of the Apostolate. To no one outside of that body were the words, "Go and teach" addressed, and therefore no one outside of it teach addressed, and therefore no one outside of it teach" addressed, and therefore no one outside of it has commission to do so. Any person else presuming to exercise the office of a shepherd of souls would be rightly considered as not entering the sheep-fold by the door, but by climbing up another way, and would, therefore, be a thief and a robber, coming to kill, and to steal, and destroy, (St. John x. 1.) he would be like those false prophets of whom the Lord complained through His prophet Jeremiali (xxiii. 21.) I did not send these prophets yet they ran. I have not spoken to them yet they prophesied." Hence St. Paul insisted on this lawful mission as the very basis of man's salvation. "How then," says he, "shall they call upon Him in whom they have not believed or how shall they preach unless they not believed or how shall they preach unless they be sent?" (Romans x. 14.) wherein the Apostles proceeds from invocation to faith, from faith to hearing, from hearing to preaching, and from preaching to mission; so that in the last analysis mission becomes as it were, the basis of man's salvation; since, without mission, imparted by God to His preachers, the people could not have true faith, or the true worship of God.

Now the Catholic Church is she alone who inherits Now the Catholic Church is she alone who inherits the Divine office of teaching. St. Agustine, in the fifth century, proves this by tracing back the line of Bishops from his day to St. Peter, and we in the nineteenth century, can do the same by the same line of argument. For says the illustrious Doctor of the Church, "if the order of Bishops succeeding to each other is to be considered how much more of the Church, "if the order of Bishops succeeding to each other is to be considered, how much more securely and really beneficially do we reckon from Peter himself, to whom, bearing a figure of the Church the Lord says, "upon this rock will I build my Church, and the gates of hell shall not overcome it." For to Peter succeeded Linus. to Linus Clement [he gives the whole succession] to Damasus Siricius, to Siricius Anastasius. In this order of succession no Donatist Bishop appears." (T. ii. En Sincius, to Sincius Anastasius. In this order of succession no Donatist Bishop appears." (T. ii. Epliii.) Again the same Father says, "In the Catholic Church the agreement of peoples and of nations keeps me; the succession of priests from the very chair of the Apostle Peter, to whom our Lord after His resurrection committed His shows to be after His resurrection committed His sheep to be fed, down even to the present Bishop keeps me."
(Tome viii. Cont, Manichaeos.) In fact all the (Tome viii. Cont, Mamchaeos.) In fact all the Christian Frthers recognize the perpetuity of the Apostolic College in the Episcopate spread throughout the world, but in union with the Holy See; and they brand as aliens all who, outside of that body, usurp the office of teaching divine truths, of preaching God's word, and of dispensing the holy sacraments. ments. St. Jerome, writing to a Roman Pontiff, says, "Following no chief but Christ, I am joined in communion with your Holiness, that is, with the chair of Peter. Upon that rock I know the Church is built. Whoseneyer sate the Lamb out of this house. is built. Whosoever eats the Lamb out of this house is profane. If any be not in the ark of Noah, he will perish whilst the deluge prevails. Whosoever gathereth not without thee scattereth,—that is, whosoever is not of Christ is of Antichrist." (Epis. xv. ad. Dam.) St. Ambrose asserts, "they have not Peter's inheritance who have not Peter's chair."

Now it is our inestimable privilege and happiness be in communion with that blessed chair, that is, is See of Peter and of Pius IX., and to have received. our mission from the illustrious Pontiff Pius IX., who, so long worthily occupied it. Through Pius IX.,

A long unbroken chain of Pontiffs stretches away into the venerable past, uniting Pius IX., while appointing Bishops and commissioning them to go and teach, with our Divine Lord sending St. Peter and the other Apostles to go and teach the world. The words, "Go and teach," once uttered by the Divine lips, have been continued in uninterrupted exe-tion in the living Church of God. As a river sprin ing from a perennial fountain, flows ever onward through many a sheltered valley and many a broad plain, fertilizing and enriching the countries through which it flows; so the living waters of the blessed religion of Christ,—the waters foreseen by Isaias as ing, in the language of prophecy, "the land that was desolate and impassable be glad, and the wilderwas desorate and impassance be grad, and the winder-ness to rejoice and to flourish as the lily, causing it to bud forth and blossom and to rejoice with joy and praise, and imparting to it the glory of Libanus, and the beauty of Carmel and Sharon." (Isaias xxxv. 1. 2.)

But, Dearly Beloved Brethren, it is not enough for salvation to belong to the one true Church of God,—we must besides avoid evil and do good. Faith, St. James tells us, is dead without good works even as the body is dead without the soul. (James i. 26.) "Not every one," said our dear Redeemer, "who saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he who doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven." (Matt. vii. 21.)

"Now" says St. Paul, "this is the will of God, your sanctification," (Thess, iv. 3.) We must, therefore, labor earnestly in the all-important work of our sanctification, in order to fulfil the will of God, and thereby gain heaven. For this great end you have been created and redeemed, and it will profit you nothing to gain the whole world, if you miss reaching it. To enable you to reach this end, the Holy Church has been established. "Christ" says St. Paul, "gave some apostles, and some prophets, and other some evangelists, and pastors, and doctors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," (Eph. in instry, for the earlying of the body of Christ, "(Eph. iv. 11.) And in another place he says, (1 Cor. iii, 22.)
"For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world; for all are yours, and you are Christ's and Christ is God's." Let us work earnestly to make our vocation and election sure : and above all things, have a constant and mutual charity amongst ourselves. Let us love, exhorts St. John, in deed and truth; for charity is the bond of perfection,-the golden link that binds as in sweet communion with each other and with We must be united and work together the glory of God, the honor of our holy religion, and the salvation of souls; "that doing the truth in charity we may in all things grow up in Him who is the Head, even Christ; from whom the whole body being compacted and fifty joined together by what every joint supplieth according to the operation of the measure of every part, maketh increase of the body unto the edifying of itself in charity," (Eph. iv. 15.) The affair of eternal salvation should be the creat capager of our lives and to ettain to it. (Eph. iv. 15.) The affair of eternal salvation should be the great concern of our lives and to attain to it we should make use of the means of grace left by our Blessed Lord in His Church—viz., earnest prayer, the worthy and frequent reception of the sacraments, assisting at the Holy Mass, devotion to the most blessed Sacrament, and to the ever Blessed Virgin the Immaculate Mother of God, &c. "I beseech you, therefore, Brethren, by the mercy of God against the order of Jesuits. There was no secret unearthed, no plot discovered.

The Protestant historian Schoele says of this execution against the Jesuits: "We are going to relate the facts as we find them con-

VISIT TO ACADEMY, "Give me back, give morning, Her clouds and her light."

Sung the immo No school-boy,"er to school," ever "man's estate" th article; and none more, of saying another. As yea day, I bade farew page, the aspirati ed to me more a one short hour my now I am perfect judgment of the Reader, this ex of my ideas took

FRIDAY, NOV

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and viewed the Academy of the The happy in were confirmed, right, cheerful welcome from t With many oth estival, by whi ommemorated Right Rev. D piscopacy. orilliantly-ligh lices gradually was the aspect tiry corridors salculated to d Overlooking

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A VISIT TO THE SACRED HEART ACADEMY, LONDON, ONTARIO.

"Give me back, give me back the wild freshness of Her clouds and her tears are worth evening's best

Sung the immortal Irish poet, Tom Moore. No school-boy, "creeping snail-like unwillingly to school," ever sighed more ardently for "man's estate" than did the writer of this article; and none perhaps accused the poets more, of saying one thing and thinking another. As years rolled on, and as day after day, I bade farewell to many a well-thumbed page, the aspirations of my childhood appeared to me more and more reasonable. But in one short hour my convictions changed, and now I am perfectly willing to admit that my judgment of the renowned poet was too hasty.

Reader, this extraordinary transformation of my ideas took place on Monday, the 11th inst. Leaving for a while the shady streets of our fair Forest City, I entered one of those educational institutions known amongst us by the significant name of "Convent Home."

Many reminiscences of college days crowded upon my mind, visions of base ball, cricket, leap-frog, etc., loomed up before me as I slowly sauntered through the spacious avenue, and viewed the beautiful play-grounds of the Academy of the Sacred Heart, Dundas street.

The happy impressions already received were confirmed, when, ushered into one of the right, cheerful parlors, I met with a warm welcome from the courteous mother superior. With many others I had been invited to a estival, by which the pupils of the institution commemorated the eleventh anniversary of Right Rev. Dr. Walsh's elevation to the piscopacy. As I was conducted to the prilliantly-lighted reception hall, my prejulices gradually dwindled away, so charming was the aspect that met our gaze. The lofty, tiry corridors leading thereto, were highly alculated to dispel every unpleasant feeling. Overlooking the two main corridors, and mbedded in a cluster of ivy and evergreen, stood a magnificent statue of the Sacred Heart, he gift of His Lordship Bishop Walsh to the nstitution. The hand is uplifted to bless, while the mild, almost speaking eyes, appear o be gazing lovingly on the passers-by. A appy influence must certainly be exercised ever the privileged inmates of the Convent by his most life-like representation of our

Divine Redeemer. But how shall I attempt to describe the principal reception hall? I shall not say I ancied myself in fairy-land, but I must avow that for a moment I was spell-bound, so unprepared was I for the bewitching scene which broke upon my view. The unassuming dress and charming simplicity of the pupils contrasted with the elegant decorations of the apartment, while the happy smile which learned on every countenance, and lit up snow me my claims to stand among the trusty deevery eye, presented a picture of interest and leauty, not unworthy of the poet or the

the evening train.

During the course of the entertainment or admiration was alternately excited by the reined taste displayed in the selection of the vaious recitations, and the easy, graceful unequivocal proofs of the superior training bestewed on their pupils by the ladies of the

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Eph., 22.)

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, holy,

Tle skill displayed in the execution of the instrumental music plainly testified that the Academy affords every advantage for acquiring profidency in this favorite accomplishment.

Theg, therefore, to and my indexe records that the carried Bishop of London, and to express my sincere and carries hope that the Carriotte Record will be before long a welcome visitor to profidency in this favorite accomplishment. The entree "I Puritani," by Berg, was remarkably well played by Misses E. Johnston and C.Jell. A complimentary allegory in verse-"Faith, Hope and Charity"-was prettily spoken by three little girls, Misses

A most comic vocal duo, entitled "An unexpected meeting between Patachon and Giraffier," Miss E. Johnston personating the former, and Miss B. DuHamel the latter, was next on the programme. As we cannot do justice to the subject, which kept the audience in peals of laughter, for about ten minutes, we leave it to the trumpet of Faust.

"Duo Brilliant sur les motifs d'un opera de Donizetti," by Bertini, was admirably rendered by Misses Barbour, Margaret, Beathi and Penwarden. The forty fingers kept perfect time, and executed the entire piece with a spirit and expression which reflect the highest credit on the teachers.

"The Last Angelus," a superior composition, was A most comic vocal duo, entitled "An unex-

reflect the highest credit on the teachers.

"The Last Angelus," a superior composition, was delivered in splendid style by Miss M. Long.

The finale was a tableaux vivant—the presentation of the child Mary in the temple. The infant "Queen of Virgins" was represented advancing towards the high priest, who stood at one side of the altar, with arms outstretched to welcome her into the House of the Lord, while St. Joachim and St. Anne gazed in the Lord, while St. Joachim and St. Anne gazed in mute admiration on their Heaven-sent babe. As we contemplated this ravishing picture, the "Audi filia," a most exquisite vocal gem, was beautifully rendered by the choir.

At the close of this delightful hour, His Lordship Bishop Walsh made a few well-chosen remarks, with the graceful eloquence so peculiarly his own. Be-

the graceful eloquence so peculiarly his own. Before terminating His Lordship granted the pupils the usual annual holiday in honor of this happy occasion. Needless to add that this act of paternal higher than the pupils of the History of the Hist kindness on the part of the Bishop, was gratefully and enthusiastically acknowledged by a hundred

youthful hearts.

The guests then adjourned to the dining-room.

After we where a sumptuous repast was spread. After we had enjoyed for a while the many good things before us, our attention was for a moment diverted by an inspection of the programme for the following day. number and variety of games, and the evident citude with which fresh amusement had been solicitude with which planned for every half-hour, showed that the good Nuns had long held in anticipation this grand holi-day, but particularly, that they not only know how to provide pleasure, but also that with true maternal stinct, they do not consider labor or fatigue when there is question of the welfare, or happiness of the children confided to their care.

After partaking for about an hour longer of the hoppitalities of the Sand II.

ospitalities of the Sacred Heart, we took our leave; but long in our memory shall remain enshrined the remembrance of this most happy festival. As we remembrance of this most happy festival. As we sauntered homeward, the conviction forced itself upon our minds, that the people of this country and of the United States, whose children are so tenderly nurtured in this flourishing Academy, may well appreciate the generous labors and untiring zeal of the daughters of Madame Barat.

LETTER FROM ROME.

(Special correspondence of the Catholic Record.)

Rome, Oct. 26, 1878. DEAR SIR:-Yesterday evening I had just paraken of a frugal supper, when a very pleasing visitor, though hitherto unknown to me, made his appearance in the hall of my modest boarding ouse, situate near the splendid Hotel de Minerva. My welcome visitor-shall I name him \-was the CAHOLIC RECORD, fresh from London, Ont., the first number of that much wanted exponent of Catholic interests iu Western Canada. Before reaching me, the RECORD had travelled a long way and gon around many circuitous roads, as shown by innum

rable blottings and re-writing on the envelope. Welcome to Rome, the capital of the Christian world, I said to my unexpected friend. Come and show me thy claims to stand among the trusty devery eye, presented a picture of interest and eauty, not unworthy of the pect or the ainter.

Amid sweet strains of music, His Lordship,

Amid sweet strains of music, His Lordship,

Of its merits. Unwilling though Lord to peruse its splendid pages, so rich in varied matters. Now, after a patient and careful study of its numerous columns, I hope it is firstly this. In the year 1633, following the desolation of the wars of Gustavus Adolphus, a plague broke out and committed great rayages. The in-Fishop Walsh, escorted by the Bishop of of its merits. Unwilling though I am to make too Eishop Walsh, escorted by the Dishop of rude an assault on the modesty of the talented editor of the Record, I feel great pleasure in saying effects of the scourge; and as a thank-offering to God compy of crimson and gold, surrounded by a that this excellent journal bids fair to take its stand they instituted a custom of performing the Passionnumber of the diocesan clergy. The chair among the staunchest defenders of Catholic rights distinct of the Grace, the Archbishop of and interests. Its editorials are inspired by a sound Tronto, remained unoccupied, as this distin- mind and a true Catholic heart; its selections are gushed prelate, after a brief visit to the made with a judgment and tact highly commend-Andemy, was compelled to return home by able. Without speaking of the magnificent article on "Mixed Marriages," which I hope all my young friends of London have carefully read, I have noticed with great pleasure a number of incidents, anecdotes and selections—all well calculated to edify, instruct and inspire with a love of what is good and beautiful. I will add that this truly correct exponmaner in which they were rendered. The ent of our religion, which is the only one estabeloution was all that could be desired; the lished by our Blessed Lord, has not come a moment feeing which animated every tone and ges- too soon. Too long has our Catholic stomach been ture even of the most youthful speakers, gave stuffed with unwholesome food, poisonous substances. It was high time to place before our read-

about myself, though it may appear egotism. Few months have elapsed since I left our dear Canada. What vast space of sea and land now intervenes between us! Since the 8th of July last, when 1 received the hearty good wishes of my friends in London, I crossed the broad Atlantic, ran over France from one end to the other, visiting its great eities, Since the 8th of July last, when I rethey glied to their places when three other juniors, Misses Locke, Mande Murphy and M. Loys, allon with baskets of choice costing the grant and the state of the distinguished predates. Simplesed told more olequently than words of the rarer and more acceptable blossoms of gracefully deposed them at the feet of the distinguished predates. Simplesed told more olequently than words, of the rarer and more acceptable blossoms of gracefully deposed them at the feet of the distinguished predates. The state of the season will be added to gracefully deposed them at the feet of the distinguished predates. The state of the season will be added to give an adequate idea of the solemn improvable to the rarer and more acceptable blossoms of gracefulleness, which are cultivated with the words social single the position of the position

werse sne deciared that sne was bound for sea once more, begged the messages of all, and particularly a prayer in behalf of the "Sailor Boy," Patrick revilers of the Church attempt again to charge her reviers of the church attempt again to charge her with being opposed to progress and science, and fos-tering ignorance and the degradation of the human mind? Is it not the Popes who have filled the pub-lic libraries of Rome with the most precious manu scripts and volumes of past ages? Is it not these so much maligned Popes who have brought into exscripts and volumes of past ages? Is it not these so much maligned Popes who have brought into existence the Michael Angelo, the Raphael, and legions of others to whom the world is indebted for the masterpieces of architecture, painting and sculpture, which are to be seen no where so profusely as in Rome, the centre of the Catholic Church? If such be the case, let me hope that no one shall be found for the future so vile and so destitute of honor as to insult again a Church which is not only the guardian of Christianity, but also the constant the guardian of Christianity, but also the constant encourager of all that is grand, beneficent and

With the above remarks 1 beg to terminate this Hoping soon to see again our dear London,
I remain, dear sir,
Your most obedient servant,
J. M. BRUYERE. V. G.

OUR MANCHESTER LETTER.

From Our Special Correspondent.]
Manchester, England, Oct. 30, 1878.

On Wednesday last the remains of the eminent French Bishop Monsignor Dupanlonp were carried to their last resting place. All classes seemed anxious to show by their presence at his funeral the intense respect they had for the greatest of French Prelates. Orleans is said never to have seen such throngs of mourners lining the streets of the melancholy procession. Besides the long array of the French Heirarchy, three members of the French Academy were present to show honour to the dead, besides a long list of other dignitories. France has mourned a great loss, we too as members of the same church grieve that one who has been so emi nently a champion of the Church, should be taken from us. We have scarcely read the particulars of the great funeral, when the message comes, that another of the Churches' Princes has passed away. -Cardinal Cullen. I am sure that you will have felt equally with ourselves, the irreparable loss conan enemy to the governments system of Godless Colleges, and as a determined foe to the secret societies, which at one time were so powerful in Ireland; Cardinal Cullen wielded an influence second to none. R. I. P.

Last week an advertisement appeared in the Lonlon papers stating that the Tableaux from the Oberdon papers stating that the Tableaux from the Ober-Ammergan Passion Play would be given at the Westminster Aquarium, which is a place of great resort for Londoners as within its walls you can have entertainments of almost every kind. The an-nouncement so shocked the minds of religious people, the letter required into the deliles condensition that that letters poured into the dailies condemning the proposed Play. The Cardinal Archbishop took the proposed Play. The Cardinal Archbishop took the matter up and addressed a letter on the subject to the Times, in which he strongly depricated the intended Performance. He said it would be a descration of the Passion Play, a scandal to the religious instincts of Englishmen, and a profanation of the most sacred subjects of our faith. It would be difficult to say what has mostly induced the management ficult to say what has mostly induced the manager to forego all thoughts of giving the famous Passion-spiel, but certainly he has advertised that he abandons spec, but certainly the project. We think we are right in assuming that it has been relinquished through the prompt action of the Cardinal Archbishop, who gave many reasons in his letter why the Play should not be transplanted. Some years ago one of our local clergy gave us an excellent description of this Ober-Ammergan Play in the Free Trade Hall, the various broke out and committed great ravages. The inhabitants of the Bavarian Tyrol in and around Oberplace in other districts after a time, but the Church opposed them and it was only permitted at last, that they should be given in the original spot which is a village high up in the mountains beyond Mun-ich. There the Passion Play is given with all due impressiveness showing as it does the life and death ich. There the Passion Play is given with all due impressiveness showing as it does the life and death of our Saviour. I have heard those speak of the play as it was given in 1870, and nothing could be more religiously impressive than the representation as given by these simple villagers. There was a realism about the whole series of scenes enacted which was truly marvellous. enacted which was truly marvellous. The principal performers were most devout Catholics showing by their daily lives their fitness for the parts undertaken by them. They were good worthy people, fully alive to the true rendering of the Sacred narrative. People here highly well wonder that these simple religious peasants could be induced to visit the English cities in order to give the Passion-

ing community a companion sound in faith and morality, and whose beneficial influence will be calculated to remove many prejudices, correct not a few misrepresentations, and instill into the heart of youth the love of virtue.

I beg, therefore, to add my modest recommendation to that of the learned Bishop of London, and to express my sincere and earnest hope that the Catholic Record will be before long a welcome visitor to every fireside in Western Canada.

Now, dear sir, permit me to add a few remarks about myself, though it may appear egotism. Few week, when Sir Wilfred Lawson and his friends held a great alliance meeting at the Free Trade Hall. His Eminence the Cardinal also stayed in order to be present at the meeting as one of the speakers, as he takes great interest in the Temperance move-ment. The United Kingdom Alliance is a great ment. The United Kingdom Alhance is a great social movement now and has on its side many clever speakers, but it was a small affair when it started twenty-five years ago. Then the leaders were thought fanatical but they had persistence; they were moderate; they were patient and now the society has grown in immense wealth and influence. It includes people of every shade of results of the properties of the society has grown in immense wealth and influence.

home, and her life on the billowy wave. In pretty verse she declared that she was bound for sea once nation. celebrate the closing of the public houses in Ireland Very appropriately too the chair was taken by Pro-fessor Smyth, M. P., for Londonderry, who was the fessor Smyth, M. P., for Londonderry, who was the promoter of the Irish Sunday Closing Act. Mr. Smyth is a good looking gentleman, a professor of Oriental languages and an ex-Presbyterian Minister. He, too, is an excellent speaker. The Alliance is worked by excellent machinery. Its advocates are in earnest and its influence is manifiestly increasing year by year. Some people consider that as yet they have not done much good but they do their best to carry on their war against the liquor traffic and here their influence is certainly felt. It is a struggle in every sense for them. Sir Wilfrid Lawson first introduced his Permissive Bill in 1864, and has reintroduced it many times since then with has reintroduced its reinissive bis in 1893, and has reintroduced it many times since then with varying success, and who knows but that soon, his and his supporters wishes may be fully gratified.

CORRESPONDENCE.

WINDSOR.

November, 11th., 1878. A PLEASANT EVENING.

What was the bleak November night of the 8th inst. to the happy group assembled in the halls of St. Mary's Academy, to congratulate the Very Rev Dean Wagner, on the return of his patronal feast!

The decorations made for the occasion merit special mention. Passing over a luxuriant landscape which stood out in bold relief at the lower extremity of the hall, we would especially allude to the gold and crimson-tinted leaves, Autumn's gracious boon, which formed into graceful emblems, and mingling their brilliant hues with the pure white drapery of the walls presented a rich and delightful contrast. An additional charm was borrowed from the bloom, freshness and innocence of Christ's little ones, and the tout ensemble formed an exquisite picture, reminding us forcibly of this line

"A thing of beauty is a joy forever."

The rendering of the programme, interspersed with music, dialogue and song, afforded us a delightful moment of recreation.

As a supplement to a scene in which a groupe of little ones had been called upon to guess the most beautiful thing on earth, one of the juveniles read the following:

REV. AND KIND FATHER,—Among the many beausequent on the death of this illustrious Irishman:
As a defender of the Pope's temporal authority, as

REV. AND KIND FATHER, Among the many beautiful things of God's happy world we must not forget to mention the love and charity of His dear ministers. The heavens and earth are fair to our sight, but the love of Christ's ministers is sweeter far to our souls, beautiful as a mother's smile, pure Lord to bless these still to leave us His dear devoted priests. The priests is a king whose power no evil dares dispute. He speaks and the new-born babe becomes like the He speaks and the new-born babe becomes like the snowy dove. He raises his hand and sin flies from the soul. He speaks again, and oh! what happiness; we press Jesus to our hearts; He becomes our own, our dearlyl beloved guest. Thank God for our priests; thank Him for the kind father who guides our footsteps with words of charity and love. Thank God for the award prints to who was the contract of the standard prints to who was the same as the same are successful. God for the angel minister who protects our inno-cence, as do our guardian spirits in heaven. May the Saviour and His angels whisper heavenly secrets to your soul, as they did in his dark dungeon to your patron saint, and may your life's devotedness to dear Mother Church, like His be rewarded by the

dear Mother Church, like his betewarder by the smiles of Jesus throughout an eternity of joy. The Rev. Dean Wagner was felicitous in his re-sponse, comparing the labors of the priest in a con-vent to those of a gardner in his chosen parterre.

LOCAL GLEANINGS.

EN ROUTE FOR MANITOBA .- On Sunday last about two hundred Mennonites passed through this city, per G. W. R., for Manitoba.

VERY Low.—Late advices form Winnipeg represent Mr. F. E. Cornish, well known in this city, to be in a very low state, and his death is daily expected.

SUDDEN DEATH. - News has been received of the sudden death of Major Daniels, well known in spid every ten years. The representation took place in other districts after a time, but the Church last, his death.

THANKSGIVING-DAY.—The Dominion Government has appointed Wednesday, December 4th, as a Day of Thanksgiving throughout the Dominion. We trust all good citizens will not forget to govern themselves accordingly.

RAILWAY RECEIPTS.—The Grand Trunk Railway

of Canada, during the week ending November 2nd, ncreased its passenger earnings \$487 over the corresponding week last year. The freight receipts, nowever, show a decrease of \$26,177.

COMMITTED SUICIDE. - John Armstrong, a shoemaker of Paisley, committed suicide on the 10th inst. He took two doses of strychnine to accomplish his purpose. Intoxicating beverages led to the crime. Another proof in favor of "total

WATERWORKS .- The London Oil Refining Company have decided to make use of the London waterworks. The other refiners will probably follow suit. This is decide lly very gratifying and we trust other manufacturers will likewise follow the

CHEESE FAIR .- At the cheese fair held last Satur day, 9th inst., three factories were bulletined a offering 2,180 boxes, and there were six or eigh

JUST WHAT YOU MIGHT EXPECT.

San Francisco News Letter.

About two weeks ago, as the overland train was passing Cheyenne, the attention of the passengers was attracted by the lamentation a poor Irish emigrant, whose berth had been robbed during the night, and every penny of his scanty savings stolen, and whose family would, therefore, arrive beggars in a strange land. The charitable pas sengers at once began a subscription, which finally amounted to something over \$250. When the money had been handed to the sufferer, a pious, plausible-looking man, dressed in black and adorned with a white cravat, drew him aside at one of the stopping places,

My poor man, I am truly sorry for you. Your sad case touches me deeply. I am my-self well provided with this world's goods, however, and so will give you \$250 more. Here is a \$500 gold note. Give me the \$250 you have, and keep the rest. May heaven bless you.

The poor Irishman did as requested, with many blessings on the generous stranger, who insisted that his gift should not be made known. When the passengers reached this side of the bay the pious-looking philanthropist was nowhere to be found, he having evidently gotten off at Oakland, for reasons of

The next morning the emigrant repaired to a bank to get his note changed. The teller picked up the bill and began narrowly ining it

There—there is nothing wrong with the bill, is there?" gasped the poor fellow.

(Now the elever reader has seen all along what was going to happen. He has read lots of just such incidents as this. It is the old— Well-we'll see about that.)

story. Well—we'll see about that,
"Nothing in the world is the matter with it," said the teller quietly, and he handed the man fifty cents. That ended it.

PRIZES.

The following are the prizes drawn at the prize-drawing of No. 7, in St. Mary's school-house, Lon-tion, for the benefit of the poor: Ticket No. 617, 807, 526, 135, 1342, 408, 1197,

11cket No. 617, 807, 526, 139, 1342, 408, 1197, 1408, 220; Prize drawn, 1, 2, 3, 4, 5, 6, 7, 8, 9. Ticket No., 1204, 691, 1292, 780, 625, 495, 68, 1207, 1104, 325; Prize drawn, 10, 11, 12, 13, 14, 15, I6, 17, 18, 19.

BUSINESS NOTICES.

JUST RECEIVED-500 barrels choice, handpicked, winter apples, which I can sell at 82.50 per barrel. A. Mountjoy, City Hall Building, Richmond Street.

It will pay you to buy Boots and Shoes at Pocock Bros. They keep a full line of ladies and gentlemen's fine goods. No trouble to show goods. Written orders promptly attended to. Pocock Bros., No. 133 Dundas street, London, Ont.

MARKET REPORT.

CORRECTED TO THE HOUR OF GOING

London Markets.

1.0	ndon M		S.			
	GRAI	N.		01 10	. 1:	
White Wheat, Deibl, Red Fall Spring Wheat Corn	4º 100 lt	S		1 40	to 1 5	
Red Fall	**			1 30	to 1	45
Spring Wheat				1 10	to 1 :	00
Corn				0.85	to 0	90
Oats Peas	1.6			0 80	to 0	95
Barley	11 11 11			1 00	to 1	90
Rye				0.80	to 0	90
Buckwheat	44			1 00	to 1	25
3/1	OUR AN	D FEE	D.			
	10. 63	wi		2 50	to 2 to 2	75
Mixed Flour	**			2 25	to 2	70
Spring Flour	14			2 00	to 2	50 75
Buckwheat Flour	**			. 2 25	to 2	50
Cracked Wheat	. 4			. 2 25	to 2	50 75
Cornmeal	***	* 1 1 1 1		9 00	to 10	00
Fall Wheat Flour, Mixed Flour Spring Flour Buckwheat Flour Graham Flour Cracked Wheat Cornmeat Bran, per ton Shorts & "				.12 00		
151101 009 0						
Dan Store Lots &	doz			. 0 15	to 0	16
" Farmers'				. 0 18	to 0	20
Butter, Crock				0 13	to 0	15
" Rolls				. 0 08	to 0	12
Cneese, Dairy, & 1b.				. 0 08	to 0	
" Factory "				. 0 09	to 0	09
Eggs, Store Lots, & Farmers' Butter, Crock. "Rolls. "Firkins. Cneese, Dairy, & b. "Factory."	MISCELL	ANEOU	s.	0.00		07
Mutton, & ib				0.04	to (0 05
Beef,				. 0 30	to t	0 50
Turkeys, each				0 50	to	1 00
Dried Apples				0 60	to	0 08
Onions, & bush				8 00	to 1	0.00
Straw & load				2 00	to	4 25 3 25
Live Hogs, # cwt.	********			3 00	to to	4 50
Dressed Hogs				. 0 30	to	0 50
Chickens, & pair				0 40	o to	0 50
Turnips				6 19	to to	0 25
Carrots	ry ir con	d		. 4 0	o to	4 50
Apples, & bush				0 3	0 to	0 65
Potatoes "				4 0	0 to	0 00
Mutton, # B. Beef, Goese, catch Turkeys, cach Dried Apples Onions, # bush Hay, h ton Straw, # load Live Hogs, # cwt. Unressed Hogs. Clinickens, # pair bucks. Turnips Carrots. Cardwood, No. 1 d Apples, # bush. Potatoes Clover Seed.	SKINS A		nee			
Sheepskins, each. Calfskins, green, # dry Hides, green, dry Tallow, rendered Lard, Wool,	SKINS A	ND HI	Intro-	0.5	o to	0.80
Sheepskins, each.	9° 115			0 0	s to	0 00
- dry		******		0 2	5 to	0 50
e Hides, green,	"			0 0	8 to	0 10
Tallow rendered				0 (6 to	0.00
e Tallow, rendered rough,	44			0 (18½ to 19 to	0 04
Lard,				0	20 to	0 2
Wool,	Liverpo	V.	elate			
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R. Winter	9 6	9 2	9 2	$\frac{9}{9} \frac{2}{11}$	9 2	9 9
White	9 11	9 11	9 11	10 2	10 2	10
Corn new	24 0	$\begin{array}{ccc} 10 & 2 \\ 24 & 0 \end{array}$	10 2 24 0	24 0	10 2 24 0	24
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II- Lock	. 43	3 1 3 2 6 33 0 43 0	42 6	42 9	42 6	42
Lard	24 0 3 1 2 6 32 6 43 6 33 6	84 0	33 9	33 9	24 0 3 1 2 6 33 0 42 6 33 0 67 6	33 67
st Flour S. Wheat R. Winter White Clob Grand Gra	67 (67 6 32 0	24 0 3 1 2 6 33 0 42 6 33 9 67 6 32 0 37 0	9 11 10 2 24 0 3 1 2 6 33 0 42 9 33 9 67 6 32 0 37 0 48 0	31 0	81
nd Pason	37	37 0	37 0	37 0	31 0 37 0 43 0	37
Talling	47	47 0	48 0	48 0	43 0	48

TENTH ANNUAL CONVENTION, HELD AT WORCESTER, MASS.

The tenth annual convention of the Irish Catholic Benevolent Union of the United States was held on Wednesday, Sept. 25th, and Thursday, Sept. 26th, 1878, at Horticultural Hall, Worcester, Mass

On the morning of Wednesday a parade of the societies of Worcester, forming an escort to the dele gates, took place in the following

ORDER OF PROCESSION: First Division. Plateon of Police Officers.
Chief Marshall and Staff.
Father Mathew Temperance Rand. Sarsfield Guards. Montgomery Guards.
The Father Mathew T. A. Society. Second Division.

Lafayette Guards. Delegates.

The Irish Catholic Benevolent Society, No. 114
I. C. B. U. of Worcester.

M. P. Miley, Marshall.

The French Band. Hibernian Guards.

celebrant was the Rev. James Henry, dele The celebrant was the Rev. James Henry, delegate of No. 38, of St. Louis, Mo.; Deacon, Rev. Thomas Ambrose Butler, President of the National Colonization Committee of the I. C. B. U.; Subdeacon, Rev. B. J. Keiley, delegate of No. 124, of New Castle, Del., and brother of the President of Rev. T. J. Conaty, Spiritual Director of No. 114

I. C. B. U. of Worcester, Mass., addressed the delegates substantially as follows:

gates substantially as follows:

It is my pleasure and honor to-day to say to the Irish Catholic Benevolent Union the first words of welcome to Worcester. You have left your homes clothed with the authority of your respective societies. You bring sympathy, encouragement and advice to one another. You are to counsel together upon the best methods of attaining the object of your association, the union of Catholic societies in nevolence and in aid of every Catholic enterprise. What words can I say to encourage you, to advise you, to cement more firmly the bonds of Union? Another had been desired for this work who would have given words of strong fatherly instruction. One who would have given you the benefit of years

of experience among men.

I ask myself, what does an organization like yours need? If I look around me I find a world full of worldly maxims. I find men drifting into

OATH-BOUND ORGANIZATIONS.

I find on every side theorists proclaiming new I find on every side theorists proclaiming new schemes to better man's conditions madly decreeing new laws, and amid all this confusion of place and Babel of tongues I see the old Church, the Church of our fathers, distinctly, fearlessly teaching the only due that can save man and society, and I hear men, some of whom have the character of Christian baptism upon their souls, scotling at Her, striving to excite suspicion, hatred of Her. Heed them not, dearly belowed brethern. You beast of your Catherine. excite suspicion, hatred of Her. Heed them not, dearly beloved brethren. You boast of your Catholic name and you do well to have your Catholicity enter your organization. Love for Her is your life; united with Her you will succeed; separated from Her you fall.

SOCIETY IS LIKE A SICK MAN.

bond, cared for the child, united the two ideas of multitude and authority in bonds of love. Alone it has proclaimed that

POLICY IN NOT PATRIOTISM,

that self-advancement is not principle. that self-advancement is not principle. Alone it has tamed the barbarian who threatened the fair fields of Europe. Her voice was heard bidding masters remember that their slaves were men and had inalienable rights. She took the laborer and told him that labor was henorable, that poverty was no crime, but a distinctive feature of Christianity. She raised woman from degradation and gave her a laborate who side of man. She ever defended truth told him that labor was honorable, that poverty was no crime, but a distinctive feature of Christianity. She raised woman from degradation and gave her a place by the side of man. She ever defended truth end virtue against the ambition and licentiousness of feudal lords, she ever fought the battle of the poor and weak against the rich and strong and vert poor and weak against the rich and strong, and yet men can stand before the world and sneer at her

DANGER TO FREE INSTITUTIONS,

a danger to society. Danger from what? He To her was said by Jesus Christ, "Go, teach all nations." Here was laid her foundation upon authority. This is despised to-day and society is drifting from its moorings. Authority has been, as it were, defined by the Church, and this has sanctived declined and the sanctive conditions. It were, deitied by the Church, and this has sanctified obedience, and where it exists it is difficult to know how Revolution can arise; where it does not exist, what is to prevent anarchy and ruin? Superior strength alone. Government is based upon authority, and she alone can give strength to govern who alone can make men obey for conscience sake.

Danger to free institutions from hostility to science.

Where are the annuals? When, the world sought to annals? When the world sought to destroy knowledge who preserved and fostered it? Her monasteries were vast universities; her monks were faithful guardians. She alone kept aglow the torch af learning. No; the danger to our institutions is not in the Catholic Church. It is

IN THE RAMPANT DEMAGOGUE

whose wild theories would destroy the fabric of whose wild theories would destroy the table of so-ciety. The danger is from the reformer of the hour who seems enraged because the Almighty had not consulted him in the crection of society. It is from those men whose lives are in sad contrast with vir-tue, yet who, like quacks and charlatans, have remetue, yet who, like quaeks and charlatans, have remedies for every ill, and succeed only in making the poor patient disgusted with all renedies. They would secularize everything— Church, Education and Benevolence. They put class against class; they drive God out of His creation; they enter the family circle, and with divorce destroy its lampings. family circle, and withdivorce destroy its happiness; they regard men as machinery capable of so much prosperity, and government, popular will and authority. Fame is more Catholic Church stands Fame is money and money is power. The

tion without God is slavery; that freedom consists in truth and justice; that society can only be saved by a return to the Ten Commandments; she tells these men that for three centuries such ideas have prevailed, and what have been the results?—the intellectual tramp, who wanders from truth to error, the mortal leper who has no responsibility but his honesty; the political atheist who strives to rule by oring God; the seed of French Communism and

German Socialism.

Shall we hesitate in our choice of a guide? Shall we not gladly embrace that old teaching that has been heard from the beginning? Eighteen centuries have passed, and to-day, as at the beginning, she echoes the words of Jesus Christ: Go, teach all perfect teach all truths took all truths. she echoes the words of Jesus Christ: Go, teach all nations, teach all truths, teach morality, teach society. Hear her. She has the food that sustains and nourishes. Cling to her as your only safety. She will bid you have God in your homes, in your schools, in your politics, in your lives. Be united with your clergy and it will be said of you: "In every nation which shall hear thy name the God of Israel shall be magnified."

THE BANQUET.

On Thursday evening, September 26th, the deleat a banquet given at the Bay State House. A sumptuous table was spread to tempt the delegates, the members of No. 114, the citizens and invited guests. Very many ladies were present.

In answer to the toast of "Our Country" Presi-

dent Keiley said :
Mr. President:—It would be an easy and The procession moved promptly at 9 o'clock a.m. through the following streets: Front street to Main, thence through Foster to Waldo street, stopping at the Waldo House to receive the visiting delegates; then to Exchange street, then through Main street to Lincoln square, countermarching through Main street to Myrtle, thence to Southbridge, returning through Main, Park, Green and Temple streets to St. John's Church, where Solemn High Mass was celebrated.

MR. PRESIDENT:—It would be an easy and pleasant office to answer this sentiment in the customary and merited phrases of patrictic pride with which it is commonly received. No land upon earth, measured by its freedom, its advantages, its history or its future has claims so commanding on the admiration of its citizens. Easier still, and the admiration of its citizens. Easier still, and the model of the pride with men, the vast majority of whom were, standing in the midst of New England, and face to face with men, the vast majority of whom were, but a few years ago, my foes, as I was theirs, to spend my live in concretilations, that the strife is face with men, the vast majority of whom were, but a few years ago, my foes, as I was theirs, to spend my time in congratulations that the strife is

ended, and in earnest invocation to both sides to re-cognize that ending, and labor with kindly nature efface every lingering evidence of its existence But such response, however appropriate else where, does not seem strictly befitting such an as semblage as ours, and I prefer to say a word on the theme of this toast as it appeals to us in our posi-

tion as Catholics. Among the many misrepresentations of which the Church has been the victim, one of the most serious, and perhaps the most indefensible, is that which depicts her as the foe of civil liberty. The very contrary has been Her character in all the ages.

There is no fact of the early history of the Church more inexplicable on any other theory are been been been dependent.

more inexplicable on any other theory save her love of liberty, than the persecutions of which She was the victim, at the hands of the Roman emperors. For never in the earth was there a more tolerant creed than that of Pagan Rome. Within her hospitable walls every faith of the world reared its fane, and offered its sacrifice, unmolested, save our faith; and the superficial student dismisses as a paradox, incapable of solution, the circumstance that this empire which welcomed with the calm indifference of a weak conviction of its own creed, the religious systems of all the earth, should have exhausted every appliance of cruelty for the externination of the Christians. Yet the reason is not far to seek. Our Curch alone of all the faiths that knocked at Rome's proud gates, proclaimed that corner stone of all liberty, the essential equality of men. Hence, from the first, she resolutely denied to the Emperors these divine or semi-divine honors, which all others freely conceded, and braved fire and sword, the faggots and famished lions in unconquerable devotion to this first principle of liberty. It was as the champion at the subject—as the challenger of the despot, that the Church baptized Rome with the saintly blood of Pontiffs, Confessional Confession of the despot of Pontiffs, Confessional Confession of the despot that the Church baptized Rome with the saintly blood of Pontiffs, Confessional Confessional Confessional Confession of the Confession of Confession rs, Doctors, Virgins, and laity of every age and

And down all Her history has She preserved this character and exhibited this devotion. It was She who nerved the free burghers, first of Italy, Society is like a sick man.

Here are evils and grievances and quacks with their nostrums. To tell men of the Catholic Church offering a remedy is to excite laughter—it is to merit the title of traitor to society. For she is regarded as the enemy of civilization, the stumbling block to progress, the fossil venerated for its antiquity but useless in this age of advancement. But these would-be reformers can not recast history. There we read the truth alone. The Catholic Church exists from the beginning, the witness of all events. Alone she stood at the birth of society, watched over its tender years, protected it from the barbarians, sealed marriage with a sacramental Lent."

She who nerved the free burghers, first of Italy, then of Germany, to lay the foundations of those first temples of liberty in Europe—the Free Cities. It was she who stood by Castile and Arragon in their long and gallant fight for the disenthrallment of Spain. It was one of Her bishops who wrote England's immortal Charter, the alphabet of freedom for two—nay, three—continents. It was she who smote empires with the blight of interdict when their sovereigns refused justice to their subject. Till the nobles cease from their rapine," said a great prelate, "let the Mass cease, solemnize no marriage, perform no service over the dead, strip the churches of all ornament and proclaim a universal Lent."

Freedom is the air in which she has ever flourished—despotism that in which She has ever with-

And as it has ever heretofore been, so it is to-day, Point to the country where the hand of power lies heaviest on the people, and there the Church is in affliction now. Point to the land in which the people are freest, and there She is most flourishing. Nor need it surprise us that She has ever been the

Constantine stayed the flood of Rolles decline:
What was it that bore aloft that simple square of
crimson silk which floated under the imperial eagles
from the Ganges to the Tweed? What was it that
in so many immortal fields advanced to glorious
heights the starry banner of our own loved country n the fight for freedom on land and sea?

May I not speak even here in the herrt of Massa-chusetts of that other standard, forever furled, which flashed across the pathway of the nations like a red meteor athwart the tranquil courses of the stars—the flag that floated over Stanart's knightly plume, which fell in folds of woe on Stonewall Jackson's bier, and whose last furling broke the heart of Lee?

heart of Lee? What of this and of all was the sufficing inspira tion? Love of country-not because it because sterile Sparta gave it a more luxuriant growth than teeming Egypt; not because it is powerful, for mighty Rome never exhibited more glorious examples of its power than some of the savage tribes it easily destroyed; not because it is savage tribes it easily destroyed; not because it is beautiful, for the flat and weary plains of Holland witnessed as superb devotion as ever hallowed lovely Attiea or the fair fields of France; not even because it is free, for where has patriotism been scaled with nobler libations of generous blood than within the borders of the enslayed land of your fore-fethers?

fathers? No, the patriotism which has inspired all this No, the patriotism which has inspired all this heroic achievement and more heroic sacrifice is the love of country, BECAUSE IT IS OUR HOME. It is our country, the site of our hearths, our altars and our fathers' graves—it is the home of our living and our dead that easily wins our devotion and

commands our lives.

And which of all the institutions of earth has contributed a tithe of what the Church has given to deepen and intensify and sanctify the love of Home?

To its origin She has assigned one of Her sacra
"Not a hand was raised, but all feet were drawn To its origin She has assigned one of Her sacraments, and She alone; to its fruits another. She stands by it as a guardian angel, watching over its purity, smoothing its paths, lightening its burdens,

the wiser Church knows that the true unit is the family, and around its home she has thrown her sheltering arms.

Therefore is it that we have a right to claim, a Therefore is it that we have a right to claim, as we confidently do, that neither in peace or war can nny citizen respond with more prompt alacrity to the call of "our country" than the Catholic citizen, for in no heart has home-love, that tap root of patriotism, so secure a hold.

Nor can I omit to mention, in conclusion, tinent incident illustrating the hold which hold which unent incident illustrating the hold which "our country's" welfare had upon the august Catholic heart. In the midst of the horror of our civil strife when the ghastly tragedy of the first family became the history of a continent, and brother's hand was everywhere raised against brother's life—when Christendom looked coldly on, or urged the combat—when the English Tories cheered the Con-Christendom looked coldly on, or urged the combat—when the English Tories cheered the Confederates, and English Whigs the Federals—when Louis Napoleon raised the hopes of the South by his Mexican face, and truckled to the North by refusing any recognition in which England would not share—when the greed of gain, the vulture lust for a carnage which brought them profit made all the great of the confederation of strife—one great powers of Europe fomentors of strife—one voice of Christian appeal alone fell from the lips of a European Sovereign—one hand alone was raised to still the tempest, a voice and hand weak with the to still the tempest, a voice and hand weak with the passing of one and seventy winters, but strong with the might of a divine authority and appointment. That saintly soul, whose kindly eyes since our last assembling, have closed forever, Pius, the intrepid, as Peter was the gentle, as was John, forgot the multiplying cares of his own state, and turned his gaze from the interest of 200,000,000 of his faithful to send gazes, the Allantia A receivable survey. send across the Atlantic a passionate appeal for peace to the people of both the sections and an admonition strong and unmistakeable to the foremost prelate in the Union to do naught to postpone it.

This great heart rests forever, but in the hour of agony it yearned for us as in the day of our re-

THE PROSPERITY OF IRELAND.

turning peace it rejoiced with us, and in both ex-pressed the love we Catholics should ever bear "Our

Bishop Hendricken, on a recent Sunday, when he was giving an account to his people of his trip to Europe, said: "The papers, I see from time to time speak

of the prosperity of Ireland, the growing pros-perity, a very fond word with them. If you consider the condition of the people immediately after the year '47 or 48, then you would say that they are prosperous. Or if you would consider them as a country containing eight or nine millions of people before '47 or '46, then you would say that they are prosperous at the present moment. I could never see anything of that boasted prosperity. The people speak of themselves as contented when they are able to make both ends meet; but the English people are very apt to speak of the Irish as pros perous when they are not fighting with them.

That is wonderful contentment. "Thirty-three per cent, of the Irish people live upon small holdings, valued at ten pounds or under-very small farms. And with those small holdings, after paying rent, they can with the greatest care support themselves. I visited many of these small farms and those who rented them. After paying their heavy rents they were very happy if they were free from debt, but as for living in comfort and able to clothe their children neatly, or supply their houses with necessary articles of furniture, the thing was entirely impossible. They might be able to make more use of land about their little holdings, but their fear was always that the rent would be raised if they made improvements? their houses might be better perhaps if they didn't think that a new valuation would take place on their little properties, as soon as the properties would become more valuable

"They differ entirely from the same class of peeple in France, Belgium and other countries where the holdings belong to the people. Farms in France and Belgium are not much larger, but the difference is that the people own them; they are the proprietors soil, as they own their acres, and in Ireland they do not own them, but simply lease them.

"In France and Belgium there is not a single foot of land that will bring money that there is not something planted on it. take the deepest interest in cultivating their lands and farms, because they own them There is no danger that anybody will take their farms from them. They are theirs in fee simple. In Ireland you will find onethird, sometimes I have seen myself or calculated one fifth of a farm in heavy ditches, boos furze, etc.: the ratio is one-third of waste land. I said to one young man, 'Why don't you knock down the ditches and eradicate the furze?' 'Well,' said he, 'if I did, there would be a new valuation over here next week, and I would have to pay three or four pounds an acre more.

"And so the people take no interest, or very little, in the holdings, as they do not own them, but they rent them from year to year, and, secondly, they are satisfied to get along the best way they can. They are looked up-on as prosperous, because they are apparently contented.'

WHO LOST THE RUBBER.

When the streets are as muddy as yesterday th cars are full of ladies coming and going, and the trick played by a man yesterday on the ladies on a Dundas street car should be frowned upon by every true citizen. If again attemped he may get him-self into trouble. He boarded the car with a rubber nis pocket big enough to fit over a No. eight cowhide boot, and at a proper moment, when all eyes were turned upon the car switching past, he dropped the rubber on the floor and then suddenly pretended to see it. Bending over and picking it

Which of you ladies lost this rubber?"

Every face turned pale at the size of it, and each lady gave the other a sly glance.

Some one in this car lost this rubber!" con-"Some one in this car lost this rubber!" continued the human hyena as he waved it around.

Not a lady moved. Each one wondered if one of her rubbers had dropped off, but her mind was made up to wade in mud two feet deep before claiming that one.

"The owner can have it-I charge nothing fo

under the seat, as if by machinery.
"Very well," said the man, as he rose up to leave with warning finger,
it hey call her a tyrant. They forget the slaves of the Magna Charta — Maryland. Yes, she bessing its toils, consecrating its pleasures.

Philosophers construct their social theories of the layer of against them and tells them that civilization.

Standard in a sugnaturan anger, watering over its burdens, blessing its toils, eonsecrating its pleasures.

Philosophers construct their social theories of the loser any good to call at my office, or to send a boy and a basket after this shoe, for I won't give it hypotheses that the unit of society is an individual; "Very well," said the man, as he rose up to leave the car. "Pm a rubber shoe ahead. It won't do the loser any good to call at my office, or to send a boy and a basket after this shoe, for I won't give it up."—Advertiser.

RIPPLES OF LAUGHTER.

A Massachusetts tramp, when caught stealing watermelons, said that he was in favor of green-

A barefooted little boy stepped on a bee, and soon after said to his mother, "Ma, I didn't know that bees had splinters in their tails." Men may come and men may go, but we want to

e the man who will come to town in a two-horse agon, and not go to a crossing to stop his team. Another sulphur spring has been found—this ime at Herkimer, N. Y. And yet Bob Ingersoll ays there is no well—well, never mind what Bob

Go west, young man. It is a charming place. Those who don't freeze to deathin winter get sun-struck in summer. The others get killed by a tor-

Tom Hood, in describing the meeting of a man and a lion, said: "The man ran off with all his might, and the lion with all his mane."

Said a lady to the famous actor, Garrick, "I wish you were taller." "Madan," replied the wit, "how happy I should be to stand higher in your estimation.

There is probably not a woman in all this broad, sunny land of ours, who doses't think that the carving-fork was made for the express purpose of puiling corks out of blue bottles and lifting stove-lids. "I am afraid, dear wife, that while I am gone, absence will conquer love." "Oh, never fear, dear husband, the longer you stay away, the better I shall like you."

"I know I am a perfect bear in my manners," said a young farmer to his sweetheart. "No, in-deed, you're not, John; you have never hugged me yet; you are more sheep than bear."

In a severe gale a lady asked her neighbor if he was not afraid his house would be blown away.

"Oh, no," was the answer, "the mortgage on it is so heavy as to make that impossible.

A mother, admonishing her son, told him he should never defer till to-morrow what could be done to-day. The little urchin replied: "Then, mother, let's eat the rest of the plum pudding to-night."

"What is this?" asked Kearney, in a Boston restaurant the other day, where he had ordered pudding and milk. "Chinese mush," replied the waiter. "All right," said Kearney, too hungry to be particular, "the Chinese mush go." And down it went.

"It seems to me," said a customer to his barber, "that in these hard times you ought to lower your prices for shaving." "Can't do it," replied the barber. "Now-a-days everybody wears such a long face that we have a great deal more surface to shave

Boston Traveller: About this time Prince Bismarck steps around to his tailor's and remarks. "Say Schneider, just put a copper lining to dem coat and bants, vill you? I dinks we have anoder Zocialist schutzenfest pooty sudden maybe."

"Prisoner at the bar," said the judge, "is there anything you wish to say before the sentence is passed upon you?" The prisoner looked wistfully toward the door, and remarked that he would like to say "good evening," if it would be agreeable to the company. But they wouldn't let him.

Sometimes people are too smart, as follows:—
Stranger—"Can you tell me where Ford street is?",
Smart young man—"Yes, sir, I can!" S.—"Oh!
thank you." S. Y. M.—"Do you want to know
where it is?" S.—"Oh, no. I simply wanted to
know if you knew."

An agent who had sold a Dutchman some goods, An agent who had sold a Dutchman some goods, was to deliver them in the afternoon at the residence of the purchaser. The Dutchman gave him the following directions: "You shoost goes behind the church, den you turns up de right for a while till you see a house mit a big hog in the yard. Dot's

me."

Johnny, who goes to a crack school, went a fishing the other day. "What did you catch, Johnny," said his mother on his returning. "I captured an Anguilla bostoniensis, mother, a fine specimen of the Malacopterygious fish," answered Johnny, promptly. Of course his mother knew he had caught an eel.—Boston Transcript.

There are different idioms in different places. In There are different idioms in different places. In New York the man who pounds on your door at the hotel will tell you "brekfus is ready." In Philadelphia it's apt to be "breakfish." In Chicago "brokefish," while in Boston the waiter will inform you that the "matutinal repost" is now waiting to be consumed. **Exclude Constitution** be consumed.—Keokuk Constitution.

A crack-brained young man, who was slighted by A crack-bramed young man, who was signified by the females, very modestly asked a young lady if she would let him spend the evening with her. "No," she angrily replied, "that's wh. I won't." "Why," he replied, "you needn't be so fussy; I didn't mean this evening, but some stormy one, when I can't go anywhere else."

when I can't go anywhere else."

A Georgia farmer bought a grand piano for his daughter. His house is small, and to economise room the lower part of the partition between the kitchen and parlor was cut out, and the long end of the piano stuck through. Priscilla now sits at the key-board, singing "Who will care for mother now?" and the mother rolls out doughnuts on the other end of the piano in the kitchen.

We like to sit and listen to a church organ. In fact, we generally become so interested in the performance of the organist, and so anxious about the formance of the organist, and so anxious about the blow-boy, that we generally overlook the little cross-eyed man who peddles pennies around the congre-gation on a little silver plate with a velvet bottom, so people can't hear how many you take off.

A gentleman being threatened with an infectious fever, said to his little son, who in an affectionate mood wished to embrace him, "You musn't hug me; you'll catch the fever." Willie, standing back, looked in amazement upon his papa, who, by the way, is a pattern of propriety, and quickly asked, "Why, papa, who do you hug."

Some Nautical Information.-Whenever you se a sign, "This house for sail," you can at once make up your mind that the cellar is full of water and no lateral sewer in the alley.—Detroit Free Press. Such a supposition might be correct, but we should immediately conclude that the owner of the property "for sail" was waiting for some one to "raise the wind."—Norristown Herald.

The patent almanacs, morticed for the publisher's name, have begun raining down upon us for 1879. The designs are all new and very different from those of last year, the picture of the boy skating in his bare feet, with one little brother on his back and six more on the sled, being put on the January instead of December page; then the picture of Christmas eve comes along about the end of December, instead of the middle of August, as was the case last year. In fact, the almanac is entirely rearranged, the trunks have been moved back and the hats put out by the door, and the ceiling painted, so it looks just as good as new.

Why are dinner covers made of bright tin or silwhy are differences flade of bright for of street. Because light-coloured and highly-polished metal is a bad radiator of heat; and, therefore, bright tin or silver will not allow the heat of the cooked food to escape through the cover by radiation.

Why should a meat-cover be very brightly polished? If the cover be dull or scratched, it will absorb heat fron the food, and instead of keeping it hot, will make it cold.

PUZZLER'S CORNER



"Aye! be as merry as you can."

We cordially invite contributions to this corner, with the name and address of each contributor, and olutions of original problems. Answers will appear two weeks after each set of problems. Addres

"PUZZLER," CATHOLIC RECORD Office, 388 Richmond St., London, Ont.

PRIZES TO PUZZLERS,

To be awarded on St. Patrick's Day, 1879. 1st. Prize, a handsome Bible; value, \$10.
2nd. The life of the Blessed Virgin; value, \$5.
3rd. The CATHOLIC RECORD for one year, and any book from Sadlier's list of value \$2. Total value

4th. The CATHOLIC RECORD for one year; value \$2.

If preferred, any book of the same value from Sadlier's list will be sent instead of prizes 1, 2 and 4. To encourage our young friends, we allow them to compete for all the prizes, while not more than two will be awarded to competitors over 18 years of

We hope our youthful readers will, for their own improvement, take a special interest in the "Corner." 29. DIAMOND PUZZLE.

1. A vowel forming a word. 2. A numeral. 3. A part of the dress worn by a dignitary of the Church. 4. An Indian name familiar to our readers. 5. Portions of land. 6. An animal or vegetable substance. 7. A

yowel.

My whole: The central letters of this diamond rest
downwards and across tell of a charming portion of the
Western Continent.

AMICA. 30. ORIGINAL NUMERICAL ENIGMA.

I have letters enough a rosary chaplet to make; In words not so rich, of a decade, I only partake. My forty-two, six, twenty-six, nine, will form a Queen's who among the best Christians ranks high on the list of fame.

My eighteen, thirteen, thirty-six, sixteen, keep out

An cold,
An cold,
An cold,
An cold,
An cold,
An cold,
To my eight, fourteen, forty-six, twenty-five, thirty-eight,
And thirty honor is truly due of very high rate.
My twenty-three, two, nineteen, four, indeed means

My twenty-inree, two, innected, lost, not a few.

Which, when you shall have found me, you will declare most true;
My twenty-one, thirty-seven, twenty-nine, forty-four,
Forty, ten, one who sells and to the world is oft a bore.
My one, two, nine, twenty, twenty-six, a city ruler
Is sometimes found to be the thoughtless citizens'

fooler.

My forty-nine, fifteen, thirty-five, forty-seven is a load,
Though its orthography, I admit, is of foreign mode.

Now, my thirty-one, thirty-four, forty-two, twenty-

two.

Is an abode which I hope is possessed by all of you;

My forty-five, thirty-three, thirty-nine, thirty-two,
seventeen

And twenty-three being below, you'll too soon guess, I ween. My forty-eight, six, seven, fifty, forty-six, twenty-nine, Forty-one, forty-seven, sixteen, I hope is yours and

My twenty-four, eleven, three, twelve, the shape of a

bow, often be said of you when you stoop too low.
often be said of you when you stoop too low.
twenty-seven, five, twenty-eight, forty-three,
fifteen, forty-tour, I vow,
not at all sorry to acknowledge, ,'ve come to now,
whole, a wish to His Lordship, I know you'll soon
divine. divine, First having carefully perused and puzzled out each

31. CHARADE

31. CHARADP.

Ny first is not all of me; so you'll suppose That it surely, is less than am I. It is also less, as every one knows, Than any complete thing you try. The top of a roof, my second is deemed, Or a long elevation of hill; The total, by epicures much esteemed. Is a bird with broad, but short bill. 32. MATHEMATICAL PROBLEM.

I measure a rectangular field for the purpose of appling it, and I find that the diagonal is 1700 feet, and e sum of two adjacent sides 2300 feet. Required the 33.

In a circular field, of diameter 1500 feet, it is required to find the 4 points at which posts must be placed so that the clothes line stretched from post to post to form three sides of a rectangle, may be the longest posssible.

SOLUTIONS, 21 TO 25, 22. JAPAN | 22. Endor, Dorkin, King Bay Youghal, Halton, Tonkin, Kin Sale, Salem, Lemberg, Bergen NATAL | 23. Koal; look ool ol | 1.

\$\begin{array}{c} \begin{array}{c} \begin{array} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{

to be 8, 16, 32, 64, & the A. P. 7, 10, 18, 16; Ans. J. C. Puzzler returns thanks to all the contributors to the corner. J. C. solves 25 in a very elegant way, and like wise contributes a fine problem, which we shall use it due time. We are much obliged. J. C. does not intent to compete for the prizes, it would seem, but only be try some of the more difficult problems. We shall as ways be glad to hear from him.

Antice and Corn have solved all the problems 5 points for each: and three cache contributed a fine problem inserted to-day. We thank both, and complement Cora for the handsome new dress in which for numerical enigma appears, and for the beautiful thoughts contained in it. As a general nile we shall only give one solution; but to show the elegant article used by Amica in No. 25, we would have given her saltion also, only that our mathematical type even set

on also, only that our mathematical type even Æt as not arrived.

We should have credited Ella with an addition to int hast week for No. 14, which was not accompaged by the mathematical solution. Her other ansærs ere too late.

Geometrician answers 21, 23, 24. 3 points.

Kate O. solves correctly 21, 23, 24. 3 points. Arexellent beginning. Be sure to try again.

Ella answers 21, 23, 24, 25. 4 points. You were refer ate; send in by Monday next time.

Buffalo Catholic Union.

We have received the first numbers of the We have received the first numbers of the CATHOLIC RECORD, a new Catholic paper published at London, Ontario. It gives evidence of being under the management of able and competent editors. There has been great need of a good Catholic journal in that part of Ontario. bocal papers, whether religious or secular, although not so pretentious of those assuming to be metropolitian, are more interesting and of greater necessity. The are more interesting and of greater necessity. The mission of the Catholic Press in America is not so much to teach the people theology, or to discuss a few abstruse metaphysical questions, as to expose and refute the calumnies of papers hostile to the Catholic religion. This end can be most effectively attained by the multiplication of Catholic papers. We wish our young contemporary the greatest

We welcome to our sanctum the CATHOLE RE-CORD, a new paper published at London, Ont. Mr. Walter Locke is its proprietor. A good Catholic paper has long been a desideratum in vestern Ontario. We trust the CATHOLIC RECORD, which

begins very auspiciously, will fully supply the want. St. Mary's Journal. THE CATHOLIC RECORD is the name of a new paper published in London by Mr. Walter Locke, As its name implies, it will be devoted to the interests of the Catholics of western Ontario, and should receive a liberal support from them.

Mrs. J. We note by the or watered-silk, v vears, has once n the new winter bodice of a dress, as waistcoats, fa thus employed is stars, either in bl Ladies who ha

FRIDAY, N

LADIES

good black silk f make it up so th length of time. solve in these ing, however, up advise them to m slightly puffed o and with a longof irregular sha rather dressy, a embroidered eith black silk or je course, be easily evening. If car will be easy to c one either of ligh lace arranged in believe, the best once, useful, du We are inform

that at no time dress, in all its d utterly and abs During the past this direction, by brilliancy that h It seems curic times, never w small and great Dress materia and design, jew article to a full never was it ea so, to dress wit lute cheapness, are to be found

and where, as i her own clothe

herself very ne

By the ingenui

conomy neces ties and materi the satisfacton their neighb as much. Wit have, the patte for individual there are few the fashion.' relooping, a li a fresh cordin last year's cost to-day. This Autum fresh colors, as color in all its vivid red, has cream, with be the last make

forms, the m thin muslin a Walking D is of black The dress is fancy velvet a beaver hat, tr and purple q The Gainis fall, in white ostrich tips. Walking d braided, and black Sicilier

Collarettes.

arfs are all v

edged with sa Felt bonn torsade of ve Visiting D green cashmo of fine black of faille pipe menterie Bonnet of and bows, an Visiting 1 The jacket is is raised at t

med with th

H

Tapioca B oaked for o tender, swee When cool t jam round a or bitter alm Gout Mix spirits of ni sium, two Mix. A tea times a day

> an equal qu season with and moister form into f Treatmen light or spe food and ients, and headache b monials, ac tents, as ba Items fo

Oyster Sa

vour doug it will be 1 in bread-p well with melted lar well with dough, an and just b

moisten ti ou will the foreg practical bread, if good flou

LADIES' DEPARTMENT.

PARIS AND AMERICAN FASHIONS.

Mrs. J. J. Skeffington, Editress. We note by the latest Paris fashions that moire, or watered-silk, which has been quite given up for years, has once more appeared, and is much used in the new winter costumes. Not, however, for the bodice of a dress, so much as for its accessories, such as waistcoats, facings, and pockets. Black moire thus employed is frequently embroidered with tiny stars, either in black or colored silk.

Ladies who have gone to the expense of buying a good black silk for winter best, wish, as a rule, to make it up so that it may be very fashionable some length of time. This is rule to the same length of time. length of time. This is rather a difficult problem to solve in these days of changing fashions. Reasoning, however, upon the basis of probabilities I should advise them to make the dress very long at the back, advise them to make the dress very long of the back, slightly puffed out, and to trim it in front en tablier, and with a long-waisted bodice made with basques of irregular shape. If this dress is meant to be rather dressy, a black guaze drapery may be added, embroidered either in various colors, or simply in black silk or jet beads. This drapery should, of course, be easily taken off, and worn only of an evening. If care has been taken to make the bodice with a varieties of the say he removed at pleasure, it with a waistcoat that can be removed at pleasure, it will be easy to change this waistcoat of black silk for one either of light-colored faille or satin, or of white

one either of light-colored faille or satin, or of white lace arranged in rows across the front. Such is, I believe, the best way of making up a black silk at once, useful, durable, and really fashionable.

We are informed by New York fashion journals that at no time within the past twenty years has dress, in all its details been more extravagant, gay, utterly and absolutely gargeons, than at present utterly and absolutely gorgeous, than at present.

During the past year fashions have been tending in this direction, but this winter displays a climax of brilliancy that has not of late years been equaled. It seems curious that with all the hardness of the

times, never were the dry goods establishments, small and great, more complete with beautiful materials, handsome costumes, and elegant articles in any way appertaining to the toilet. Dress materials absolutely magnificent in texture

and design, jewelry fit for the adornment of a prinort, everything, from the most cess; in short, everything, from the most trivial article to a full ball costume; and yet, with all this, never was it easier, for a woman who desires to do so, to dress with greater economy, with more absolute cheapness, than at this time. Nice dress goods are to be found from twenty-five cents per yard up, and the second product of the second second second products. and where, as is so often the case, a woman makes her own clothes, she may at the same time make herself very neat and stylish at a very small expense By the ingenuity that has been developed by the economy necessitated by the varying forms of fashion, women have learned to combine styles, quanti-ties and materials with so much taste, that they have the satisfacton of feeling that they look as well as abors whose garb costs twice or three times. With all the facilities that women now have, the patterns, the ready-made suits, the cheap-ness of materials, and the absolute latitude given for individual taste, both in design and trimmings, there are few women who cannot afford to be "in the fashion." A little taste, a little turning, a little relooping, a little re-arrangement of the trimming, a fresh cording of some contrasting color, and lo! last year's costume is conformed to the fashion of

This Autumn there are coming into vogue ten fresh colors, and one hundred shades of each. Wine color in all its shades, from the creamy white to a color in all its shades, from the creamy white to a vivid red, has the ascendency, and is combined with cream, with brown, with gold, and even with pink, the last making a particularly beautiful contrast. Lilac, so long in disuse, is again going to be worn by those whose complexious can bear it.

Collarettes, broad collars, small capes and long scarfs are all very fashionable and are found in all forms, the most plagative being a combination of

forms, the most pleasing being a combination of

forms, the most pleasing being a command of thin muslin and lace.
Walking Dress.—The paletot, with large sleeves, is of black ribbed cloth, trimmed with grey fur. The dress is of purple serge, ornamented with a fancy velvet galloon and silk tassel fringe. Black beaver hat, trimmed with ostrich plumes, gold cord and purple quilling edges the brim.

The Gainisborough hat is in much demand this fell in white felt trimmed with cardinal plush and

Visiting Dress.—This dress can be made of lizard-green eashmere, with kiltings of the same: mantle of fine black diagonal cloth, trimmed with crossfolds of faille piped with satin, and a richly-beaded passe-

menterie Bonnet of green satin, ornamented with feathers

Bonnet of green satin, ornamenta with returned and bows, and a gold ornament.

Visiting Dress.—This is of peacock cashmere. The jacket is trimmed with chinchilla. The tunic is raised at the side under bows of satin ribbon. Bonnet of velvet of same color as the dress, trim

med with the same, and ostrich plume. HOUSEWIVES CORNER.

Tapioca Blaue-mange.—Half a pound of tapioca soaked for one hour in a pint of milk. Boil till tender, sweeten to taste, and pour it into a mould. When cool turn it out and serve it in a dish with jam round and a little cream, or flavor with lemon r bitter almond without jam or cream.

Gout Mixture.-Wine of colchicum, one ounce spirits of nitrous ether, one ounce; iodine of potassium, two scruples; distilled water, two ounces. Mix. A teaspoonful in camomile tea two or three times a day.

Oyster Sausages.—Take of tender meat and suet an equal quantity; pound very fine in a mortar; season with cayenne and salt; chop some oysters in, and moisten with oyster liquid and a little cream; form into fancy rolls and fry a brown color.

Treatment for a Cold in the Head or Chest.—A light or spoon diet should be adopted, and animal food and fermented or spiritous liquors avoided. The bowels should be opened with some mild aperients, and if the ients, and if the symptoms be severe, or fever or small diaphoretic doses of anti headache be present, small diaphoretic doses of anti-monials, accompanied by copious draughts of dilu-tents, as barley water, weak tea or gruel, should be

Items for Successful Bread-making. - Always have your dough as soft as you possibly can to knead, as it will be much better bread. Just before putting in bread-pan to lighten, sprinkle the bottom of pan well with sugar, and when in pan have ready some well with sugar, and when in pan have ready some melted land or clean grease of any kind, and rub well with the hand over the top and sides of dough; this will prevent the formation of crust upon top of dough, and thereby prevent waste. The same to be done when worked into loaves and put in bake-pans, and just before putting into oven take a small, clean piece of cloth and saturate in milk or cream, and moisten the top and sides of bread, then put into with a state of the same and quick oven and bake three-quarters of an hour, and you will have splendid bread and delicious crust. Mostening the warm crust with butter will render it much nicer—that is, when bread is done. I know the foregoing hims and the foregoing hints and receipts to be infallible from practical knowledge. No more bad or inferior bread if my instructions are followed. Of course good flour is an indispensable requisite.

NEWS FROM IRELAND.

ANTRIM.

CLARE.

A farmer named Patrick Bernard was killed on Oct. 19th, while passing Traugh Castle, the seat of Colonel O'Donnell, on his way to Limerick market

CORK. A party of burglars visited the house of the Very Rev. Dean O'Mahony, the respected parish priest of Mitchelstown, recently, and made free with his cel-lar and stole £35. They got clear off.

DUDLIN. On the average it rains in Ireland 220 days in the

On the 4th of Oct., at the Convent of St. Andre, On the 4th of Oct., at the Convent of St. Allude, Tournai, Belgium, Henrietta Marie, only daughter of Mr. N. J. Anderson, late of Great Brunswick street, Dublin, in religion Madame Ethelburg, made her religious profession. DOWN.

On Oct. 19th a small farmer named Owen Flanagan, residing near the town of Newry, died in the 104th year of his age. During his long life he enjoyed the best of health, and he only complained of illness a short time before his death.

A man named Andrew Brennan, a laborer in Mr. Wade's Hill, in Galway, was killed on Oct. 21st. KING'S COUNTY.

GALWAY.

Rev. Michael Colgan, P. P., Rahan, died at his residence, on Oct. 22nd. LOUTH.

On Oct. 19th Captain John Carpenter, Harbor Master of Drogheda, died of apoplexy. MEATH.

On Oct. 20th the Rathkenny Catholic church was -opened, having undergone some much needed improvements.

WEXFORD.

George Hornidge Porter, Esq., F. R. C. I. S., Surgeon to Her Majesty in Ireland, 2 Merrion Square, North, has been appointed to the Commis-sion of the Peace for the county of Wexford.

The Wexford Union had a balance in its favor in the hands of its treasurer at the close of the financial year—29th September—of £318 58 3d. It is the only Union in Ireland which can show a balance. Its treasurer, the National Bank, allowed £182 8s.

Mr. Patrick J. Ansbro' is a candidate for the office of Castlebar Town Commissioner, in room of his father-in-law, Mr. Edward MacMahon, who lately SLIGO.

On Oct. 23rd, an inflammatory placard was posted against the wall of the recently creeted residence of Charles Phibbs, Esq., J. P., Doobeg, near Bunninad-den, threatening him with all sorts of vengeance if he attempted to increase the rents, &c., on the tenants on his property.

TIPPERARY.

On Oct. 19th, a respectable farmer named James Burke, residing near Carrick-on-Suir, died whilst at prayers. He was in full enjoyment of all his powers up the moment of his demise. Mr. Burke, who was about sixty years of age, transacted business in Garrick up to a late hour on the previous evening. WESTMEATH.

The annual election of a chairman for the Mullingar Town Commissioners took place on Oct. 23rd, in the Commissioners' Office, Mullingar. Mr. Edward Coffey proposed that the chairman for many years past, Dillon Kelly, Esq., M. D., J. P., be reelected. The resolution was seconded by Mr. Wm.

Farrell, and carried unanimously.

On the night of Oct. 18th, John Donnelon, a herd married a man named Dunigan, whom the deceased was subsequently instrumental in evicting from his farm, and the hatred engendered against Donnelan induced the police for several months to guard him. He was a widower and lived alone with a servant The servant was temporarily absent on the occasion of the murder, and on his return found his master stabled twice through the body and once through the temple with a pitchfork.

CATHOLICITY IN POLAND.

HER PRIESTS ALLOWED TO COMMUNICATE WITH THE POPE-A SIGNIFICANT ACT.

The newspapers of Cracow have published a correspondence which has taken place re-cently between Mgr. Popiel, Bishop of Cniavic-Kalisch, and the Holy Father. The fact of this correspondence is extraordinary, for it is the first time since 1831 that the Government, so bitterly opposed to anything Catholic, has permitted a Polish bishop to write to the Sovereign Pontiff. It is even more than probable that the Government encouraged the matter, and what is still more astonishing, the publication of this correspondence, which is a condemnation of the policy Russia has pursued, even up to the present day, was sanctioned and authorized. The letter of Mgr. Popiel is as follows:

Popiel is as follows:

Holy Father:—It is with most lively joy, Most Holy Father, that we have heard of your election to the See of the Vicar of Christ and the supreme head of the Church. The joy which fills our heart is shared by all the bishops and the faithful of the Catholic Church, for all rejoice equally that, after the death of the great Pius IX., of imperishable memory, it is you Most Holy Father, whom Divine Providence has elevated to a dignity the most exalted in this world. In this our faith receives renewed vicor, visibly testifying that God protects and divigor, visibly testifying that God protects and directs the Church in the midst of the greatest dangers, and our hearts have reason to hope that under your Pontificate, Most Holy Father, the faith shall iriumph over all dangers, and shall establish peace of conscience so necessary for the whole world. May that time arrive very quickly. This is what we wish from the bottom of our heart Most Holy Pother, together with our elevery and nearly all single-Father, together with our clergy and people, all sinerely attached to the Holy Apostolic See. And in wishing your Holiness length of years, we cast our-eselves at the feet of your Holiness and kiss them

mitted through M. Salviata, the agent of the kap.

Russian Government at Rome. The French. from which we translate, was itself made from the Polish translation of the original:

A meeting was held in Warrenpoint on Oct. 23rd, to organize a company to run a line of steamers between Westport and Liverpool.

To our Venerable Brother, Health and Apostolic Benediction:

If the termination of the widowhood of the Chemical Columns is a second column. If the termination of the widowhood of the

Church, by the grace of God, was a cause of joy to all the faithful, we are not surprised, venerable brother, that in your country, so celebrated for its faith, it was a cause of equal happiness. Therefore we accept with gratitude your sincere wishes as well as your assurances of love and veneration for as well as your assurances of love and veneration for the Vicar of Christ in our humble person. We ac-cept them as a pledge of the perfect love which shall not cease to unite you to us, as it unites us at this moment. May our Apostolic Benediction, which we transmit to you with all our heart, venerable brother, to you and your whole diocese, as a messenger of Divine grace and as a testimony of particular affection, may it increase this love and strengthen it more and more.

Given at Rome, at St. Peter's, the 29th of July, 1878, the first of our Pontificate, Leo XIII., Pope.

Some time since reports were spread over all Europe of extensive arrests at Warsaw of persons Europe of extensive arrests at Warsaw of persons suspected of complicity in Nihillist schemes. All those persons were, almost without exception Russians, and most of them students, who had come to the University of Warsaw, not so much for the sake of their studies, as for pushing on the revolutionary propaganda. Many such emissaries, both male and female, have settled down in the large towns throughout Poland. But just as the Poles subject to Prussia do not hearken to the suggestions of the Social-Democrat agitators, so the Nicilistic ideas meet with no favor in Russian Poland. The faith and religion are too deeply rooted to allow faith and religion are too deeply rooted to allow schemes which aim at the overthrow of the Church and society to meet with support among the people. But, since it is the Catholic religion, and it alone, which is the bulwark against Nihilism in these regions, surely the Russian Government is guilty of a gross political blunder in prosecuting this religion.
In a district in which almost the entire population are Greek Uniates, fourteen Roman Catholic parish churches have been closed. All the efforts of Catholics to obtain the opening of one or two of those churches for divine service have been fruitless. emigrate to other districts.

THE UNIATES.

patient constancy deserves the highest praise and recognition. Many heads of families have been banished to Siberia and into the romote interior provinces. But, whenever they can communicate by letter with the relations they have left at home, they exhort them most earnestly to perseverance, and to adhere to the faith of their fathers. If it is a sad picture, it is a most edifying one in the midst

INDIAN GRATITUDE.

AN INCIDENT RECALLING THE MINNESOTA MASSACRE of 1862.

From the Wichita (Kas.) Eagle. There resides in Wichita a widow lady by the

name of Mrs. A. H. Gibson. She is of slight stature and very quiet and retiring, and with her daughter carries on the profession of milliner and mantua maker in the store of Huse & Charlton. During the late visit of the Indians to our Fair, and as the On the night of Oct. 18th, John Donnelon, a nerd in the employment of Major Upton, at Coolatore, was in bed when a party broke open his door, and when he made his appearance attacked him with pitchforks, and with these he was stabbed in different parts of the body. He was left insensible on the floor, and supposed to be dead. The inmates of the house being alarmed came upon the scene of the occurrence, and seeing the state that Donnelan was occurrence, and seeing the state that Donnelan was occurrence, and seeing the state that Donnelan was of the course, nearly frightened out of their wits, while of course, nearly frightened out of their wits, while of course, nearly frightened out of their wits, while of course, nearly frightened out of their wits, while one that the late visit of the lineaus single file passing along the street, a Cheyeune brave suddenly broke ranks, and, running into the above establishment, put his arms about Mrs. Gibson, patted her with his hand, and in broken English gave expression to great joy and satisfaction. All the ladies in the store were, of course, nearly frightened out of their wits, while of course, nearly frightened out of their wits, while of course, nearly frightened out of their wits, while of course, nearly frightened out of their wits, while one passing along the street, a Cheyeune brave suddenly broke ranks, and, running into the above establishment, put his rank and convenient volumes, firmly bound, and in which the type is Large AND CLEAR.

The only cheap edition of popular works issued in handy and convenient volumes, firmly bound, and in which the type is Large AND CLEAR.

The only cheap edition of popular works issued in handy and convenient volumes, firmly bound, and in which the type is Large AND CLEAR.

The only cheap edition of popular works issued in handy and convenient volumes, firmly bound, and in which the type is Large AND CLEAR.

The only cheap edition of popular works issued in handy and convenient volumes, firmly bound, and in which the type is Large A ostrich tips.

Walking dress.—Paletot of black velvet, richly braided, and trimmed with fringe. The dress is of black Sicilienne, trimmed with narrow crossfolds, edged with satin.

Felt bonnet, ornamented with a plume and torsade of velvet.

Visiting Dress.—This dress can be made of lizard. the blanketed savage kept reiterating, "Good squawt" he blanketed savage kept reiterating, "Good squawt" No. 5.

"Heap good squawt" The sequel is not uninteresting: Previous to the great Indian massacre in 1862, Mrs. Gibson, then Mrs. Southworth, lived No. 7. seting: Previous to the great muon lesting: Previous to the great muon lesting lest great great lest great great lest great great lest great g or three Indians with two squaws came to Mrs. Gibson's and asked for dinner, After the meal one of them told, her that they must bind her in secrecy, and they kept strict watch over her for two weeks, after which two squaws took her to within a few miles of a fort, forty miles distant, put her down in the road and told her when dark came to go in, which she did, and that no harm could befall her. Of course she could only submit, and as she was being earted to her destination during the next day saw the burning homes, fleeing settlers and scenes that will never be effaced from her memory. From the squaws she had learned that the soup she had daily made was for a sick chief, Monaway, who redaily made was for a sick clinet, Monaway, who recovered, and who had determined to save her and
hers. When she returned to her home the following spring, after several months' absence, she found
everything just as she had left it. Not a cow or
even a chicken was missing, but everything had
been cared for, fed and protected during the long
winter by some Indians who had been detailed for
the traverse and who immediately relinquished that purpose, and who immediately relinquished everything to her peaceful possession. Our hero was one of the party, and in spite of the time intervening immediately recognizing her, and expressed his satisfaction as related.

> THE EARLY RISING DELUSION .- For farmers and those who live in localities where people can retire at eight or nine o'clock, the old notion about early rising is still appropriate. But he who is kept up till ten or eleven o'clock, and then rises at five or six because of the teachings of some old ditty about early rising," is committing a sin against hi There is not one man in ten thousand who oul. can afford to do without seven or eight hours sleep.
> All the stuff written about great men who slept only
> three or four hours a night is apocryphal. They have been put upon such small allowances occasion ally and prospered; but no man ever yet kep healthy in body and mind for a number of years with less than seven hours' sleep. If you can get to bed early, then rise early; if you cannot get to bed till late, then rise late. It may be as proper for one man to rise at eight as it is for another to rise at five. Let the rousing bell be rung by at least thirty minutes before your public appearance. Physicians say that a sudden jump out of bed gives irregular motion to the pulses. It takes hours get over a too sudden rising. It is barbarious oselves at the feet of your Holmes and kiss them with the most profound veneration, and we ask that you grant to us, to our elergy, and the people committed to our care, the Apostolic Benediction.
>
> The reply of the Holy Father was transparent of the Holy Father was transparent. The reply of the Holy Father was transparent of the Holy Father was transparent.

HORRIBLE TRAGEDY.

From the N. Y. Herald.

What may yet prove to have been a cowardly and brutal murder, but which has thus far been called an accident, yesterday threw the city of Patterson, N. J., into a fever of excitement and for the nonce distracted attention from the all-absorbing topic of distracted attention from the an-assoring topic of the elections. At eleven o'clock in the forenoon smoke was seen issuing from the second floor of the building in rear of No. 229 Marshall street. The floor is occupied by William Lafferty, a workman employed in the Passaic Rolling Mill, who lives with his wife and daughter, the latter two years old

AROUSED BY SHRIEKS. At the time the smoke was discovered Mrs. Rafferty and her child were alone in the appartment ferty and her child were alone in the appartments, and their piercing shricks attracted the attention of James' Murray, who occupies the front building. Hurrying to their assistance he found the doors leading to the first floor locked and returned for his keys. By this time a number of men had gathered in the yard, and when the door was unlocked rushed to the floor above. John Cahill, who first entered Mrs. Rafferty's room, was stifled with the smoke, heing restored to consciousness with no little diffibeing restored to consciousness with no little diffi-culty. When the atmosphere had slightly cleared another man entered the room and kicked out the window sashes, allowing the wind to blow away the remaining smoke.

A HORRIBLE SIGHT.

When the air had become sufficiently clear a horrible sight met the gaze of the men who had gone to Mrs. Rafferty's relief. The poor woman lay on the floor in the agonies of death. Her clothing had been entirely destroyed, and her flesh, especially on the lower extremities, were burned to a crisp. In the middle of the room was a pool of blood, and everywhere were traces of a terrible struggle. The walls and ceilings of the room in which the dying woman was found and of the adjoining bedroom sills were smeared, as if an attempt had been made to escape in that way. Mrs. Rafferty was carried into the front building, the charred flesh actually dropping from her bones. Death came to her relief in a few moments. Her husband, who was summoned from a polling place in the neighborhood, was well nigh crazed by the catastrophe. A HORRIBLE SIGHT. THEORY OF THE CRIME.

seems to be little doubt that Mrs. Rafferty Even the Jews joined in the remonstrance made by the Catholics; for they found that their business transactions were very much injured by this prosecution of the Catholic religion, inasmuch as the Catholics were thereby led in many instances to dental. The theory that finds most favor with her neighbors and the townspeople generally is that she The unitates.

The hard lot of the poor Uniates knows no alleviation. They still continue to be punished with fine and imprisonment, and free quarterings of soldiers, because they will not allow their children to be baptized by the schismatical popes. Their patient constancy deserves the highest praise and of the fronts in which the tragery occurred shorty of-fore the arrival of relief. Instead of leaving by way of the front yard the unknown man made his escape across the vacant lots bordering on Main street. The police are actively investigating the mystery, and strenuous efforts will be made to capture the fellow

strenuous efforts will be made to capture the fellow whose suspicious actions attracted the attention of those who saw him on his way from the scene.

The little girl, who was left in the rooms with her mother when Mr. Rafferty went out in the morning, was found sleeping in the bedroom, the bedelothes covering her face so closely as to have prevented her being awakened by the noise of the struggle or the cloud of smoke that filled the apartments. The afflicted husband is wholly in the dark as to the motive of the crime—for that a terrible crime has been committed there is little ground crime has been committed there is little ground

Up to a late hour last night no further clue had been obtained as to the identity or notive of the guilty party. An inquest will be held to-day.

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JOHN SCANDRETT

RAILROAD CONDUCTORS.

The New York Express has an article upon railway conductors, which shows up in an interesting manner that the popular idea is ill-founded which considers that the occupation of railway conductors is one of those that men who depend upon the labor of their hands for support, are apt to look to as particularly desirable; a life filled with pleasing incidents, enviable authority, and opportunity for constant enjoyment.

Having taken charge of a train on the point of starting from a terminus, the conductor is supreme in authority upon and over it until it reaches its destination. It is true that the engineer has certain responsibilities of his own, among which is included the matter of "making time," or arriving and leaving intermediate stations in accordance with a fixed schedule, and running the train into the last station at a precise minute previously fixed; but in controlling his movements to meet the requirement he is subject to the action of the conductor, who may seriously interfere, with or without just cause, with the engineer's petformances. This will be noticed further on. When the conductor gives the signal for starting the train, then and there only must it be put in motion, and if he chooses to stop it in two seconds afterwards, or the lapse of half a minute, or anywhere between stations, neither engineers nor others have the right to thwart his will. He is supposed to know, and unless somebody other than the goal of the conductor in the conductor of the conductor of the conductor, who may seriously interfere, with or without just cause, with the engineer's petformances. This will be noticed further on. When the conductor gives the signal for starting the train, then and there only must it be put in motion, and if he chooses to stop it in two seconds afterwards, or the lapse of half a minute, or anywhere between stations, neither engineers nor others have the right to thwart his will. He is supposed to know, and unless somebody other than the provided the pay it back?"

"But won't he pay it back?"

"I dunno. He went out hunting Sunday, and I've got a feelin' that he went to shoot at a crow, and the crow flew, and the opt on the conductor. "But won't he pay it back?"

"But won' starting from a terminus, the conductor is supreme posed to know, and unless somebody other than himself has blundered, he does know all important circumstances connected with his running. If excursion trains are out he knows where to look for excursion trains are out he knows where to took for or pass them; he knows if any engine is "running wild" so as to cross his path; he understands all the points where he may expect, where he ought, in fact, to meet regular trains, and he knows when and where he has a right to the road over which he travels, and under what circumstances to grant it to other trains. He knows just how long he may stop at a station without losing time, and he has a realizing sense of all the endless disputes which may arise either with train or road hands, or passengers, and how to settle them. There are many other things he takes into account which his passengers never dream of, and which his associates on the train feel little or no responsibility about, although they are alert in such affairs as a matter of self-intesest. He can tell by his sense of hearing whether all is right, alert in such affairs as a matter of self-intesest. He can tell by his sense of hearing whether all is right, or rather, if anything is wrong, among the wheels or mechanism of the train on which he rides. When he passes over a bad place on the road he knows pretty nearly what makes it bad, and whether it has grown worse since he last passed it, and whether he pretty nearly what makes it bad, and whether it has grown worse since he last passed it, and whether he should give additional warning concerning it at headquarters. Moreover he knows—and this he must not only know, but must not forget—how to be a gentleman, even under the most trying circum-

Few people feel as do the conductor and engineer the importance of making time with a train, although most people are ready enough to notice any omission to do this. Supposing a half-minute to be lost at a station, and there are fourteen intermediate stations between termini, it is clear that about seven minutes would be lost in the trip from this cause alone, supposing only the usual trip rate of speed was run by the train. The conductor and engineer ought to be, and generally are, upon pretty good terms, and if time is thus lost the engineer will make it up between stations somewhere, unless, indeed, he has reasons for not doing, which would be likely in some way to be connected with the conductor. Under ordinary circumstances the conductor would not, however, lose a half-minute, or any time at all, at intermediate stations. On some trips, say those Few people feel as do the conductor and engineer not, however, lose a half-minute, or any time at all, at intermediate stations. On some trips, say those on Saturday evening, when people are going home for Sunday, or any special occasions, such as will readily present themselves to the reader, stoppage at stations must be prolonged to accommodate unusual travel; but your really energetic conductor, who knows his business and has a reputation for making time, has a sort of magnetism and persuasive way with him which make people step about lively, and jump off and on the train in a manner business-like, which is not at all dangerous. It is the slow, sluggish conductor who never leaves exactly on time, that is perpetually leaving passengers. Promptness in word and action on the part of a conductor part of a conductor ness in word and actio will always insure prompt movement all along the line where he is known.

line where he is known.

There are few cases wherein a passenger is warranted in pulling the cord which runs through the whole length of a passenger train, since such proceeding stops the train as speedily as possible, and if the practice should become general, or was of frequent occurrence, great confussion would result. As a rule, this bell-cord is entirely under the control of the conductor, and should be used only by him or with his sauction. To be sure, if one saw a person fall from a platform, or found the car to be on fire, or was cognizant of some circumstance of equal importance, pulling the rope would be justifiable, and censure would not be likely to follow where reasonable persons were interested. But the equal importance, pulling the rope would be justifiable, and censure would not be likely to follow where reasonable persons were interested. But the action may not be unaccompanied by extreme peril, and that without the ken of the person stopping the train, as the following will illustrate: On the Old Colony Road, during the time when the steamboat express train left Boston for Fall River at 5.30,p.m., a train bound for Plymouth, from Boston, rolled into the depot at South Braintree about 5 o'clock, on time and all right. Due about the same time, but on this occasion a few minutes late, the train from Cape Cod, bound for Boston, rolled in on the other side of the same depot. The two trains usually waited for an interchange of mails and passengers, the operation being performed in a very short time. It was Saturday night, and, as has been said, the Cape was just a little late. The steamboat express was within a minute or two of being due, but always there on time. The Plymouth train stood upon the roadway over which the express would have to pass, and the lattar made no stop, nor even slackened speed. Immediately after leaving the depot the Plymouth train would branch off to the left and take another track, leaving all clear for the express to go down the same rord over which the Cape train had just come. The conductor of situation, but what should he do? For all he knew, in the darkness, half a dozen women or children were under the wheels of his train, or some of his cars were off the track. He jumped upon the depot platform and called aloud to know who had stopped his train. "I did," replied a gentlemanly season ticket-holder, who stood upon a car platform. "What is the matter?" The lives of all on board the two trains had been put in peril that a negrogirl who had arrived on the Cape and wished to take the Plymouth might be gratified. She had become bewildered in the darkness, and was wandering around in that way when the train started. In a second of time the train was again in motion, cleared the track, the headlight of the express appeared rounding the curve, and it rushed past into the darkness, its passengers all unconscious of the danger which had been so near them. He was fully impressed with the importance of the situation, but what should he do? For all he knew,

A PROMONITION.

A boot-black, seeming ready to burst into tears every moment, was yesterday seated in the sun at the post-office, and a good-hearted lawyer chucked lim under the chin and asked if his regular fall sea-

"I kinder feel like having chills, and I kinder feel sad in my thought," was the reply.

"Any of the folks sick?"

"Not as I know of."

"Perhaps the sight of falling leaves and other evidences of the dying year affect you," observed

the lawyer.

"Mebbe they does, and mebbe it's cause I lent a boy ten cents Saturday night."

"But won't he pay it back?"

"I dunno. He went out hunting Sunday, and I've got a feelin' that he went to shoot at a crow, and the crow flew, and the gun went off, and the muzzler kicked around, and the breech flew up, and all the shot hit Dick in the stumix. If he got shot there'll he so much 'ctiement, and crying, and hury-

Detroit Free Press

A lone-ome-looking boy was yesterday hanging around a wood-yard in the northern part of the city, when the owner of the yard, hav-ing both charity and philanthropy for boys with tears in their eyes, asked the lad why he didn't peddle apples or do something to earn a few shillings. The boy replied that he had no capital, and the wood-yard man took out a nickel and said:

"Now, my boy, I'am going to start you in life. Take this nickle and go and make a purchase of something or other. I'll buy it of you for ten cents, no matter what is. now, let's see what sort of a business head you

The boy took the nickel and went off, but in ten minutes was back with a gallon jug which he had purchased with the nickel.

"Well, you are a keener," replied the man.
'I never saw one of those sold for less than fifteen cents to any one. I want such a jug, and here's its fair price. Go now and lay out your fifteen cents in apples, and I'll buy half your stock.

The boy did not return. Perhaps he fell in to a sewer somewhere; but you can't make the wood-yard man believe so. When he lifted the jug from under the table where the boy had carefully placed it he found a hole in the bottom large enough to let in a black and tan terrier.

SHE SAW

A tacky sort of a boy stood in front of a house on Sproat street yesterday for a full quarter of an hour, gently rubbing his sore heel against the fence-pickets and thinking deeply, but there was a well-counterfeited look of alarm on his face as his vigorous pull at the bell got the woman of the house to the door. What is it?" she asked, as he looked this

way, and that, and danced around. "Put down yer winders—bolt yer doors— yard all full of lions!" he replied as he skipped for the gate.

She uttered a little scream and disappeared and for half an hour that house was as tightly closed as a post-office box on the upper tier. Then the woman cautiously put her head out, gazed around, grew bolder and finally appeared in the front yard. She looked about her, her chin trembling a little, but by degrees a pecular look stole over her face.

"Yes—um—I see!" she snapped as she turned to go in. "The boy saw these tiger lilies and played a game on me. Um-I see!" She never thought of dandelions .- Detroit

CATHOLIC EDUCATION IN SCOTLAND

The general report for 1870 of Dr. Middleton, H. M. I., concerning the "Lower Ward of Lanarkshire and five adjoining parishes," is very interesing to Catholics. Dr. Middleton states that our body has put forth great exertions during the past seven years, and he gives evidence thereof. The number of schools built since August, 1870, is 18, and they provide accommodation for 9'874 pupils, at a total cost of £70,735. There are four other schools in contemplation, entailing an expense of £14, 400. The teachi-ngstaffs comprise 64 certificated teachers, and 31 monitors—in all 269 persons engaged in imparting instruction. Well might the Inspector say: "The magnitude of these figures attests the educational zeal and liberality of the Roman Catholics. The money they expend in school building may fairly be considered money? to the ratepayers." As regards the furnishing and general appliances the testimony is most favorable. Then Dr to the left and take another track, leaving all clear for the express to go down the same rord over which the Cape train had just come. The conductor of the Plymouth train gave the signal to his engineer when he knew he ought no longer stand there, although he had ample time to get his train clear off in season. The train was eleven cars, or something over 500 feet long. It started and had cleared half its length upon its own track when bell-cord was jerked, and the train was stopped as speedily as possible. Fully one-half the cars were now directly in the track of the coming express, which would not be able to see them until close upon them, and the express was due in a few seconds. The conductor had not pulled the cord; he did not know who had. He was fully impressed with the importance of the litis as well all the world should know from the capital tracks of the coming express, which would not be able to see them until close upon them, and the express was due in a few seconds. The conductor had not pulled the cord; he did not know who had. He was fully impressed with the importance of the litis as well all the world should know from the capital tracks of the coming express, which would not be able to see them until close upon them, and the express was due in a few seconds. The conductor had not pulled the cord; he did not know who had. He was fully impressed with the importance of the litis as well all the world should know from the track of the conductor had not pulled the cord; he did not know who had. He was fully impressed with the importance of the child's religion of small account. He attributes this delucation of small accou o impartial and so undeniable an authority

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