

The Catholic Record.

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

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The Catholic Record.
London, Sat., Nov. 2nd, 1889.

EDITORIAL NOTES.

THE Month's Mind of the late Rev. Father Kelly will be solemnly celebrated on Thursday, the 7th November, in the parish church of Mount Carmel. The neighboring priests and those of the clergy who can attend conveniently are respectfully requested to be present.

The Catholics of Switzerland have at last succeeded in getting a University, which is to be located at Freiburg. Hitherto they have had none, though there are four universities in the country, all of which the Protestants have secured for themselves, though there are 1,200,000 Catholics to 1,700,000 Protestants. The Catholics are very enthusiastic over the new institution.

The Baptist ministers in convention at Ottawa on the 21st ult. discussed the question of separate schools. Rev. Mr. Boville condemned their maintenance at the public expense. Mr. Boville seems not to be aware of the fact that they are maintained, in fact, only by the Catholics who make use of them. While he spoke in this style the Rev. Mr. McKee expressed the desire that a Baptist school should be established in Manitoba. He said if this were done they could at once draw one hundred and fifty students to it. It is clear that it is only Catholic schools that are found objectionable by these pretended friends of equal rights.

At the meeting of the Ministerial Association held in Toronto on the 21st inst. the Rev. D. J. Macdonnell informed the members that Secretary McCullough, of the Athletic Association, desired to form a Ministerial gymnastic class to meet on Mondays at 5 p. m. He remarked also, with a smile, that except Dr. Parsons all would need it. Dr. Parsons replied that his excellent health was due to early and persistent gymnastic exercise, but he recommended his brother clergymen to be cautious about it, as he had heard that Rev. Brother Macdonnell had nearly brained a young man, a member of his own church, in that same gymnasium, with a pair of amateur Indian clubs. Rev. Mr. Macdonnell said: "That is a Knox Church rumor. It is without foundation."

The Liverpool Catholic Times describes graphically some of the vicissitudes of the Anglican clergy when they find themselves on the Continent. It says: "Never did man play such pranks before high heaven as do Anglican clergymen when they go to the continent. They prove their 'Catholicity' by allying themselves with all sorts and conditions of men. Talk of straining principles—why, it might be said of them as has been written of politicians, that merciful Heaven fashioned them hollow that they might all the better their principles swallow. Here is Dr. Wordsworth, the staid Bishop of Salisbury, attending 'High Mass' at the Old Catholic Synod of Worsledorf, 'receiving the sacrament,' and giving his blessing in German. If His Lordship went to Persia he should expect to see him strutting in the garb of a fakir."

FILIBY FULTON is again lecturing in Toronto, and he is as fitly as ever. On Sunday night the Mail says: "He said he had the misadventure of a young man of Toronto who swears that the late Archbishop Lynch, while endeavoring to induce him to study for the priesthood, sought to remove his objections to the state of bachelorhood in which priests by their vows are compelled to live by telling him that he would enjoy the society of women as much after taking the vows as before."

And this is the kind of stuff which many Protestants are advised from their pulpits to go and listen to. Rev. Dr. D. G. Sutherland announced Fulton's lectures in his church on the preceding Sunday, and paid a high tribute to the man who had resigned a prosperous Baptist charge in Brooklyn that he might be the means of giving the gospel and free and full salvation to all those who are perishing in darkness."

DR. McCOSH says the Westminster Confession meets the heresies of the seventeenth century, but not those of the nineteenth. He draws the rather strange inference that the creed must be "shorter, simpler and clearer, emphasizing the love of God and the offer of salvation to all men." In other words, which has been distinctive of Calvinism, is to be eliminated. This will certainly make the Confession of Faith less repulsive, but it will be a confession that Presbyterianism has hitherto painted Almighty God in odious colors, and it will be an abandonment of that claim to intrinsic unity of faith which is an essential attribute of the Church of Christ. No patching of creeds can turn a

Church whose teachings are radically wrong into the true Church of ages, always at unity with itself. The making of the creed shorter will be simply the opening of the door to new errors and heresies.

NEAR Capetown there is an island called Ruben Island, three miles in diameter, and with almost no vegetation. On this island there are one hundred and thirty lepers, two hundred and thirty lunatics, thirty convicts, and one hundred and sixty policemen and ward-masters with their families. Blackwood's Magazine for September gives a most distressing account of the condition of the poor sufferers, the lepers, and states that their surroundings are exceedingly sad, and that there is no effort made to relieve them. The article in Blackwood's is entitled "Wanted a Father Damien." This shows how honest Protestants appreciated the heroic work which was done at Molokai by the martyr priest, while so called religious papers are endeavoring to blacken his good name.

DR. W. E. REID, of Grand Rapids, Mich., has been put under arrest at the instance of Mr. Wansmaker, United States Postmaster General, for defrauding his patients by taking money from them in return for cures supposed to be effected by spirits summoned by him from the other world. The case comes under the department of the post office, from the fact that Dr. Reid sends circulars through the mails announcing that he will effect cures in this manner. It is remarkable that while the infidel papers, which profess to be the great enemies of superstition, take sides with Dr. Reid, and declare the prosecution to be a case of persecution for conscience' sake, none denounce more vigorously than they the other superstition equally gross, of Faith Curlesm. The difference which they recognize between the two cases is that the Faith Curlesm profess to be Christians, whereas the Spiritualists aim at destroying Christianity.

THE Toronto Globe has the following happy hit at the Mail's vaunted letters from correspondents approving of its course in being Jesuitic, and Catholics in general:

"The Mail every day has latterly contained a paragraph from some correspondent approving of the anti-Jesuitic policy of the paper and its enterprise as a newspaper. A peculiar circumstance about the communications is that they are anonymous. This is a case where the newspaper should treat its readers as the former compels its voluntary correspondents to treat it when writing to the editor. Let the name of the correspondent be subscribed to each of these peculiar communications, just as a matter of good faith with the public."

The Globe describes them as "home-made testimonials." It is a remarkable fact that a large percentage of these home-made letters recommend that a fund be opened to indemnify the Mail in case it should be mulcted for slandering the Jesuits. Should it be proved that the Mail told the truth, the correspondents do not propose to reward it. A love for lying must course very strongly in the veins of the family.

ANOTHER instance of the sad results of the Faith Cure superstition has taken place at Cape Vincent, in New York State. Miss Anna McKee, a young girl very much respected, employed as a dress maker at Redpath's in New York, was visiting some friends at Cape Vincent, and stayed at the residence of a Miss Ingalls, where she became ill of gastritis. Miss Ingalls would not allow a physician to see Miss McKee, though the latter desired one, and she was put under care of a professed Christian scientist, Miss McKee was told she would displeas God if she so far distrusted Him as to have a physician. A couple of days before her death two neighbors learned that she was dying and went to see her, but were denied admittance. They forced themselves in, however, and sent for a doctor, who declared that it was too late to save the sick girl's life. She died next day. The doctor believes that he could have saved her if he had been in attendance earlier. The people of the town are very indignant against the Faith Cure people.

THESE are days of tribulation for the Irish Peolers. A cable despatch informs us that prominent Englishmen who visit Ireland, either on business or for pleasure, complain that they are constantly annoyed by the police, who persist in dogging their footsteps and keep a close watch upon them during the whole time spent in Ireland. A well-known gentleman residing in London, a prominent Liberal and close friend of Mr. Gladstone, became so exasperated while travelling in Donegal asperately by his treatment that, with the assistance of his groom, he soundly thrashed two constables who had kept

at their heels during the greater part of the day. The constables took their thrashing very meekly and made no effort afterwards to arrest their assailants when they might easily have done so. This is believed to be part of a systematic plan to annoy all Englishmen who travel about in Ireland with a view of gathering information about the condition of the tenantry.

A CABLE despatch states that the Pope has been selected by Russia to arbitrate in the dispute between that power and Austria. No better arbitrator could be selected, and the selection gives hope that the danger of war, which has been so long threatening, may be averted. There is no doubt that the success of the Holy Father in settling the difficulty between Germany and Spain has been a prominent factor in inducing the Czar to select him in the difficult crisis which has troubled all Europe regarding the Balkan Provinces.

A CORRESPONDENT, writing in the columns of the Christian Equivocal, of New York, complains bitterly of the custom now established among several of the Protestant sects, of closing their churches during the summer. Being a Baptist, he complains especially of the Baptists doing this, and for once he finds something good in the Catholic Church, which constantly keeps the law strictly to sanctify the Sunday. He might find many other commendable features about the Catholic Church if he would examine honestly her claims. He says:

"In my wanderings for a Baptist church, I passed Presbyterian, Lutheran, Methodist and Catholic churches, all of whose doors were open. It is a shame, it seems to me, for churches of our denomination to dispense with services in the summer season. Are the Baptists asleep? I think we might well imitate, and with great advantage to our denomination, our Catholic brethren, and keep our church doors open at all reasonable hours. Neither heat of summer, nor cold of winter, should be an excuse for discontinuing a good work. Certainly, if the work of saving souls is as urgent as our preachers endeavor to make out, 'tis hard to see how their churches can remain closed from July to September, and their congregations, at least such part as remain in the city and the neighborhood, can be left wholly uncared for."

THE following notice from the Ogdensburg Courier shows how the Mail's effort to change the issue in the libel suit of the Jesuits vs. the Mail is viewed by disinterested and fair-minded Protestants. It will be remembered that the prosecution was founded upon the Mail's publication of a vile compound called the Jesuits' oath, but it now professes to know nothing of the oath, and founds its attacks on the supposed outlawed status of the Jesuits in this, that the laws of the Dominion do not protect them against slander. The Courier says:

"The Toronto Mail, sued by the Jesuits for libel against their society, is endeavoring to frame a very dishonorable and cowardly defence. To escape the consequence of its shameful attack, the Mail is trying to show that the members of the Society of Jesus are, on account of their solemn, religious vows, civilly dead, and consequently unqualified to defend their reputation in a civil action. The society has been regularly incorporated in the province of Quebec, but the desperate newspaper declares that the legislature had no business and no power to grant the privilege of incorporation. If the Court of Appeal decides against the Mail, we shall be informed that the court was an ignorant, vile, venal set in league with the Jesuits. The Toronto sheet lives by litigation. If men could be proven civilly dead, then reputations would be quickly and remorselessly slaughtered. It is only a contemptible cur that would attack a dead man, yet the Mail seeks to escape punishment on the ground that it assailed a civil corpse. We trust the bigoted contemporaries will be severely taught to adopt in future the old Latin motto: 'De mortuis nil nisi bonum.'"

AT THE Protestant Episcopal Conference held recently in New York it was proposed to adopt a rubric in the Communion Service that "there shall be no celebration of the Lord's Supper except there be some to commune with the priest." On behalf of the Low Church party Dr. Huntington strongly opposed the rubric. He said: "The proposed rubric is thoroughly pernicious. It brings in under the cloak of liturgical revision matters which should not come up before the House. It is precisely in line with the doctrine of the Church of Rome, and is proposed by those who are seeking to introduce the doctrine of the Eucharist." The Reverend Doctor is evidently laboring under a grave misconception in regard to the position of the Catholic Church. It is of every day occurrence that the Holy Sacrament is offered up by priests when the priest alone communicates. The proposed rubric was, however, voted down, the majority seeming to be of opinion that its passage would assimilate the practice of

Episcopalians with that of Catholics. The doctor acknowledged, however, that he does not "charge devout Romanists with idolatry," but he added that many of the proposals which the Ritualists were endeavoring to introduce into the Convention "are the very essence of idolatry." As the rejected rubric is found in the Common Prayer Book of the Church of England, this is equivalent to saying that the Church of England is idolatrous.

THE Montreal Witness and the Presbyterian Review, of Toronto, condemn in most decisive terms the acceptance of the \$60,000 by the Protestant Committee of the Council of Education for Quebec. The Presbyteries of Quebec and Montreal have also passed resolutions protesting against the acceptance of the money. The Protestant Church organs, however, are not all agreed that the Committee of the Council ought to reject the money. The Christian Guardian quotes, apparently with approbation, the Rev. Dr. Shaw's answer to a Mail correspondent who interviewed him respecting the morality of acceptance. Rev. Dr. Shaw said: "I have only to say it is on the same ethical plane as the taking of any grant from the Quebec Legislature for any Protestant institution. The same budget that proposes a grant, say to our general hospitals, has side by side with this dozens of grants really, though not ostensibly for Roman Catholic propaganda, of which, as Protestants, we may strongly disapprove. We think we are good Protestants and we have no higher opinion of Jesuitism than many of its Gallican opponents I could quote. At the same time the sum of \$60,000 is certainly ours, and I see no reason for refusing it, and we have no power to refuse it." Dr. Shaw speaks as a reasonable man as far as the acceptance of the money is concerned, though his inuendo against the Jesuits is as uncalculated for its unjust. The opposition which is made by the Presbyteries has evidently no other purpose than to raise a religious feud. It tells well for the Protestant Committee of the Council that they have not allowed themselves to be intimidated.

DAVID BEFORE THE PARNELL COMMISSION.

The Parnell Commission has opened on business at the old stand. Michael Davitt read his speech before the Commission on the 25th. He said by addressing the Commission he was running counter to the opinion of the people of Ireland, who endorsed the withdrawal from the case of Mr. Parnell and the course he had adopted by the two cardinal principles of his life—religious adherence to truth and justice and the defence of the character and cause of the Irish peasantry. He declared that although he was no longer a Fenian, if the condition of Ireland was the same as it was twenty-five years ago, he would be a Fenian again. Some of the aims of the Fenians had been fulfilled already. The Land League, based on the same patriotic spirit, was fast removing the barriers which prevented Great Britain from giving justice to Ireland. The day was fast approaching when Dublin Castle would quietly submit to the fate of the Fenian outrages. At the very time the Fenian outrages were being committed the Manchester Trade Commission was in session, and evidence was given before it showing the worst kind of outrages there, for which outrages no one was ever brought to justice. He denied the statement of Patrick Delaney, the convicted dynamiter, who was brought from Ireland to London to testify for the Times, that the amnesty movement was under Fenian control, and accused Delaney of wilful and deliberate perjury. No agent, he declared, had done more to keep alive the national antipathy of the Irish to America than the brutal language made use of by the Times with regard to the extermination of the people of Ireland resulting from the great famine. Mr. Davitt said he had not endorsed Ford's dynamite views, and he believed he had converted Ford to constitutional methods. Le Carron's assertion that three hundred thousand men would invade Canada was an understatement, as the Fenians numbered nearly one million. He denied the Times' allegation that he had started the League for purposes of crime and outrage. He quoted from the Irish World to show that it had obtained large sums by constitutional advocacy of the policy of the League. The funds that had been received from all parts of the world had not come from members of the revolutionary societies. He read letters from Germany, France, America and England enclosing funds, and urging him to fight on the land question. The Commission here adjourned.

Honors for an Institute of Art.

Rome, Oct. 18.
The Holy Father has conferred on the "Institutum glauci institute" of Innsbruck, Austria, the honorary title of "Institutum Præmiatella Sancta sede." (The firm of Fr. Pustet & Co. of New York are the sole representatives of the United States.)

ARCHDIOCESE OF KINGSTON.

EPISCOPAL VISITATION IN WEST-POHLE.

Special to the CATHOLIC RECORD.
On Wednesday, 23rd inst., His Grace the Archbishop of Kingston, having dedicated the church of St. Vincent de Paul in Bathurst, Lanark Co., proceeded straightway over the mountain to Westport, accompanied by Rev. P. A. Twohey, Pastor of Westport, and Rev. Charles B. Murray, and Rev. T. P. O'Connor, Pastors of Bathurst. Large numbers of Westport people in carriages met the Archbishop as he approached within four or five miles of their village and escorted him in procession to St. Edward's church. Here they presented an address of welcome to His Grace on behalf of the congregation, as follows:

To His Grace the Most Reverend James Cardinal O'Connor, S. P. A., First Archbishop of Kingston:
MAY IT PLEASE YOUR GRACE—We your faithful people of Westport and Bedford joyfully assembled here to-day to extend to you a warm and hearty welcome in this your first visit amongst us as our beloved Archbishop. Our hearts are to-day united with those of your devoted and loving children throughout your whole Archdiocese in rejoicing at the great dignity conferred upon you by the august head of our holy Church, Pope Leo XIII., thus showing his high appreciation of your Grace's piety, zeal and learning, and consequently of your great merit and worth.

We here recall with special thanksgiving the last visit you made amongst us, when your Grace conferred on us the great boon of Catholic Church and Sacraments, by the consecration of our dear Mother Church, the devoted Sisters of the Congregation of St. Anne, by a happy experience we have learned to prize more than ever the priceless advantages of a sound Catholic education for the Catholic children of this Province.

We warmly thank Your Grace for your remembrance of our spiritual wants. In the midst of your arduous labors in other portions of your extensive Archdiocese, you thought of us, and now come to administer the holy sacrament of Confirmation to the children, whose hearts are longing to receive it with all the plenitude of grace which it bestows.

We also thank Your Grace for the honor you do us by conferring, in our humble church, on next Sunday, the order of beatification on one of our young ecclesiastics, who is well and favorably known in this part of the Province. His name is never been performed in this church or parish before, we shall esteem it a privilege and a happiness to witness for the first time so holy and edifying a ceremony.

signed on behalf of the parishioners of Westport and Bedford:—James Hazelton, William Bird, James Kane, James H. Martin, Dr. Dwyer, Dr. Foley, Michael McCann, Dr. Andrew McCann, James Spelgie, Phos. Lyngatt, Henry Bennett, John Murray, John Patrick McCann, James McCann, W. Fitzgerald, Terence Neffsey, Simon McAllister.

The Archbishop in reply thanked them for their kind words and warm welcome, which he accepted as an expression of their faith in the sacred office held by him and the graces and spiritual gifts which he comes to bestow upon the parents and children of the parish, in virtue of the Apostolic Commission given him by our Lord Jesus Christ, the Divine Head of the Catholic Church and the source of all good things that help us to Heaven. He was fully confident of finding the condition of affairs in this parish satisfactory, knowing the zeal and ability of its Pastor, Rev. P. A. Twohey, and the incalculable advantages Westport enjoys in the recent establishment amongst them of the Convent and school where the holy Sisters of Notre Dame devote their lives and labors to the instruction of the little ones and the formation of their minds and manners on the model of the Child Jesus and His Virgin Mother. He then announced the order of proceedings for the following three days, and dismissed the congregation with his blessing.

On Friday he devoted the chief part of the day to the examination and in the forms of prayer prescribed by him to be recited from memory by all candidates for Confirmation and in the catechism of Christian Doctrine, at the conclusion of which he expressed himself highly pleased with the exactness and intelligent readiness with which they had answered from beginning to end. He then obtained from all and each two pledges, the same as he obtained from the candidates for confirmation everywhere, viz., that every Sunday for the next twelve months they will assist at the catechetical instruction of their Pastor in the church, and will abstain from the use of alcoholic drink of any kind whatever and by whatever name it may be called, until the completion of their twenty-first year of age.

On Saturday, 26th of Oct., all the candidates having received the sacraments of Penance and the Blessed Eucharist, assembled in the church at 10:30 o'clock, and Mass, coram Pontifice, was celebrated by Rev. P. A. Twohey; after which the Archbishop confirmed sixty-one males and sixty-three females; total, one hundred and twenty-four. He then addressed the full congregation, among whom were many Protestants, and explained the great importance of the two pledges he had exacted from the children on the previous day, and which at his bidding they now renewed, each one holding up both hands in token of their full assent, in presence of the Archbishop and upon the children's instruction by the clergy and parents and friends. The scene was very animating and seemed to interest and please the entire congregation.

ness of the Child Jesus who presents Himself to us as the pattern on which all should form their lives, whether in childhood or full age, in order to attain their eternal destiny.

In this connection he enlarged upon the blessed privilege now enjoyed by the people of Westport in having the Sisters of Notre Dame resident amongst them and laboring assiduously by word and example, by direct teaching and opportune correction for the Catholic formation of the children's minds and the elegant fashioning of their outward manners according to the approved types of Christian grace and loveliness. From what they had already witnessed, they could easily judge how beneficial to families and to society generally in this district the good Sisters will prove to be. Wherefore he exhorted all to appreciate their services and to hold them in the highest respect and to do everything in their power to aid and encourage them in fulfilling their blessed mission in Westport.

His Grace said he should now turn with great pain of mind to quite a different subject. A grievous public scandal existed in their midst. A married woman, baptized and confirmed in the Catholic Faith, has been notoriously defying the laws of God and Holy Church by living in adultery with a man who is not her husband. The Archbishop sympathized with this woman's father because of the disgrace thus brought upon his family without any fault on his part and in despite of his repeated exhortation. He had seen this respectable man an hour ago, and he held him altogether blameless in this unhappy case.

Four several times has the Archbishop formally admonished the unfortunate adulteress; but all to no purpose. She pertinaciously co-habits with her paramour, regardless of the anger of God and the censure of the Church. She has had the audacity to offer, as a pretext of justification, a bill of divorce from her husband, procured in some court of the United States, and, what is still more shocking to Christian ears, because it superadds sacrilege to adultery, she has produced a certificate of a ceremony of pretended marriage, or cloak for adultery, undergone by herself and the partner of her guilt at the hands of a Protestant minister in a far-off Protestant church in a neighboring town. This but adds religious insult to her immorality; for there is no such thing as divorce under the Christian law. The Eternal Son of God, our supreme Lawgiver and Founder of Christian society, has peremptorily laid it down that Christian marriage can exist only between "one man and one woman." And he excludes all right and power of any State or Government on this earth to dissolve the matrimonial bond on any pretense whatsoever. "What God has put together," said He, "let no man put asunder." This unchangeable law, which is the very foundation of Christian society, has been accordingly trumpeted to the nations from the high places of Rome and of Corinth in the clear, distinct tones of St. Paul's inspired message: "The woman that hath an husband, whilst her husband liveth is bound to the law; but if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress if she be with another man; but if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress if she be with another man." Hence it follows that not all the judges and justices in the United States, nor all the senates and courts and Parliaments and Governments and crowned Monarchs in the universal world, were they all to combine together, have the power to sever the bond of wedlock between this woman and her husband, any more than they have the power to pull down the Sun, Moon, and Stars from the firmament. No, nor all the Angels and Archangels in Heaven, nor the Pope, the Vicar of Christ on earth, although he holds the Keys of the Kingdom, could separate this unfortunate woman from her lawful husband with liberty to live with another man.

His Grace then proceeded with awful solemnity, in defence of the law and authority of Jesus Christ committed to his custody in this Diocese, and for protection of the sanctity of marriage and the Christian household, in the name of the Holy Catholic Church and by the power of the Incarnate God, to publish and declare the judgment of excommunication against this unfortunate woman, explaining the force and effect of the judgment by reference to the language of the Apostle St. Paul in his communication of the adulterous Corinthian, whereby he cut off that guilty man from membership of the Catholic Church, wherein alone is grace and salvation, and in the name of our Lord Jesus Christ, with the power of our Lord Jesus, delivered him to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. The effect produced upon the whole congregation by this solemn delivery became instantly visible in various forms of emotion. Every countenance seemed awe-stricken. The events of this day shall never be forgotten in Westport.

Next morning, Sunday, 27th Oct., the Archbishop conferred the order of Deacon on the Reverend Charles Killen, in St. Edward's church. It was a sacramental rite which the people of this district had never before witnessed, and hence the church was crowded to its utmost capacity, not a few amongst the people being Protestants of various denominations. This afternoon, His Grace, accompanied by Rev. C. B. Murray, Rev. P. A. Twohey and Rev. M. Killen, drove back through the mountains to Perth under a cloudy and threatening sky for ordination of Rev. Charles Killen to the Priesthood in the church of that town to-morrow. It is understood that the Archbishop intends to constitute the districts of Sharnot Lake and Palmerston a separate mission to be given over to Rev. Mr. Killen's pastoral charge.

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LATEST CATHOLIC NEWS.

Gen. Ignatieff has arrived in Rome on a mission from the Russian Government to the Italian Government and the Vatican.

Father Clark, S. J., editor of the Month, will teach classes in the Royal University, Dublin, which is now in charge of the Jesuits. He will continue to edit the Month.

Cardinal Almada, Archbishop of Turin, recently baptized the son of the Duc d'Aosta. The King of Italy was godfather and the Princess Clotilde, wife of Prince Bonaparte, godmother.

The Holy Father has written an autograph letter to Cardinal Manning congratulating him upon the successful outcome of His Eminence's efforts to effect a settlement of the London dock troubles.

Rev. Father Nugent, the able editor of the Liverpool Catholic Times, will be among the distinguished foreign guests during the coming Catholic centennial celebration in Baltimore.

A pamphlet has been largely circulated in Russia recommending the return of that country to communion with the Holy See as a means of saving it from revolution and Anarchy.

Rev. F. James Vincent Neville, nephew of Archbishop Cleary, has arrived from Rome, where he has been studying for six years. He has won a gold medal for theology. Father Neville will be a permanent addition to the Archiepiscopal staff at Kingston.

Bishop McIntyre, of Charlottetown, P. E. I., has returned home after a visit through Europe. While in Rome he had an audience with the Pope, who accorded to Bishop McIntyre, in his priests and to his people the Apostolic benediction.

The London correspondent of the Birmingham Post states that diplomatic relations with the Pope and England are likely to be re-established shortly, and that General Sir Luton Simmons will be the intermediary.

A convention between Russia and the Vatican has been signed by M. Isvolski, the Russian representative, and Cardinal Rampolla, the Papal Secretary of State, in accordance with the terms of the Propaganda agreement between Russian Bishops.

Right Rev. Dr. Healy, Bishop of Clonfert, has been appointed Bishop of Waterford and Lismore. This is the See for which His Grace the Most Rev. Dr. Cleary, Archbishop of Kingston, was chosen by the vote of the clergy.

Bohemian Catholics have settled in the West in great numbers, and in Nebraska they have many churches and schools. The progress of religion is keeping pace with that of material progress in the prosperous towns of the West. Churches, convents and colleges abound.

The new Sacred Heart Convent, Manhattanville, N. Y., on the site of the famous old institute destroyed by fire in 1888, was solemnly dedicated by Archbishop Corrigan on Sept. 30. The convent occupies a beautiful position on the Hudson River.

Washington, Oct. 19.—Archbishop Corrigan has informed the Right Rev. Rector of the Catholic University of America that V. Lombard, of New York, has ordered a colonial statue of Leo XIII. to be executed in Carrara marble by one of the leading sculptors of Italy, and will present it to the University next October.

Herr Windthorst, the leader of the Catholic party in Germany, is one of the "grand old men" of the day. He is seventy-eight years of age, and yet he is always in the place in the Reichstag, or in the Prussian Parliament, for he belongs to both houses, and leads his party in each.

The Cleric Catholics announce that the Vatican, being weary of the attacks made upon it, has collected all the diplomatic documents relating to the Italian Government's manœuvre to violate the rights of the Papacy, and that the Italian Government is intended to publish the documents mentioned should the Pope deem such a course necessary.

Alphonse Daudet, the novelist, has returned to his allegiance to the Catholic Church. Alphonse belonged to the extreme left wing of Partisan freethinkers. He labored earnestly in his writings for the overthrow of the Catholic Church and of Christianity in all forms.

It is reported from Zuzibar that the Jesuit mission at Uja jobo, Africa, has been destroyed. The missionaries also are said to have been expelled. The missions at Nyansa and Tanganyika have not been molested. The missionaries are in good spirits, though their position is very trying.

A despatch from Quebec states that Hon. Mackenzie Bowell and Sir Adolph Caron visited St. Anne's shrine at Beauce on Monday. Some of the papers are hounding Mr. Bowell on all to become a votary of the sainted mother of the Blessed Virgin.

It was a Catholic priest, Rev. John Curley, who first discovered by calculation the exact meridian of the Washington observatory. An English treated Pope Gregory's calculations, so did the Protestant universities dispute Father Curley. A few years ago they were compelled to admit he was right and they were wrong. Yet there are folks alive who tell you that the Church is an enemy to science.—Ex

According to the latest annual returns of the British army the strength of the army at the end of 1888 was higher than it has been in any year since 1869, its exact strength being 211,105 men. Of this number 26,985 were kept in Ireland during the year, being the largest number maintained there for twenty years, save in the year 1882, when it was 28,164. The number of Irishmen (born in Ireland) in the army in 1888 was 30,297, as against 55,583 in 1868. The number of Catholics in the army at the end of 1888 was 30,126, or 194 per 1000.

In Milwaukee there are twenty-nine Catholic schools, with one hundred and eighty teachers and nine thousand six hundred and fifty-seven pupils. The nationality of the pupils is as follows: German, three thousand eight hundred and ninety-nine; English-speaking, two thousand seven hundred and eighty-eight; Polish, two thousand six hundred and ninety-eight; Bohemian, two hundred and seventy-two. There are four thousand eight hundred and forty-two boys

and four thousand eight hundred and fifteen girls.

The following was the resolution passed by six thousand Bavarian Catholics who lately assembled at Munich to consider Catholic affairs: "The Catholics of Bavaria share the sorrow and indignation of all sons of the Catholic Church at the unmeasured insults inflicted on the Holy Father, and are convinced that a situation worthy of the Pope or the exalted of the supreme pastoral office is not to be secured except by the restoration of his temporal power."

The Rev. Father Johann Martin Schleyer, the inventor of Volapuk, writes and speaks twenty-three languages, including Chinese and three African languages. During the last few years more than ten thousand persons have learned and used Volapuk; about four hundred have received diplomas as adepts. Many books in Volapuk have appeared, and there are half a dozen periodicals published in the language, which is a well devised medium for intercommunication between different nations, its grammar being extraordinarily simple, and its vocabulary so concise that the whole language may be acquired in a very short time.

The health of Cardinal Lavigne is now quite restored. He intends to issue a circular to the committees, setting forth the programme and date of the Anti-slavery Congress, and contradicting the numerous false statements which are in circulation as to the circumstances under which the Lucerne Congress was postponed. He states his only reason for the adjournment of the congress was the impossibility of assembling a sufficient representation of French members of the society. To this drawback was added the attack of illness that seized him at Lucerne. The Cardinal, however, writes anew to the presidents of the different branches of the Anti-slavery League asking them to select delegates for the assembly to be held in the near future.

The close of the year, says the London Weekly Register, and the early days of January will see the beatification of two French martyrs, Gabriel Perboyre and Pierre Chanel, of Pombilio Piroviti, priest of the Pious Schools; and of the Venerable Bishop Anicia. At the ceremony of promulgating the decree concerning Piroviti, the Superior General of the Pious Schools, kneeling in thanksgiving before the Pontifical throne expressed his hope that the honor rendered to this heroic laborer for the good of the young might be fruitful to the various groups which he had founded. He spoke with warm feeling of the pressing necessity for Christian education. Another cause in progress is that of Nunzio Sulprizio, a young Neapolitan workman who died at nineteen, in 1836, after a life of charity and martyrdom.

The Pope gave audience on the 20th inst. to a party of French pilgrims, and delivered an address to them. He appeared feeble, and his voice was almost inaudible. In his address he urged the necessity of religion for the masses, and said the Papacy was a protector of the working classes. He also reiterated his protests against the attitude of the Italian Government toward the Papacy. The Pope remained seated throughout the reception. He said Mass for the pilgrims on the following day, but it is reported that all proposed private receptions to the various groups will be abandoned, owing to the Pope's feeble condition. The Pope advised the formation of an association which shall be devoted to securing the material welfare of workmen by procuring increased facilities for labor, inculcating principles of economy, and defending the rights and legitimate claims of workmen. He expressed the hope that Governments everywhere would treat the working classes with kindness, and endeavor to restrain the tendencies toward luxury and an undue desire for wealth. He advised masters to be kind to their workmen, and workmen to be obedient to their masters.

THE MONKS OF OLD. A writer in the London Daily News, dealing with the Feast of St. Dominic, gives a short history of the famous order which he founded. One little note is very striking. The monks lived on alms. "This has its inconveniences," says the writer, "for once, when the citizen of London were indignant with the monks for preventing the infliction of vengeance on certain innocent Jews, they deprived them of food for three days. Many a time and oft did the glorious monks in this and other lands suffer at the hands of wicked and brutal mobs, or equally wicked rulers, for the 'crime' of standing up for the rights of the poor and the persecuted, or for telling those in high places that the laws of God were to be obeyed rather than their own passions. Oh! grand and noble were the monks of old! Though to day upon their altars of liberty, the ministers of charity, the patrons of learning, the friends of the poor; these are the men who, 'mid a rude and barbarous people, were the very source and promoters of religion, civilization, art, science and literature. Living examples of the Gospel, they preached, they taught with hand and brain, rearing magnificent temples, executing beautiful paintings, illuminating the Scriptures, contributing to the knowledge of mankind by their scientific discoveries, teaching all the magnificent duties of man, his rights and his duties, and handing down to future ages all that was best in their own and in those of their past. And it is against these that we have the libelers of to-day; the 'Reformation' historians and the 'freethought' chroniclers, pouring forth their poisonous darts to scorn and ridicule, as idle, superstitious, ignorant and vicious, and magna et veritas et prevalet. Time will do for the memory of the monks what it has done for many another great cause, 'and many a deed shall wake in praise that long has slept in blame.'"

VICTORIA CAROLINE SALVE is a great aid to internal medicine in the treatment of scrofulous sores, ulcers and abscesses of all kinds.

My Soul and I.

One morn in the spring of early life, When all looked bright and fair, And the birds, as they flitted from tree to tree, With music filled the air.

Let's off with those warblers, my young heart said, So free from care and pain; Let nothing but pleasure attend in our wake, And the music of love and joy.

But, sister dear, the tender soul said, We'll part the precious treasures which Heaven has given to you and me.

What matters that? said the wild, gay heart, Some day we'll wiser grow; And when we're tired of earth We'll seek our virtue's bow.

So, yielding thus, the weak soul fled From paths of duty far, And went with the body in dangers strayed, Without one guiding star.

Years rolled, and found the travellers In far-off distant climes; One in pursuit of worldly joys, The other sad and gloomy.

For the soul was dragged down by despair I wist the end might be Of the heart that was created for heavenly And destined for eternity!

Turn back thy course, said sister soul— All is but fleeting show; The sweetest joys that earth could give Would not atone for woe.

The false, vain heart was cold and dead From yearning for her soul, And into pines deeply plunged— Nor cared to reason the goal.

But hark! a sound of terror breaks Upon the ear, and all she loved Now lies a waste most drear.

Her mansion not on rock she built, But on a hill of sand; And when it crumbled into dust, She stood with empty hand.

Ah! sister soul, she sadly said, I see now, all too late, That though I had but God and Heaven— I well deserve my fate.

Thy lessons I've spurned from day to day— Go now and leave me free, I will not bring thee, noble soul, To such a destiny.

Nay, nay, give place not to such thoughts— Heaven above is thy abode; The blood of Jesus crucified Has freely for us flowed.

Then up and craved His mercy sweet; Shook about the precious treasure Of true communion for those sins Of past and bygone years.

He'll bathe you in His saving blood, And cleanse you from all unclean things; Then, purified, you'll breathe once more His sweet and holy name.

My soul and I, we'll journey on Till life for us is o'er; And then in Heaven we'll join in praise Of Christ for evermore.

—K. M. L.

A HORSE WHO CAN TALK!



Everybody has heard of a "horse laugh," but who has ever seen a equine gifted with the power of speech? Such an animal would be pronounced a miracle, but as would the horse of the telephone a hundred years ago. Why, even very recently a cure for consumption, which is universally acknowledged to be scrofula affecting the lungs, would have been looked upon as miraculous, but now people are beginning to realize that the disease is not incurable. Dr. Pierce's Golden Medical Discovery will cure it, if taken in time and given a fair trial. This world-renowned remedy will not make new lungs, but it will restore diseased ones to a healthy state when other means have failed. Thousands gratefully testify to this. It is the most potent tonic, blood-purifier, and nutritive, or flesh-builder, known to medical science. For Weak Lungs, Spitting of Blood, Bronchitis, Asthma, Croup, Inflammation of the Throat, and all Lunging Coughs, it is an unequalled remedy. In discharges of the stomach, liver and bowels, or indigestion, or Dyspepsia, Biliousness, or "Liver Complaint," Chronic Diarrhea, and kindred ailments, it is a sovereign remedy.

"Golden Medical Discovery" is the only medicine of its class sold by druggists, under a printed guarantee, and is the only medicine that will benefit or cure in every case of disease for which it is recommended, or money paid for it will be promptly refunded.

\$500 OFFERED by the manufacturer of the famous "Catarra" Remedy for an incurable case of Catarra in the Head.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

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

The Catholic Record.

London, Ont., Nov. 2nd, 1889.

THE PROTESTANT EPISCOPAL CONVENTION.

On Wednesday, the 9th instant, the triennial Convention of the Protestant Episcopal Church of the United States was opened in New York.

The occasion was also the hundredth anniversary of the adoption of the constitution under which the Episcopal Church of the United States is at present governed.

After the Revolutionary war the Episcopal Church was regarded by the people very generally as an essentially English institution, and the hatred of everything English was extended to the Church for many years, and the propagation of its principles was opposed very warmly, as it was regarded as the embodiment of monarchial ideas, and as the representative of the Establishment, which, in its subjection to the State, is essentially a monarchial institution.

Even the ground on which to build a church could scarcely be obtained in many places; but during the last fifty years it seems to have outlived this feeling and to have somewhat localized itself and to have adapted itself somewhat to American sentiment. It is, however, very much out of place for its Bishops and clergymen to stigmatize the Catholic Church as an alien Church in the country, as they are so fond of doing.

Bishop Cox especially has a mania for writing in this style, forgetful that the Catholic Church is constituted for the world and is nowhere alien; but in the United States especially the Church has been identified with the first settlement of the country, and her prelates, clergy and laity have always identified her interests with those of the Republic. Of this, Bishop Carroll and Archbishop Hughes were in the past eminent examples, as are also His Eminence Cardinal Gibbons, Archbishop Corrigan, Bishop Ireland and many others at the present day.

The Episcopal Church has to day a population of adherents numbering nearly one million, with four thousand eight hundred churches and nearly four thousand ministers. In the South it has to meet the question of the status and ecclesiastical rights of the colored population. Several Protestant denominations have found great difficulty in settling this matter, as the whites, especially those of the South, will not recognize the equality of the colored people before God and in the Church. The Episcopalians experience the same difficulty, and, though Christianity teaches that before God there is no distinction of race—neither Jew nor Greek, bondman nor free—Protestantism has not attained the appreciation of this equality of manhood in the essential attributes of human nature. Even in the late Episcopal synods there was strong objection to the presence of colored ministers on a basis of equality with whites, while Presbyterians, Methodists, Baptists, etc., have actually distinct ecclesiastical organizations for colored people. In the Catholic Church the case is different. White and black receive the same sacraments and assist side by side at the Holy Sacrifice of the Mass. Colored priests have been few in number, but this was because so few passed through the necessary training, but where there are colored priests their standing in the Church is the same as that of the white clergy.

The Boston Herald considers the present system of government of the Episcopal Church as exceedingly loose, and it advises the convention to adopt an organized hierarchy somewhat like that which exists in the Catholic Church. It tells the members of the convention that unless something of this kind be done the Church must fail of gaining the sympathy of the people and of attaining success in its missionary work. It is undoubtedly a fact that it has not reached the hearts of the people, but is in the main confined to the aristocratic and wealthy classes, to the exclusion of those who toil.

One of the much-disputed questions dealt with by the convention was the retention or revision or rejection of the Nicene Creed, which is read at the Communion service. As the formularies of the Church declare that this, as well as

the Apostles' Creed and the Creed of St. Athanasius Creed, may be proved by most certain warrant of Holy Scripture, its rejection, which had a large party in its favor, would have been a very serious departure from the doctrine hitherto maintained in the Church. The convention voted, however, to retain it, but it is stated that there will still be a determined effort made to set aside the Athanasian, which is equally sustained by the ancient tradition of the Church. It is very possible that the Athanasian Creed may have a majority against it, owing to its positive declaration, against which the modern Latitudinarians object, that without belief in the true Catholic faith none can be saved. With the modern mania for revising the doctrines of Christianity, it is hard to say where the iconoclastic spirit of modern Protestantism will stop.

A DISGRACEFUL PROCEEDING.

At the Baptist Convention held in Ottawa on the 21st inst. the following resolution was carried by a large majority, endorsing Dr. Justin D. Fulton's fith:

"Resolved, That we hereby express our sympathy with Dr. Justin D. Fulton, of New York, on the zeal, energy, and ability displayed by him in the work of opposing and seeking to bring to Christ those who are held by spiritual darkness."

This was very appropriate after the abominable lie to which the bogus Doctor gave utterance in Toronto a couple of evenings before in reference to His Grace the late Archbishop of the city. We are told by the Mail's correspondent that the resolution was passed only after a "very warm discussion, some of the speakers expressing themselves as being anything but in harmony with Dr. Fulton's reported language in regard to the Virgin Mary." The fact is, however, now on record, that a large majority of the Baptist clergy approve of treating with contumely the Mother of God. She has a Son, however, who will not let the insult pass, and we fear that some of the so-called clergy who perpetrate it would be glad to escape with a few years in Purgatory, in the existence of which they do not now believe.

Just the evening before this resolution endorsing Fulton was being passed amid exultation, that worthy was uttering publicly another barefaced lie, that since he had lectured last year in Toronto his exposures had caused one hundred girls to leave Toronto convents. In recording this the Empire very properly remarks: "We didn't hear of them here."

To give credit where credit is due, we must state that a layman, Mr. D. Sinclair, of Walkerton, opposed the disgraceful resolution vigorously. He said that Dr. Fulton had said much which was untrue about the French of Quebec, and that what he said of the late Archbishop Lynch was simply incredible.

Several members said it was not their business to endorse Fulton, and others opposed the motion because they did not know sufficient about him.

The action of the Convention, showing the spirit which animates the Baptist clergy, must have the effect of creating disgust against them, as a body, in the breasts of sensible members of the denomination.

SCHOOL BIGOTS IN THE UNITED STATES.

Rev. Dr. Dorchester, whose bigoted letters appeared some time since in the Toronto Mail, Globe and other dailies, had himself appointed, with a big salary, as Government Inspector of Indian schools.

But the rev. doctor was not satisfied with the big salary attached to his office. He insisted upon the appointment of his wife, the Rev. Mrs. Dorchester, as his private secretary, with a salary of \$6.00 per day, all expenses, outfit, travelling, etc., paid.

The worthy couple had no other interests whatever to subservise, but the glory of God and the salvation of souls of both big and little Indians. But how could this be accomplished while there remained in the Indian territories school teachers who professed the Catholic faith. Of these it was discovered that fourteen existed, while there were two hundred and six Protestant teachers of various denominations. Commissioner Morgan was approached and addressed in very forcible language by the rev. doctor and his rev. wife, with the result that all the Catholic teachers were banished, except three. Their mad course, however, was brought to a sudden halt by the untoward and cruel dismissal, at Kaw School, Indian Territory, of a teacher named P. W. Mess. The latter, fortunately for himself, happened to be a one-armed soldier and a Republican who had served to satisfaction under both Republican and Democratic administrations. The attention of Senator Plumb, of Kansas, was called to the unjust and high-handed dismissal of a worthy official, simply because he was a Catholic. The wrath of the men of the Grand Army was aroused, and many influential Republicans expressed their indignation at such bigoted cruelty. Senator Plumb gave notice to the Secretary of the Interior concerning the shameful conduct of Commissioner Morgan and his new superintendents of Indian schools, the Revs. Mr. and Mrs. Dorchester, and manifested his uncon-

cealed determination not to rest until these bigots are ousted from office, now that the extent and bitterness of their persecution of Catholics in the Indian schools are revealed. When the Dorchesters were reprimanded for the dismissal of Catholic teachers, and asked for their reasons, the query came: "How can Catholics teach morals?" although it was represented to them that the teachers dismissed stood high in the estimation of all for personal character and well-known efficiency as teachers. But it was found out, we are told in the Boston Pilot, that, in proof of Protestant morality and impartiality, Rev. Dr. Dorchester had men who cannot even spell correctly appointed to take the place of Mr. P. W. Mess, at Kaw school, and of Mr. Broker at the Pawnee school. What excuse Commissioner Morgan gave, the Boston Pilot relates as follows:

"Commissioner Morgan, thoroughly frightened by the determined attitude and large following of Senator Plumb, has attempted a defense, and even tried to show that he has favored Catholics. But against this attempt it is only necessary to set the eloquent official figures above quoted. He makes one notable point. It is true, when he indicates, as a proof of his liberality, the Indian School at Yuma, Cal., officered entirely by Catholics. But the point is not in his own favor, Yuma is the hottest place in the United States, and the Government was never able to maintain a school there till it secured the services of Sisters of St. Joseph, from St. Louis, Mo.

"Let it be noted, also, that at the Osage School, Indian Territory, newly-offered under the Morgan-Dorchester rule, not one of the teachers is Catholic, although ninety per cent. of the Osage Indians belong to the Catholic faith. The Osages are the richest people in the world, and pay all their school expenses out of their own money. During his visit among them, Dr. Dorchester did a clever stroke of business for his sect, the Methodists, by persuading the Osage Council to vote a donation of \$20,000 for the erection of a Methodist school at the Osage Agency."

A SHAMELESS SLANDER RE-PUTED.

In several Protestant religious journals we have noticed a recent effort made to blacken the character of the Rev. Father Damien, the heroic priest who, devoting himself to the spiritual care of the leper settlement at Molokai, contracted the loathsome disease and died of it recently. Among these journals which, animated by a diabolical spirit of hatred against that holy martyr priest, have given circulation to the calumnies referred to, we may mention the Congregationalist of Boston and the regular Presbyterian organ of Halifax, the Presbyterian Witness.

The Congregationalist seems to have been one of the first to have published the shameful stories to which we refer, on the authority of a nameless correspondent at Honolulu, who is asserted to be a gentleman occupying "a prominent position at Honolulu," who writes only in the interest of truth, to counteract the "extravagant laudations which have lately been heaped upon this Catholic priest."

The anonymous writer who thus undertakes to malign the dead states that "we who knew the man are surprised at the extravagant newspaper laudations as if he were a most saintly philanthropist. The simple truth is he was a coarse, dirty man, headstrong and bigoted. He was not sent to Molokai, but went there (at first) without orders; did not stay at the leper settlements but circulated freely over the island (less than half the island is devoted to the lepers), and came often to Honolulu. He had no hand in the reforms and improvements inaugurated. . . . He was not a pure man, and the leprosy of which he died should be attributed to his vices and carelessness. Other people have done much for the lepers—our own ministers, the Government physicians, etc., but never with the Catholic idea of meriting eternal life."

The spirit in which this was written is evident from the disclaimer at the end, which if true would mean that Protestant ministers have no expectation of any eternal reward for performing acts of charity. Yet it is the promise of Christ that the good shall go into life everlasting, because "I was hungry and you gave Me to eat, thirsty and you gave Me to drink, I was a stranger and you took Me in," etc. (St. Matt. xxv., 42.)

We can well understand that one who does not believe in a future life will not be actuated by the love for God, in whom he does not believe, or by hope of reward, in which he has no faith, but we do not believe this nameless slanderer, that the Protestant ministers generally are to be placed in this category.

The character of Father Damien is too well known that it should suffer by the slanderous tongue of this unknown writer, or even by the endorsement given thereto by the so-called religious journals referred to.

The article in the Nineteenth Century for July by Mr. Edward Clifford, who knew intimately the heroic, self-sacrificing and saintly priest, is of itself sufficient to stamp them as slanders of the dead—veritable ghouls wandering through the graveyard to desecrate the sepulchres of those who are resting in peace. We will here recall one or two of Mr. Clifford's remarks regarding Father Damien. He tells in affecting terms the last words of the dying

priest: "I try to make slowly my way to the cross, and hope soon to be on the top of my Golgotha." Throughout his life the sentiments of Father Damien were similar to these, and Mr. Clifford was wonderfully struck by the fact that Father Damien frequently "retired into his hidden life," and how on a certain occasion he "sat down quietly to pray" when Mr. Clifford being with him taking a walk the Father read his breviary while his companion went in to bathe.

Such is certainly not the mode of life of persons who are habitually addicted to evil habits.

It is possible that there are some self-sacrificing Protestants, men and women, thus engaged, though we have heard little of them, but surely this ought not to be made an excuse for slandering a self-sacrificing priest. The anonymous writer further says that the Government faithfully discharged its duty towards the lepers. This appears to be true, but a letter from the United States Vice-Consul at Honolulu completely refutes his scandalous assertions against Father Damien's good character, and shows further that his mention of the noble work done by Protestant ministers there is only imaginary, having been evidently invented for the purpose of robbing Father Damien of the honor which Christians of every denomination, including His Royal Highness the Prince of Wales, have shown themselves ready to accord to him.

VICE CONSUL HASTINGS' LETTER.

Sir,—Your kind note of the 12th inst., enclosing a newspaper cutting from the Congregationalist, has been forwarded to me here. I confess I was surprised to see such an article in a Christian newspaper, nor can I imagine how any one, no matter what may be his religious principles, could be guilty of attempting to defame the character of the noble man who devoted his life to the sick and suffering lepers of Molokai—who gave his best years, and finally his life, that he might minister to the spiritual and physical wants of a class of people made outcast by a loathsome and terrible disease, but who are entitled to the sympathy of every human heart.

I can cheerfully bear witness to the fact that during my residence of twelve years at Honolulu, the name of Father Damien has ever been spoken with feelings of love and reverence. It has been the very synonym of all that is heroic and self-sacrificing. At the time of his death both the press and people of Honolulu paid just and generous tributes to his memory, and prophesied that his name and life-work would be enshrined all over the Christian world. It has been, and on my arrival at Merima, Mass., last week, I found that only the Sabbath previous a Newburyport clergyman, from the pulpit of the Congregational Church there, paid a glowing tribute to the noble Christian martyr of Molokai, holding him up before the congregation as a "bright and shining example of Christian courage in his fearless devotion to the most unfortunate of God's people."

Living on the neighboring island that to which the good Father labored, I never heard that he was either "coarse," "bigoted," or "headstrong" that he willfully went to Molokai without his bishop's consent, or that he frequently left his self-appointed task in the valley of living death to visit other parts of Molokai, or to go to Honolulu.

The leper settlement is located in a valley called Kalawao, on the island of Molokai. Since the time lepers were first sent there to be segregated they have been the wards of the Hawaiian Government, but large sums have been appropriated annually for their support. I believe the Government has been faithful not only in trying to stamp out the disease but also in supporting the unfortunate victims and in trying to mitigate their sad condition by providing medical attendants and nurses. It has long been a field for noble self-sacrifices, one that demanded on the part of the volunteer a courage and self-denial almost infinite, but with the exception of Father Damien and the Sisters of St. Francis, recently engaged in the work, none have availed of it.

The whole character of the letter written by the Congregationalist's informant, who "occupies a prominent position at Honolulu," shows that it was written by one who was neither familiar with the life work of Father Damien nor the Christian sentiment prevailing towards him among all classes at Honolulu. I do not know of any one prominent in Honolulu, or in all of Hawaii, who would make such base assertions against the name and memory of one so revered and honored, not only in Hawaii but throughout the civilized world.

Yours truly,
FRANK P. HASTINGS.

ONE OF MANY.

Cedar Dale, Oct. 25th, 1889.

Thos. Coffey, Esq.—Dear Sir—Enclosed please find \$2 for yearly subscription to CATHOLIC RECORD. I cannot express myself in too high terms as to the esteem we have for the RECORD. It is a well conducted paper and a welcome weekly visitor. Yours faithfully,
J. MULLEN.

Mgr. Bonny, a Bishop of Hungary, lately deceased, left by will a very large sum to establish a Catholic university at Buda Pesth.

HEAR THE OTHER SIDE.

The following timely letter from a distinguished Catholic gentleman of Ottawa appears in the Citizen of that city. We may add that it is a reflection on a section of our Canadian people that such low blackguards as Fulton can command crowded houses in the chief cities of Ontario, whereas, in the city of Boston, where he is well known, he could not get together an audience of a dozen persons to listen to him. A like reception was accorded the infamous Widdows, who, a few years ago, was engaged in precisely the same work. Widdows is now serving a twenty years' sentence in an English prison. It is noticeable that the sparsely-attended conventicles, which are sadly in need of a boom, are those who are the first to take up with those no-Popery humbugs, no matter how vile the creatures may be. The Jew's advice to his son: "Make money, my son, make money; honestly if you can, but—make money;" seems to be the guiding motive of too many preachers now a days:

Editor of the Citizen.—Sir—I respectfully request the reproduction of the following which has just come into my hands; it is clipped from the St. John N. B. Sun. "Sister Marie Therese" is but a fair sample of those self-denying women whom it is the rage to denounce, and to hear denounced, as everything most vile in our own good city just now.

We have presently in our midst one of those men whose delight it seems to be to revel in filthy calumny of those pure, devoted ladies. We are promised the advent of another such during the present week.

I have once before, through your columns, asked that those who go to listen and applaud should place themselves in the place of us Catholics, and put to themselves the simple questions: How would we feel if we knew that our daughters, our sisters, and our female relatives were being calumniated? Are the feelings of Catholics less refined, less sensitive on this point?

Yours truly,
BRANNAGE.

Ottawa, Oct. 22nd, 1889.

FITTING TRIBUTE TO AN ANGEL OF THE BATTLE FIELD.

"Sister Marie Therese! When scarcely twenty years old you were wounded on the battlefield at Balaklava while devoting yourself to the care of the wounded. At Mentana you were again wounded in the front line of battle. After that you nursed our warriors in Syria, in China and in Mexico. At the battle of Retschobafen you were carried wounded from the field amid a heap of slain Cuirassiers. Later on a bombshell fell in the midst of the ambulance committed to your care. You immediately seized it, carried it some eighty yards away from the ambulance, where it fell to the ground, and by its explosion wounded you seriously. After you had recovered you followed your vocation here to Tonkin." In such remarkable words did the Governor of Tonkin, surrounded by his staff, in front of all the troops, lately address the Superiores of the Sisters of Mercy. He then bade her kneel down, and touching her shoulder thrice with his sword, added: "In the name of the French people and army, I raise up you the cross for tried bravery. Nobody can show more heroic deeds to merit it, nobody can claim a more self-denying career, and entirely devoted to the service of his fellow men and his fatherland. Soldiers, present arms!"

ERRORS OF ROMANISM.

The Missionary Outlook, a monthly published by the Rev. Dr. Sutherland in Toronto, calls attention to some letters written by one Mrs. J. Ross on the errors of Romanism. This lady offers what she calls a "few more thoughts on the sinfulness of Maryolatry, or the idolatrous practice of worship of the Virgin Mary." "As Christians," this lady declares, "we should always hold her in adoration, and call her blessed among women, as did the angel who came to her with the announcement that she was to become the mother of the Saviour of the world."

It is strange and contradictory on the part of Mrs. J. Ross to condemn the worship, and to advocate the adoration, of the Blessed Virgin; but any absurdity will go down with Protestants if it is only contrary to the teachings of the Catholic Church. The latter says we ought to reverence, and even worship, the mother of God with even more honor than we give to His Majesty the Mayor of a city, or Her Majesty the Queen of the realm. But the Catholic Church will permit adoration to no created being, since God alone is to be adored with supreme or divine honor. Mrs. Ross, on the contrary, teaches that we should adore the Blessed Virgin, and not worship her. And this teaching is approved by Rev. Dr. Sutherland as correct and scriptural.

Further on Mrs. Ross quotes Scripture to prove that the Blessed Virgin is but the mother of the humanity of the Saviour, and, therefore, should not be dignified with the title of Mother of God. It is easy to quote scripture in proof of anything. The Mormons quote it in proof of their diabolical system of concubinage, the devil quoted Scripture to tempt our Blessed Lord in the wilderness. Protestants acknowledge that in the early ages of the Church's history the pure gospel was taught and preached, in all its integrity and truthfulness. Yet, in one of the very first general councils, held at Ephesus in Greece so early as the year 430, at which three hundred Bishops were present, and which was presided over by St. Cyril of Alexandria as Legate of St. Caesarea,

then Pope, it was decreed, with the applause and rejoicing of the whole Christian world, that the Blessed Virgin Mary is the Mother of God. "Theotokos" Nestorius, a Catholic Bishop who taught and preached as Mrs. Ross now teaches, was excommunicated, degraded and condemned as a blasphemous. It is remarkable also that the council was held in St. Mary's Church at Ephesus, as we may infer from the sermon delivered by St. Cyril on the Sunday following, 23rd day of June, A. D. 430:

"The assembly of holy men, brought together at the invitation and in honor of Mary, Mother of God, whom I see before me, is full of joy to day. And, although lately I have been weighed down with sadness, this light fills me also with rapture. Now, indeed, is accomplished in us the cheering words of David, 'how good and how sweet it is for brothers to dwell in harmony together.' We salute thee, Oh holy mysterious Trinity, that has brought us all together in the church dedicated to Mary the Mother of God! O Mother of God, oh Mary, we salute thee, august treasure of the universe, lamp that can never be extinguished, crown of virginity, sceptre of true faith, Mother and Virgin, by whom is blessed in the gospel He who cometh in the nature of the Lord!"

MISREPRESENTATIONS.

No weapon is more handy, and none in more constant use by the anti-Catholic crusaders than misrepresentation. An assertion is boldly made, which is without foundation, and though it may be refuted over and over again it is constantly repeated as if it had been proven to demonstration, though it were founded in the first place on a mere hypothesis which is contrary to all the known facts. The Mail of the 26th inst., in an article on "Separate Schools," repeats its statement so frequently made in various forms that the separate schools of Ontario "are a failure from the educational point of view." We have, ere this, shown that the Catholic separate schools of Ontario have a better average attendance than the public schools, and that as far as there is a basis of comparison afforded by the reports of the Minister of Education, teachers with higher grade certificates are employed by the separate school trustees. This, of course, has no reference to those separate schools, chiefly in large towns and cities, where religious orders are employed, for in this case it is not possible at present to make the comparison. We have shown also that the separate schools have likewise a better showing in the number of children in the more advanced classes.

These facts are very quietly ignored by the Mail, which simply states the supposed fact as it would have it, with the dogmatic assertion that it must be so. In the article to which we refer here a new reason is given why it must be so, viz.:

"The best proof is that until they (the Catholic schools) obtained a coercive law from the Ontario Legislature, the Catholic clergy had to employ spiritual terrorism to prevent their people from sending their children to the public schools."

The fact is quite the other way. Everybody knows that there is no coercive law obliging Catholics to send their children to the separate schools. Gradually enough the present separate school law has been granted in its present form to Catholics, but to this day every inducement is offered to bring Catholic children to the public schools, but without success, where separate schools exist. There are a few cases where Catholic parents take advantage of the alternative presented to them, but very few. The coercion is altogether in favor of the public schools. No Protestant can be a legal supporter of a Catholic separate school. Yet, in spite of all this coercion, there are frequently Protestants found who send their children to the Catholic separate schools because, while they are convinced that the Catholic schools are educationally equal to the public schools, they are also convinced that in the former the children will be taught, both by the precept and example of their teachers, to be virtuous, a point which they consider to be much overlooked in the public schools, which are almost, if not entirely, godless. It is only about three months since a remarkable instance of this was made public through the press, through the violent vituperation of the Lindsay Warder, against the teachers of the Lindsay Catholic schools, for according to the wishes of certain Protestant parents in admitting children who were sent to them precisely on these grounds. The Mail's reasoning, if worth anything, would, therefore, prove the educational superiority of the separate schools.

Another misrepresentation of which the Mail is guilty is that the celebrated Syllabus of Pius IX. teaches that Catholics should, if they had the power, "make us all submit, by force of arms if necessary, to the exclusive domination of their own religion."

It is needless to say that there is no such teaching in the Syllabus. The Mail has been constantly inculcating, both in its own editorials and through the letters of violent correspondents, that Protestant domination should be established, both in Ontario and Quebec. Equality is the law of the Dominion, but with this the frantic followers of the Mail are not satisfied, and that journal hopes by constant misrepresentation to excite the Protestants of

the Dominion that Catholics may be reduced to a state of servitude. We have confidence that its efforts are futile. Protestants have the good sense and love of fair-play to set their faces against fanaticism, and Catholics are numerous and influential enough to resist it with success.

A WORD TO THE CATHOLIC REVIEW.

"We were more than astonished on glancing over the pages of the Toronto Catholic Review of the 26th instant, to read the following:

"While on the subject of Father Egan's plenary, we feel compelled to observe that, looking back over the stormy period of several months past, we have not noticed many such signs of life in the clergy, who are our rightful readers (leaders probably). With the exception of Father Drummond's exposure of Dr. Littleale's mutilation of the Jesuit constitutions, and Father Egan's disposal of Rev. Mr. Parcel, our friends the enemy have had the field to themselves."

The idea of a Catholic Review admitting such ignorance of facts and polemics is, as already written, more than astonishing; it is preposterous, but we would hope not malleous. Has the Review never read or heard of the able and eloquent lectures of Rev. Father Whelan, of Ottawa, on the Jesuit Question? Probably its editors would think time lost were they to peruse the CATHOLIC RECORD, in which those historic lectures appeared week after week, and verbatim. The first voice raised in Ontario in defence of the much-maligned Jesuit Order was raised in St. Michael's Cathedral, on the 15th February, 1889, by the Rev. Father Flannery, of St. Thomas, and some of his remarks were quoted by orators in the House of Commons during the never-to-be-forgotten debate on the Jesuits' Estate Act.

On the 16th March a two-column letter in defence of the Jesuits appeared in the CATHOLIC RECORD. It was an able letter of Rev. Father Flannery, in reply to a two-column attack made against the Jesuits by the Venerable Dean Innes, of this city.

Father Flannery's letter was copied into the London Free Press and the Advertiser, two extensively read dailies.

Rev. Father Hand delivered a series of lectures in St. Michael's Cathedral, Toronto, which appeared in the Empire and were copied into the RECORD, and were afterwards quoted in the House of Commons as showing how the Catholics of Ontario felt on the Jesuits Estate Act question. The CATHOLIC RECORD struck the first note of defiance on the whole question, and dared any man or publication to spere the fair fame and name of the Jesuit Order.

Articles appeared week after week from the able and scholarly pen of Rev. Father Northgraves, and merited for us complete letters from the Provincial of the Jesuit Fathers in Montreal. A controversy occurred in St. Thomas between Rev. Mr. Austin and Rev. Father Flannery, which we have published in pamphlet form, and which has been distributed very extensively throughout the province. If the editors of the Catholic Review are both willing and determined to ignore all this, we think it about time they should change its title of Catholic Review for that of "Clerical Censor."

DIOCESE OF LONDON.

ARCHBISHOP WALSH VISITS STRATFORD.

Special to the CATHOLIC RECORD.

It may be truly said that Sunday last was a day never to be forgotten by the good parish priest of Stratford, Rev. Dr. Kilroy, and his devoted flock. His Grace the Archbishop of Toronto came to say good bye to them, after having been for a period of over twenty years their faithful guide and counsellor. For several weeks extensive preparations were being made to give His Grace a public reception on the 26th of November; but as arrangements had previously been made by the Archbishop to be in Toronto on the 27th he could not accept the invitation, but came on last Saturday quite unexpectedly. He preached a beautiful and most edifying discourse at High Mass on Sunday, and at the close of his sermon bade an affectionate adieu to priests and people. Never was witnessed in Stratford such heartfelt emotion as was exhibited by St. Joseph's congregation, when His Grace, in his warm and paternal manner, uttered the last parting words to them as their Bishop.

After Mass a large number of the most prominent Catholic gentlemen of the city called upon His Grace at the priest's house, to pay their respects and receive his blessing. During the afternoon the officers of the C. M. B. A., and St. Vincent de Paul Society, as well as the Board of Separate School Trustees, and other organizations connected with the church, called to testify

the Dominion that Catholics may be reduced to a state of servitude. We have confidence that its efforts are futile. Protestants have the good sense and love of fair-play to set their faces against fanaticism, and Catholics are numerous and influential enough to resist it with success.

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Its comments on the Irish Canadian this week are unmanly, untruthful and uncalculated. When it says: "Our civil rights are not denied; our liberty of conscience is not threatened," it states what is not true. What is all the agitation about? What does the Equal Rights Party mean? What are the fanatics threatening from Gaspé to Regina? What but the very existence of the separate schools, when their efficiency and very life are aimed at by one set of politicians greedy for self and power? The Irish Canadian has struck the right key and what the Review styles "its tune" shall ring out and be danced to all over the Dominion.

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their respect and esteem for their former chief pastor. On Monday an entertainment was given in honor of His Grace at Loreto convent. It was in every regard a most worthy reception.

BLASPHEMY IN THE PULPIT.

The preachers who now distinguish themselves in the Protestant pulpit, and draw the largest and best paying congregations, are the men of original thought and daring defiance, who condemn the Pope and deny the divinity of Christ. A few weeks ago we recorded the testimony of the Rev. Mr. Milligan, who, at a meeting of ministers in Toronto, stated that he had just returned from Scotland, and that he found the great majority of preachers in that country upholding Unitarianism, and denying that Christ is the Son of God; in fact, holding forth Christ as a "model," but not as a "Saviour." He found, also, widespread "Materialism" where preachers were teaching their hearers "that sin is not a sin." It is simply horrifying to look over a Saturday number of the New York Herald and read the advertisements of the different Protestant churches, where, for instance, Rev. Mr. Pollard will speak at such a church—subject, "Christ as a Republican," and further on we find it announced that Rev. Mr. Davidson will lecture on the "Broad way to Heaven;" and as we have it almost every spring announced, even here in London, that Rev. Mr. Jacobs will lecture on the "Seven Vials of Wrath," to be followed with "hot sugar." The Toronto Empire last week deemed it necessary to comment adversely upon this flippancy and blasphemy so common in the Protestant pulpit. The Empire of last Saturday says: "There is no doubt that flippancy in the treatment of things most sacred to the heart in its most solemn moments is common in the press and platform and is not infrequent in the pulpit. The Sunday School Convention in session in this city (Toronto) afforded an instance the other day when Mr. W. Reynolds, of Peoria, Illinois, president of the International Sunday School Convention, complimenting Toronto on its orderliness and its quiet Sundays, said Toronto was a 'vestibule of Heaven,' and when its people got there they would not enjoy it as much as other folks, because the change would not be so great." "This complimentary flippancy," says the Empire, "was received with laughter. If it had been heard in a bar room it would be regarded as bordering on blasphemy." When such ribaldry is allowed on a religious platform it is no matter of surprise when a reputable American newspaper publishes, as one did the other day, a political parody on the well-known hymn, "Nearer my God to Thee." It is evident, also, that the President of the Sunday School Association had never experienced a night with the Toronto hoodlums, or heard of the stone-throwing at religious processions, or of the vandalism and smashing of church and school windows on St. Patrick's night, or of the uproarious delight with which the filthy effusions of beastly Fulton were received and applauded in "Heaven's vestibule." Immaculate Toronto! Mr. Wm. Reynolds, of Peoria, Sunday School Organizer, should have gone to hear some one of the great doctors in Toronto who open battery on the Jesuit Order every Sunday evening, and by their lies and buffoonery make a circus and a disreputable play-house of the temple of God. He should have waited over a few Sundays and taken leisure to hear them all out, and see for himself. If he were in earnest about heaven and plouly inclined he would have left Toronto in disgust, instead of reverence, and have declared, on his return to Peoria, that the Hansters and the Wilds and the Hugh Johnstons and McGregors and the Bentons were making Toronto not by any means "a vestibule of heaven," but, on the contrary, a home for bigots and a den of thieves.

The Rev. De Witt Talmage, in speaking, last Sunday, of the grand organ which, with his church, "the Tabernacle," was consumed by fire, but, of course, insured right up to the weathercock, said: "I am sure that majestic organ had a 'soul,' an 'indestructible soul,' for we have often heard it speak and sing, and shout and wall, and when the soul of that organ entered Heaven I think Handel and Haydn, Mozart and Mendelssohn, and Beethoven were at the gates to welcome it.

If the Rev. Talmage had been brought up and educated on Catholic principles he would have known and understood that it was not the organ itself—a dead matter—but the musician or organist who made those reeds and mouth-pieces sing and well and shout, and who, if he is a sincere Christian and a good man, will be yet rewarded in Heaven. Poor Talmage would make a responsible being out of an inert organ, and Mr. Reynolds, of Peoria, Sunday school enthusiast, would make of the wicked city of Toronto "a vestibule of Heaven." Of all such blasphemous tomfooleries, good Lord deliver us.

AN HONORABLE EXCEPTION.

The Rev. F. G. Scott, the Church of England incumbent of the parish of Drummondville, Quebec, has written a letter to the Montreal Gazette of the 14th ult. in which he strongly deprecates the anti-Catholic crusade which has been inaugurated with the avowed intention to oppose "the advancing power of the Roman hierarchy in this province." Mr. Scott declares that he is thoroughly loyal to the Church of England, which he believes to be the purest branch of the Catholic Church, yet he believes that Protestants ought not to meddle for the purpose of putting obstacles in the way of the Catholic Church. He very rationally says:

"If the Roman Church is gaining power in this province, if she does use all her tremendous influence to direct the political power into those channels which will best further her ends; if a rapidly increasing French and Irish population, with additional responsibilities, give her also an increasing ascendancy in the electorate of the country; and she is not loath to avail herself of this ascendancy, then all I can say, sir, is that she is nobly acting up to her principles, and is doing exactly what any other Christian body similarly circumstanced would do, what our own Church as far as she can, does in England, and what I for one wish she could in Canada. Let us have an end of this foolish 'mewling.' Let us have an end of these perpetual resolutions of mock parliaments. Let us like men face the question impartially. That Church which represents the largest body of electors has an a priori right to have the greatest voice in public affairs. That Church which works most energetically, most consistently, and with most unity, which suffers not the magnificent objects it has in view, viz., the total subjugation of the world to Christ, to be subordinated to personal or party spirit in its ranks, thereby presenting an unbroken front to the enemy, that Church, I say, deserves to advance."

He reminds his readers that the Catholic Church was first on the ground in Quebec, and that her object is after all to bring souls to Christ, and that she labored assiduously for this purpose, and that, notwithstanding that he believes that some dogmas of Catholicity are erroneous, it ought not to be lost sight of that with infidelity, immorality and indifference staring us in the face and corrupting youth on all sides, it is not fair to censure the work of the Catholic Church, which is undoubtedly a great barrier against the propagation of these evils.

As regards the celibacy of the Catholic clergy, he points out that he believes that marriage usually adds to happiness and possibly to righteousness, yet he reminds the Protestant public that the Catholic clergy by being unmarried perform an act of self-denial for the good of religion, denying themselves the luxury of a home. Such self-denial he thinks to be worthy of all praise. He estimates that every married clergyman of the Church of England spends at least one hundred pounds for the support and education of his family in addition to their individual expenses, and as there are about twenty-two thousand clergy in England and Wales, they must, at the lowest reckoning spend "the astounding sum of £2,200,000 for the privilege of clerical marriage. Yet for the spread of Christ's kingdom among the heathen only £480,000 are spent by the same Church, with all its missionary meetings, self-complacency and hymn-singing." He then exclaims:

"Two millions and more spent to procure luxury and comfort, which, though desirable, are not absolutely necessary, and which multitudes of other Catholic priests do without, and less than half a million spent by churchesmen, lay and clerical, to procure that end for which the saints of old were willing to shed their blood! Here then is no cause for congratulation nor self-assertion. To be sure we have an absolute right to spend our money as we like, but which do we worship more, the home life or the Christ life?"

In conclusion, the Rev. Mr. Scott submits two questions, which might be profitably weighed by English churchmen, and which, he thinks, if so weighed, would have the effect of creating a spirit of toleration. The questions are as follows:

"First—Can any one point to a definite instance in which the Church of Rome has used unconstitutional means to obtain her ends in the history of Canada? I hold she has a perfect right to influence the electorate through her clergy, as every Christian body has. Secondly—Is the activity, self-denial, unworldliness, spirituality and progress of our Church, in this province, at present sufficient to justify us in opposing the work of, and in seeking to convert people from other Catholic bodies, and is the progress unobtainable enough to free our self satisfaction, assumption and laudation from the charge of humbug.

Amid all the abuse which has been recently heaped upon the Catholic priesthood and religious orders, by the clergy of various denominations in Ontario and Quebec, it is really refreshing to find an honorable clergyman like the Rev. Mr. Scott ready to do justice, and having the courage to express his sentiments openly, though he must be aware that he will bring upon himself much odium and perhaps bitter persecution for so doing.

PROFESSOR McLAREN ON CHURCH UNITY.

It is scarcely to be expected that a Presbyterian clergyman, speaking of the essential unity of the Church of Christ, should teach that the Church is one visible organization, teaching one faith, receiving the same sacraments, and acknowledging one visible head upon earth. To do this would be at once to acknowledge the erroneousness of the first principle on which not only Presbyterianism but all Protestantism is founded, the supremacy of private judgment in all matters of doctrine. It does not surprise us, therefore, that Professor McLaren, at the opening ceremonies of Knox College, should have repudiated such a conception of the One Church of Christ. Besides, in view of the fact that it is now pretty well settled that Presbyterianism must and will change its creed into something more consistent with common sense than the Westminster Confession of Faith presents to us, the guileless public must be made to believe that it is the most reasonable thing in the world that the Christian faith should be changed from time to time to suit the varying ideas of succeeding ages.

Christ's commission to His Apostles was to "teach all nations," not what they were to be taught, but "all things whatsoever I have commanded you." (St. Matt. xxviii, 20) But the Professor finds it needful to invent a theory which will suit the dissolving views of Presbyterianism so as to bury the past doctrines of the system with honor. This could not be done consistently with the teaching that the Church is a living, visible organization which can speak as spoke the Apostles of Christ at their first council in Jerusalem: "For it hath seemed good to the Holy Ghost and to us, etc." If such a theory be admitted to be correct, the doctrinal decisions of the Church must be immutable as the Holy Ghost, and they must be confined to the teachings of Christ, and their necessary consequences. All this would preclude the possibility of change, and Presbyterianism would stand self-condemned in making the changes which are now admitted to be inevitable when the question of revision of the Confession of Faith will come up for serious consideration.

In addition to these considerations it is now a moot-point to effect a union between several of the most widely divergent sects, which are sufficiently numerous, when joined together, to form a powerful body to resist Catholicity. There is no hope that these bodies will adopt the doctrines of Presbyterianism, even when the revision shall have taken place, so a definition of Church unity must be framed which will make the true Church of Christ comprise sects of most discordant dogmatic views, which may be held together by the single object of opposing the Catholic Church. This is the problem which the Professor had to solve, and he solved it in such a way as to elicit applause from an audience who were evidently anxious, above all other considerations, to be persuaded that Christian unity may exist where there is no unity at all.

The Professor said "for brevity's sake," that the "Protestant conception of the Church, derived from the teaching of Scripture, is that the Church consists of the whole number of those that have been, are, or shall be, gathered into one, under Christ, the Head thereof." This, he says, is substantially the same with the definition given in the Augsburg and Geneva catechisms. The definition given by the latter is "the society of believers whom God hath predestinated unto eternal life."

The Professor's purpose in giving this definition of the Church is avowedly to favor the idea of union among the Protestant sects. He says:

"There has also been in recent times a happy breaking down of the prejudices with which the different Evangelical Churches were wont to regard each other. A movement has, moreover, been recently initiated in Canada looking towards the visible union of its influential denominations which have long stood ecclesiastically apart. The distinguished prelate who recently preached before the triennial session of the Dominion Synod of the Anglican Church in Montreal declares his conviction that of the many great questions coming before that body 'not one ranked in importance with that as to the reunion of Christendom.'"

Of these sentiments the Professor heartily approves. It is therefore clear that in his view the true Church must comprise different sects, teaching different doctrines, but united by the sanctity of individual members. In this conception of the Church there would certainly be unholy as well as holy members, as far as the visible Church is concerned. We cannot distinguish with mortal eyes the sanctity of each individual: yet the Professor maintains that there is a visible Church. On the other hand, he strongly insists that the Church consists only of saints, in accordance with the definitions he has given above. The Church is, therefore, at the same time visible yet invisible: it is a Church consisting only of saints, yet composed of sinners and sinners. In all this there is most inextricable confusion; yet we shall here only consider Dr. McLaren's claim that such an agglomeration of sects as he conceives should be the true Church of Christ.

This view he calls the "Protestant con-

ception of the Church." It is certainly not the Presbyterian conception. The Westminster Confession of Faith is declared by the Divines who composed it to be "part of the covenanted uniformity in religion betwixt the Churches of Christ in the Kingdoms of Scotland, England and Ireland," and further, "the avowed Confession of the Church of Scotland." Words cannot more plainly tell us that the Church of Christ in the three kingdoms had agreed upon the Confession. This declaration effectually shuts out not only Catholics but Episcopalians, Independents and others who refused to accept the Confession of Faith. The limits of the Church of Christ are expressly declared to be the limits of Presbyterianism. The Act of 1690 ratifying the Confession further declares the government of the Presbyterian Church "to be the only government of Christ's Church within this kingdom."

The Confession itself declares that to all who are redeemed by Christ He "reveals the mysteries of salvation, effectually persuading them by His Spirit to believe and obey." This is surely inconsistent with the Professor's contention that Churches holding most discordant doctrines on the mysteries of salvation can be equally portions of His true Church. We do not deny that the Westminster Confession gives a definition of the Church very like to that above quoted from that of Geneva, using the terms "the whole number of the elect" for the predestinated. But this evidently is not intended to include those who reject the fundamental doctrines of Presbyterianism, as the Professor would have us believe. It is expressly stated in the second section of the twenty-fifth chapter that "the visible Church consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of our Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

Amid all the talk which is now in vogue about the necessity of uniting the various denominations into one federal body, the fact cannot be concealed that the various bodies so uniting must compromise principles which have been held to be most sacred, as part of the deposit of revelation: principles which are declared to be necessary, under penalty of excluding those who deny them from the "ordinary possibility of salvation."

It is not very long since a prominent Presbyterian divine of Toronto declared dogmatically that an honored Catholic prelate erred egregiously by maintaining that the Catholic Church may manufacture divine truth. No statement could be more false; but what do Professor McLaren's declarations mean if not that Presbyterianism and other Protestant denominations may manufacture divine truths at will, or at the will of the contracting parties to a scheme of union?

A word more in reference to the Rev. Doctor's assertion that the Protestant conception of the Church is what he states it to be. The definition given by the Geneva Confession is indeed as stated by him; but Calvin states as an error of the Anabaptists that the Church consists of those who are at present without sin, instead of those who are the elect. It is an error, therefore, to say that any particular opinion on this, or indeed, any other subject, is the doctrine of Protestantism. The Professor himself acknowledges that Tractarians do not accord with his view, yet Tractarians are as truly Protestants, as natural a product of the principle of individual judgment as Presbyterians are. The single command of Christ to His Apostles, to teach whatsoever He commanded, is of itself subversive of the Professor's whole theory, which is simply a jumble of the Anabaptist and Calvinistic theories on the constitution of the Church, but is neither one nor the other.

SCHOOL TAXES IN QUEBEC.

The anti-Catholic press, the Mail leader, are now making a great outcry because the Government of Quebec do not at once accede to the proposition of the Protestant Committee of the Council of Public Instruction that the mode of apportioning the tax of corporations be changed so that all the school taxes paid by Protestant members of such corporations may be applied to the Protestant schools of the Province. As an argument why this should be done it has been stated that this is the distribution made of the taxes of corporations in Ontario. Such is not the fact. In Ontario, corporations are empowered to pass a vote by which their school taxes shall be divided between public schools and Catholic separate schools, in proportion to the amount of stock held in the corporation by Protestants and Catholics; but as it is only seldom that such a vote is passed, in most cases the school taxes of corporations of every kind go to the benefit of the public schools. This is the case with the taxes of railway companies, street railways, banks, gas and electric light companies, etc. In the province of Quebec such taxes are divided between Catholic and Protestant schools in proportion to the two religious populations, which is evi-

dently much more favorable to the Quebec Protestants than is the Ontario law to Catholics. The Catholics of Quebec have always been willing to deal justly with the Protestants of the province, and they have quite willingly conceded to the latter a satisfactory school law. There has been, however, some complaint that under the present mode of allotting the tax of corporations, the Protestant schools do not receive their full share, as there are more Protestants than Catholics in proportion to their population who own stock in corporations. Possibly this is true; but when it is remembered that the existence of the School Law is based upon the duty of the State to assist in educating all the children without giving an advantage to the wealthy over the poor, it will be seen that the basis of population is the most equitable which can be adopted. If Mr. Mercier were to comply with the request of the Protestant Committee it would be a concession of the principle that, in the distribution of public moneys for school purposes, the wealthy should receive for the education of their children a sum proportioned to the amount of tax which they are obliged to pay. We do not deny that there is an appearance of justice in such a demand, at first sight; but as the theory of State aid to schools is based entirely on the duty of the State to bring education within the reach of all, especially of the poor, we cannot see why the Quebec Government should be held guilty of an injustice for making the distribution in proportion to population, rather than in proportion to the supposed wealth of Catholics and Protestants. Mr. Mercier has very wisely declined to act upon the suggestion, at all events until he shall have given the whole matter the careful consideration it deserves.

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890. THE BEST YET. It should be in Every Catholic Family. PRICE 25 CENTS. "DEFENCE OF THE JESUITS" By Rev. W. Flannery with song and music of "Devil's Thirteen." Single copies, 10c. per doz. 50c. Address, THOS. COFFEY, Catholic Record Office, London

OBITUARY.

Mrs. Wm. Breen, Fingal. Mrs. Mary Breen, nee Leach, relict of the late Wm. Breen, breathed her last on the morning of Thursday, the 24th inst., at the house of her daughter, Mrs. Thos. Kilian, Fingal, County Elgin. She, with her family of five sons and two daughters, all born in Ireland, were among the first colonists in this south-western section of Ontario. She was born in the parish of Barnahaskia, near Borris, in the County of Wick, in the year of the rebellion, 1782, and had reached the patriarchal age of ninety-two when death parted her from this world. She had been blessed, Mrs. W. Breen belonged to the distinguished and patriotic clan of the O'Connors, of Carlow, of whom one, a priest, died in the battle of Oulart Hill, while in the act of leading on his exasperated countrymen to the defence of their hearth and country. Her nephew was a distinguished priest in the diocese of Killarney and Leighlin, the late Very Rev. Father Doyle, of P. P. Maryborough, Queen's County, Ireland. Mrs. Breen was a generous, whole-souled, big-hearted Irish Catholic lady. Nothing pleased her so much as doing out charity or dispensing hospitality. The Sisters who collected for the orphan or the priest who visited, in wretchedly lowly abode, always a warm welcome in her comfortable though humble cottage. Twice a year, at least, Mass was said in her house, and a station held, by means of which the faith was kept alive and children were brought up to the knowledge and practice of Catholicity in that remote district. The handsome procession of carriages which followed her to her grave from Fingal to St. Thomas on last Saturday bore ample testimony to the high regard and affectionate respect in which she was held by the whole community, Protestant and Catholic. High Mass de Requiem was celebrated in the Catholic Church for the repose of her soul. Rev. Father Flannery, after the Liberos was sung, spoke in eulogistic terms of the many virtues that made the deceased the object of so much veneration and love in the district which for so many years benefited by her presence. As she lived a life of piety, of faith and of love so were her last hours made happy by the presence of the priest, the ministrations of the children and grandchildren and the cheering consolations of religion. Let us live in the practice of virtue that we deserve the reward of a holy and happy death. Amen.

Thomas Brady, Metcalfe.

It becomes our sad duty to announce that Thos. J. Brady, second son of Mr. and Mrs. Bernard Brady, of the sixth concession, Metcalfe, a young man greatly esteemed by all who knew him, is no more. The student terminating thus fatally, despite the best of medical skill, was consumption, and on the 19th October, being truly resigned to the divine will of the Omnipotent, he peacefully breathed his last, surrounded by his parents, brothers and sisters his last hours were passed in serene contemplation of the inevitable dissolution that was soon to sever the temporal ties that to youthful manhood seem most dear; but to him the approaching end had no terrors. Kind hands ministered to his wants and loving hearts yielded their depths of sympathy to soothe the last hours of departing life. Of a truly intelligent, honest and edifying sobriety he lived a life of unswerving conformity to the teachings of the Catholic faith, in which he died, fortified by the last solemn rites instituted for the dying and administered by the pastor, the Rev. A. McKeon. The funeral took place from the family residence on Monday, the 21st ult., and a tribute to his worth and a testimonial of the esteem in which he was held was accorded by the throng, unusual in number and silent from sorrow, that followed his remains to the Catholic church, Stratford. A Requiem High Mass was celebrated by the pastor, after which he preached an eloquent and appropriate sermon. In conclusion he explained in a very pleasing manner the ceremonies used on such occasions to the large congregation composed of members of the various religious denominations who had assembled to pay a last tribute of respect to the deceased. After the service, the cortege proceeded to the cemetery for interment. The sorrowful-afflicted family have the heartfelt sympathy of all in their untimely bereavement.

Mrs. John O'Connor, Union.

We regret to hear of the sudden death, from heart disease, of Mrs. John O'Connor at Union, County Elgin. Mrs. O'Connor had reached the 84th year of her age when the dread messenger came to her so suddenly. However, as she had received Holy Communion on the Sunday previous, and as she had led a uniformly pious and Christian life we have every assurance of her soul's salvation. May she rest in peace.

My Idol.

Heart's oft bow before strange idol— strength of power and breath of fame— And forgetful of life's mortal doom...

INTERESTING MISCELLANY.

THE O'BULLIVANS.

Ireland is celebrated for the size of its families, but the O'Sullivan's of Kerry equal any we have heard of—there being no less than twenty-seven of them...

A BRAVE MAN'S DEATH.

An exchange tells a touching story of the last hours of Colonel James Mulligan, the gallant Irish-American soldier...

A DOG WORTH OWNING.

Daniel Cady Eaton, a Professor in Yale College, had an intelligent collie dog named Jimmy Brown.

THE COMPULSORY DETENTION OF INEBRIATES.

It is stated that the Government are now considering the advisability of introducing a measure dealing with the compulsory detention of confirmed inebriates.

MISUSE OF "ONLY."

It is probable that more errors are made in the use of the word "only" than using any other word in the English language.

THE BAGPIPES DID IT.

During a journey from North to South America, a Scotchman and an American got into an animated discussion regarding the respective merits of their different nationalities.

Unrestricted Reciprocity.

It may be of inestimable advantage to Canada or it may be a mere "fad" as its opponents call it, but no one can deny that Nasal Balm has done more for sufferers from catarrh than any other remedy known.

A NOTEWORTHY SUGGESTION.

The Bishop of Gouldburg, New South Wales, speaking lately at a banquet, said that it was his desire to see a Catholic newspaper in every Catholic home throughout his diocese.

MANNERS IN THE SCHOOLS.

If the object of a school education be to fit children for useful and successful lives when they become men and women we can think of no part of their instruction upon which more stress should be laid than upon that which relates to deportment.

LOVE OF THE SACRED HEART.

The world has never witnessed such love as the love of the Sacred Heart for fallen man. The tenderest, fondest, earthiest love fades away and becomes as nothing in comparison with the love of Jesus.

A Corrupt System.

Bad blood may corrupt the entire system and cause scrofulous sores, swellings, ulcers, salt rheum, etc.

Health Cannot Buy It.

Health is not purchasable. The saddened, soured, dyspeptic, or the bilious millionaire suffer, despite their wealth, Burdock Blood Bitters is a rational remedy for dyspepsia, biliousness, constipation, etc.

Wanted.

You can make a large sum of money at home by selling our new medicine. It is a simple matter to get up a business. We will give you a list of names of persons who have been cured by our medicine.

Wanted.

We are looking for active men, young or middle aged, to sell our Catholic Books and Goods in Australia, Fortinere have been, are being, and can be made. Oceanic Publishing Co., Geelong, Ont.

FOR QUIET MOMENTS.

Who so lamenteth him that here we die That we may live above, has never there Seen the refreshment of the eternal rain.

A DEATH THAT RECALLS A PRODIGY.

Sister Mary Apollonia, who passed away on the 2nd inst., at Georgetown Convent, District of Columbia, was the oldest professed Visitation nun in the United States, and we believe the oldest in the profession in the Visitation Order.

Not to return one good office for another.

Lord, I have laid my heart upon thy altar, But hardly flames ere it begins to smolder, And to the dark return.

Not to return one good office for another.

Not to return one good office for another, is inhuman; but to return evil for good is diabolical. There are too many even of this sort, who, the more they owe, the more they hate.

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NINETEENTH SUNDAY AFTER PENTECOST. "For many are called, but few are chosen."—Gospel of the Day.

These last words of to-day's Gospel, my brethren, are, if we think of them but for a moment, full of warning to us, indeed full of terror. They would seem to mean at first sight that of the great multitude of Christians but few are chosen to everlasting life; that the great majority are lost forever.

But this would perhaps be too much to conclude from these words, terrible as they are. For, after all, Christians are represented in this parable by those who actually came to the marriage; and the parable, as well as what we see around us every day, tell us that many rejected the invitation. Yes, far the greater part of the world is still outside the fold of Christ; and of those who are in it, how many would perhaps still be outside had they not been brought into it in infancy without their own consent or choice!

The case, then, is just this: In the first place, Christ calls all mankind to His Church; first the Jews and then the Gentiles. The Jews, His own people, reject Him, the greater part of the Gentiles do the same. Then of those who do belong to His Church and profess His name, many live unworthily of it. We cannot conceive to ourselves the fact that of those who come to the marriage feast of the Church of Christ, it is not one only, as represented in the parable, but an immense number who have not on the wedding garment; the garment, that is, of charity, of the love and of the grace of God. If our Lord should come suddenly among us here in this church to day, how many would He find with this garment on; with their consciences, that is to say, unstained by a single unforgetten mortal sin!

How many, on the other hand, would He find whose lives are a scandal and a shame to the holy religion they profess; of whom it can be said, as our Lord Himself said of Judas, that it would, at least as far as we can see, have been better for them if they had never been born! Yes, better for them, and better, far better, for the Church to which they belong. They are a burden, a load, a drag upon it, to say the least; a hindrance to its work in the world by the bad example, by the scandal which they give to the world. What man outside the Church would not be repelled from it when he sees so-called Christians blaspheming the name of their God, trampling it in the dirt of the streets, and wallowing in the shameful vices, which so many infidels avoid, of drunkenness and impurity? Perhaps they are even worse than merely a hindrance to the Church; it may be that they actually speak and work against it; that instead of teaching the faith which they ought to have to others, they throw doubt on it, speak of religion and its practices with contempt and ridicule, try to obscure instead of to open the eyes of those outside who are looking earnestly for the truth and trying to come to the light.

They may even be worse than this. They may, like the despicable wretches who plot against the Holy See of Europe, and who have not forsaken the name of Catholic, and hope by means of it to sneak into the kingdom of heaven when they die, actually spend their lives in trying to sell their Lord for thirty pieces of silver; to paralyze, to kill the Church itself, so far as in them lies, for the sake of temporal riches and power. But of such, thank God, we have few, at least in high station, here. And yet there are those among us who would sell, not the Church, the means of salvation, but the salvation itself of their brethren for a lesser gain; who make a business of tempting them by intoxicating liquor to their ruin in this world and the next for the sake of the paltry wealth which they hope to acquire by their abominable trade.

Not everyone, says our Saviour, "who saith to Me, 'Lord, Lord,' shall enter the kingdom of heaven." Let no one expect to be saved, then, simply because he is a Catholic; because he has been called to the marriage feast, and has, in one way or another, accepted the invitation. Those who enter must be fit to enter; they must have and keep the wedding garment of charity as well as faith, if they would not be cast into the outer darkness among the many who indeed were called but not chosen.

"LOVE YOUR ENEMIES."

When the Eighth Vermont regiment was in Louisiana one of the officers was taken very ill, and left in charge of a platoon. A woman living near by urged him to come to her house, as the climate was malarious. He declined her hospitality, but before long became so much worse that his companions carried him to the house in almost a dying condition.

Mr. Sparks—this was the good woman's name—perceived his almost desperate case, but had no medicines, nor could any be procured nearer than New Orleans, ten miles away. What could she do for this enemy? Her husband was infirm, and the few negroes who remained to her were old and decrepit. Moreover, it was late in the afternoon, and rain was falling heavily; but something she must do, even though the sick man was in arms against her government.

She sent one of her servants to the house of a neighbor, five miles distant, and this woman, a violent secessionist, went herself to New Orleans, through a drenching rain, for the medicine. She travelled fifteen miles in the storm and the darkness, and crossed the Mississippi river twice, and all to save the life of an enemy!

The officer remained in the house for six weeks, and was cured for most astonishingly. Such deeds are worth recounting; they go far to redeem the horrors of war.

The consciousness of having a remedy at hand for croup, pneumonia, sore throat, and sudden colds, is very consoling to a parent. With a bottle of Ayer's Cherry Pectoral in the house, one feels, in such cases, a sense of security nothing else can give.

IRELAND'S STRUGGLE.

The leading members of the Government held a long conference on Monday, the subjects of debate being the recent defeats sustained by the party, and the Irish Land Bill.

Eighty tenants at Falcarragh, County Donegal, are threatened with eviction. A circuit has been sent to the branches of the National League in Tipperary, inviting them to send delegates to the convention of the Tenants' Defence League at Thurles. All the priests of the district have been invited to attend.

London, Oct. 20.—Mr Gladstone writes that if the country wishes it the Irish retained under the Liberal plan for Irish Home Rule.

Mr. Balfour, Chief Secretary for Ireland, foretells dire disasters if the Irish obtain Home Rule. This was to be expected, as there are always prophets of ill when great reforms are proposed. In a speech at Manchester on the 19th inst, he denied that Home Rule was the real motive power in deciding the recent election.

The Gladstonian success, he declared, was due to a Socialist agitation. The Irish tenants wanted Home Rule in order to get power to appropriate somebody's property. Mr. Gladstone might not look beyond Home Rule, but Mr. Labouchere and others cared less for Home Rule than for social spoliation. The Gladstonians were trying to detach the Unionist and Tory vote from the Liberal party, and to secure permanent power would be secured by a party that outraged the fundamental principles upon which every civilized society rested.

A deputation of Irish workmen to Paris was warmly received by M. Chautemps, President of the Municipal Council, who assured them of the sympathies of the city of Paris. Mr. Byrne thanked M. Chautemps for his reception of the deputation, and Mr. Martin read an address from the Irish workmen to the city representatives.

A determined effort is being made by the Government to pack a jury which will bring in a verdict of murder against Father McFadden, of Maryboro, who is charged with murdering Inspector Martin, so violent were the protests at the action of the Crown in dismissing every Catholic jurymen as far as he appeared, that the proceedings had to be suspended pending the arrival of a large force of police who had been sent for to preserve order. Two jurymen who had been accepted by both sides were told to stand down, when the prosecution was informed that they were Catholics, and they became so enraged at this treatment that they stubbornly refused to leave their places. A platoon of constables had to eject them from the court room by force.

In the struggle that ensued several hot-headed members of Father McFadden's flock took a hand, and for a time it looked as though a riot would be precipitated under the Judge's nose. Another Catholic, when he had been accepted, after having been accepted, got very much excited and shouted to the Crown Attorney that Father McFadden had no share in the killing of Police-Inspector Martin, for whose murder he stood indicted. He declared that he was present and saw the blow struck which fell Martin to the earth, and that Father McFadden had already escaped from the church and was once ordered to stand down. The Crown Attorney, whose violence yesterday compelled the court to adjourn, were carefully excluded. The main object of the Crown Attorney appears to be the securing of a verdict of acquittal, and to this end he is endeavoring to secure the acquittal of the man who took part in the fight in which the Police Inspector lost his life, in regard as of the highest importance by counsel for the defence. This man admitted that before Martin was struck at all he saw Father McFadden with blood running down his face, and perfectly well-known that Father McFadden had nothing to do with the violent riot which the police purposely excited when the rev. gentleman was arrested, and which resulted in Inspector Martin's death; but it is the desire of the Government to irritate the people to violence, in order to make political capital with the English people, that they may save themselves from the doom which they know to be impending over them. All their efforts in this direction, however, only serve to make their condemnation at the bye-elections more and more decisive.

An agreement has been reached between Mr. Higgins of Dublin, and a tenant named Klernan, in County Leitrim. Eight years' rent is forgiven on the payment of one year's, and the rent is reduced from 21s to 15s. This gradually the justice of Irish demands are being recognized by landlords all over the country.

The Government have pronounced the suppression of all National League branches in a considerable part of the counties of Tipperary and Waterford. As soon as the suppression was announced the Lismore branch, one of those suppressed, held a mass meeting to show how indignantly they regarded such tyranny in a district absolutely free from crime. The protest states that the object of the Government is to aid Lord Hartington in collecting his rack-rents in Devonshire.

Glensharrold, which has already suffered so much from rack-rents and evictions, is again threatened with wholesale evictions, which are to be effected as usual by a large force of military and police.

Mr. P. J. Gordon was sentenced at Charlestown to six months' imprisonment under the Coercion Act, for advising some tenants on the Dillon estate who had been evicted to resume possession of their houses.

For a wonder John Ormond, a discharged soldier charged by a constable with having cheered for the Tipperary martyrs, was acquitted at Clonmel Petty Sessions. The defendant proved that he was at home when the cheering was said to have taken place. Three constables testified against him.

A similar case occurred at Tipperary, when fifty-nine residents were prosecuted by the Crown on a charge of riot, combination and conspiracy. Sergeant James Russell testified that he had taken down the names in pencil on the night of the occurrence, and had afterwards written over the pencil marks with ink. Mr. Redmond, counsel for the defendants, showed that there were no pencil marks under the ink, and the constable then admitted that this was the case. Other police gave evidence to confirm Sergeant Russell's testimony, but Rev. Father Hanly and several other respectable witnesses testified that the defendants were acting in the interests of order on the occasion in question. The magistrates dismissed the case. Perjuries are being exposed in the Coercion cases to an extraordinary extent of late. This is in consequence of the premium which is given by the Government in the way of protection to policemen who secure numerous convictions.

Peterborough, which returned a Gladstonian at the late election, had been regarded as a Tory pocket borough. The influence of the Fitzwilliam family was there supreme, and in 1855 the Hon. Mr. Fitzwilliam was returned by a majority of 258. At the recent election Lucy Sande, one of the delegates of the Liberal Union to Ireland, exerted herself in explaining to the people the sufferings to which the Irish are subjected, and of which she was herself an eye witness, and, notwithstanding the most strenuous efforts of the Unionists, her representations contributed powerfully towards the Liberal victory by a majority of 251, a large majority, where 2,943 votes were cast, the Liberal candidate receiving 1,893 and the Conservative 1642. The Tories are disconcerted that the visit of the English delegates to Ireland is not so small a consequence as they imagined. Mr. T. P. O'Connor, M. P., and a number of able English volunteers also contributed largely to the glorious victory for Home Rule.

Constable Morrissey, of Harristown, County Kilkenny, has accepted his situation on account of the disgraceful and inhuman part which the police force are obliged to perform in Ireland. He intends to go to Texas, where he expects to earn his living in more honorable employment.

On the 26th ult. Mr. Wm. O'Brien was to become a first class misdemeanant in his prison, by which change in his position he would become entitled to many privileges not hitherto accorded him. Dr. Langer, M. P., in honor of Balfour's most noted "criminals," has accepted the nomination as Mayor of Cork. His election is a matter of course.

The chief efforts of the landlord combination are now directed towards reducing the tenantry to subjection on the Posenby, Clanciarde, Tottenham, Massacran, Coolgreany, Clongorey, Luggacore and a few other estates. It is expected that the tenantry are defeated in these they will yield very generally throughout the country.

The two policemen, District Inspector Carter and Constable Twohey, who have been found guilty by the coroner's jury, at an inquest which the counsel for the defendants acknowledged to have been fairly and impartially conducted, are not to be prosecuted by the Crown, and have not been put even for a moment into prison; but the boys, whose only crime was that they escaped being killed by the murderous discharge which laid low their companion, Stephen Heffernan, have been sentenced to three months' imprisonment on a bogus charge of riot.

The daily Express, a Tory organ, enumerates the qualities which make the Earl of Zetland a suitable Lord Lieutenant. It says: "The noble Earl has many of the attributes which befit a Viceroy. He is a sportsman, a devoted patron of the turf, and a kind and affable gentleman." It adds that he has a large property both in Scotland and in Yorkshire. There is not a word about his ability, prudence, or statesmanship. These are qualities which no one expects from an appointee of the Salisbury Government.

A Russian lady, Madame R. G. G. has sent four points for the relief of the tenants on the Clanciarde estate. Her letter to Mr. John Roche is published in the Dublin Freeman, expressing her horror at the barbarity perpetrated in the name of the English people, who so loudly profess their hatred of tyranny and their innate love for humanity and freedom. Russians, unaccustomed to witness anything so grossly outrageous, cannot understand how free and humane England can authorize such doings. Madame R. G. G. writes:

"You are one of the heroic men whose name is so well known to us who watch from afar with intense sympathy and sorrow the sufferings and struggles of your brave nation, and each time one reads of some new horror done by the Most Vile, (i. e. the Marquis of Clanciarde), and his agents, one wonders at the patience the English are showing at the crimes done in their name, and which they could prevent."

It will be remembered that when the cable despatch announced that Mr. Conyngham was released from Derry prison it was stated that he was to have been released in the morning, only that he was guilty of a breach of prison discipline, on account of which he was detained till the evening. The dreadful outrage which led his magnanimous jailer to keep him under lock and key down to the last moment, permissible by his sentence was that, on meeting with a friend, Mr. John Kelly, who had come to congratulate him on his release, in a moment of enthusiasm he cheered for the Plan of Campaign before his exit from the prison. This did not prevent him from receiving an ovation as soon as he was released.

In reply to some inquiries, Mr. Munro, the London Police Commissioner, wrote that he dared not send police into the docks to overawe strikers, any more than into the railway stations, as private property must be respected in England. In Ireland, however, the police are absolute masters, and enjoy unlimited license to make war upon the people in the railway stations; yet we are assured by Mr. Balfour that the Irish people enjoy the same legal rights as the people of England.

It is already apparent that the Tory-Unionist coalition is breaking down. If Brighton should go Liberal at the election on Friday, or very materially reduce the Tory majority of three thousand three hundred, there would be a general flight of rats from the ship. Attorney General Webster made an obviously instructed statement the other night in the vicinity of Brighton, that if the Irish merely wanted a local Parliament for local matters, the present Government was quite willing to give it to them. A heavy reverse in Brighton would transform this loose suggestion into an offer of surrender to the Irish demands in their minimum form. There is nothing apparent save indications yet, but evidently it is going to be the most important session of the present Parliament. Mr. Parnell does not as yet commit himself to prophecy, but some of the Liberal leaders are hopeful that the Ministry may be beaten during the coming year.—London Correspondence of the Globe.

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IRISH POLICE REPORTERS. The trial of Dr. Counsel, Mr. W. Redmond, and others for conspiracy was commenced on Thursday at Athurstown before Messrs. Meldon and Brien. Mr. T. M. Healy, M. P., appeared for all the prisoners, with the exception of Dr. Counsel, who defended himself. The charge was one of conspiracy, arising out of the late prosecution of Canon Doyle and other. Several police reporters were examined, all of whom were longhand writers, and some of whom created great amusement when Mr. Healy tested them. He read five hundred and eighty-seven words for one of them, and when the constable's notes were read he had but eighty-seven. Another of them who took notes from memory of a speech by Mr. Redmond was placed in a room after Mr. Healy had read him Mr. Chamberlain's speech on the Unionist Alliance. He was released after an hour and a half, when he had not a single word written, nor could he write anything from his memory. The court adjourned.

The prosecution was continued at Athurstown yesterday. Constable O'Connor gave evidence of a speech made by Mr. Redmond at New Ross on the 21st of June, and was severely cross-examined by Mr. Healy. Mr. FitzHenry deposed as to the six persons refusing to take the oath when giving evidence against Father Doyle. Police evidence was then given by Messrs. Redmond and Dr. Counsel, condemning the prosecution of Canon Doyle.

Towards the conclusion of the proceedings Mr. Redmond asked Mr. Meldon to pass sentence at once, and to give him a week more.

Mr. Meldon declined to take this course, and the case was again adjourned.—London Universe.

ANOTHER POLICE MURDER. An inquest on the body of Stephen Heffernan was held in the town of Tipperary, on the 25th ult. From the evidence it appears that about twenty young boys were hooting and throwing stones along the pavement when a body of police, commanded by District-Inspector Carter, charged on the boys, who ran away, but not in time to escape injury. One boy named Heffernan received a bullet, from the effects of which he died almost immediately. The town was in great tumult and excitement over this unwarranted cruelty on the part of the police force.

At the inquest, conducted by Michael Gleeson, Esq., the jury of twenty-one unanimously returned a verdict of wilful murder against John Coles Carter, Police Inspector, and Constable John Twohey, who in obedience to the officer's order, fired the fatal shot, and the jury also added that they called upon the Government to take immediate steps to prevent such unnecessary repetitions of deaths like Stephen Heffernan's, as they were of opinion such occurrences would tend to sarchy and crime. Warrants were issued for the arrest of the District Inspector and the constable. Mr. Bolton, crown prosecutor, attended on behalf of the police, while the case for the people was left to the able management of John Redmond, M. P.

AT THE INQUEST. At the conclusion of the inquest on the boy Heffernan, who was shot in Tipperary, Mr. Bolton said with the verdict of the jury he had nothing to say. He would not offer the slightest opinion one way or the other about it, but he felt he would not be justified as representing the Crown in allowing that proceeding to conclude without stating that in all his experience he never saw a case conducted with more ability, propriety and impartiality than by the present Coroner (applause).

Mr. Redmond entirely endorsed what Mr. Bolton had said. Speaking on behalf of the next-of-kin, they had the advantage at that inquiry of a firm, intelligent, and impartial gentleman presiding over the proceedings, who understood his business, and was determined to exercise his functions with firmness and impartiality (applause). A great deal more might be said, but he contented himself with saying he endorsed what Mr. Bolton had said, and it would not be possible for the most experienced and learned man in the country to conduct that inquiry with more firmness and impartiality (applause).

Mr. Parnell said he should be allowed to endorse what had been said so eloquently by Mr. Redmond, and so candidly by Mr. Bolton. Mr. Gleeson thanked them sincerely for the kind words they had spoken of him, which he thoroughly and sincerely appreciated. There were really no thanks due to him at all, as he had only tried to do what he felt to be his duty. He had endeavored to hold the balance equally between both parties, and act as impartially as he could, and he hoped he had succeeded (applause).—Nesbit's Gardian.

Coroner Gleeson is nephew of Rev. Father Flannery, P. P., St. Thomas.

PIGS AND POLICE. The contest now going on in Tipperary between Mr. Smith-Barry and his tenants took a curious phase on Monday, the 7th ult., which is described in the Cork Herald. On that day the quarterly pig market was held in the town, and as it has been the custom for the landlord to collect tolls from all who sold their stock, Mr. Smith-Barry had policemen stationed at the seven custom-gaps through which the animals had to pass in order to get into the market. It is the right to collect these tolls that had been sold for £100, but this year the landlord had taken the collection into his own hands.

There has been a growing dissatisfaction on payment of these tolls, which are said to be illegal, still they have been fairly paid down to the present time; but now that Mr. Smith-Barry is engaged in the landlord combination to coil at rack-rents throughout Ireland, the Tipperary tenants determined to pay no tolls.

The policemen were armed with loaded rifles at each of the seven gaps to bully the farmers as they came up, but the farmers came in crowds two or three hundred at a time with as many as a hundred pigs together, and thus amid inextricable confusion they were generally able to baffle the police, so that very little if any toll was collected. While at most of the gaps a few farmers were holding parley with the collectors and the police, the crowd made for a gap which was not strongly guarded, and thus forced their way through. In many cases the pigs, paying no attention to the policemen's rifles, made a rush, whereby the police were thrown into the mud, and were sometimes carried some distance on the backs of the larger animals. An eye witness of the scene says: "They never responded to the call for silence, but instead burst through the lines."

This lasted from an early morning until about 10 o'clock a. m., after which the arrivals of pigs became fewer, and the police began to make a firmer stand. As car-loads of pigs arrived, they were unmercifully beaten with the stocks of the muskets, and the farmers' horses and the men came in for a large share of the blows. The police were thus able to make some arrests, amounting to twenty-five men, women and children, twenty horses and one hundred and twenty-five pigs. It is said, however, that they will summon altogether about two hundred persons for riot. The legality of the toll collections will be contested at law, but whatever the result may be, the tolls collected will not cover the expense of collection. It is undoubtedly the ridiculousness of the position in which they were placed as pig drivers will cause dissatisfaction, even among the police, and the wholesale occurrence will contribute to the overthrow of the landlord combination and of the Government which sustains it.

EVICTED CATTLE SALES. In every warfare much depends upon the possession of the numerous points of vantage, and it is the same with the great struggle for liberty, which is going on in Ireland. The landlords depend greatly on the production of cattle when the tenants are evicted, and tillage ceases. Hence, if there were no sale for the seized cattle of evicted tenants, the landlords would be more slow in having recourse to eviction; and it is a great point gained by the Irish tenantry that the best markets in England and Scotland are practically closed to the sale of confiscated Irish cattle. It is only by carefully concealing the sources from which the cattle come that sales can be effected at all, so great is the sympathy of the English and Scotch people with Irish sufferers. Butchers generally will not buy, or if they do, their customers will not patronize them. This fact has contributed largely to the success of the tenants in many cases where they have succeeded in getting satisfactory settlements with their landlords.

Consequently the landlords find it to be very difficult for the tenantry are now so well organized that they trace and follow the evicted cattle whithersoever the landlords send them, and they make known their character to the buyers, who thereupon refuse to buy, or if they are in a position to defy public opinion, which may sometimes happen, they buy at their own price, which is of course the lowest possible.

An example of this has recently occurred at Liverpool. The Liverpool Echo says: "At a sale of cattle at Stanley Market yesterday a consignment of store cattle which had belonged to evicted tenants on Lord Massarene's estate, in the county of Louth, was offered to purchasers and several came into the hands of a St. Helen's butcher. During the afternoon one of the evicted tenants and a drover went to St. Helen's to trace the cattle, but we believe they were unsuccessful. As soon as the butcher in question discovered the class of cattle he had purchased, he took steps quietly to dispose of them, and they have not reached St. Helen's."

Nothing manifests more clearly than this the odium which attaches to the purchasing of such cattle, and in order to prevent its becoming known three or four detectives had been employed in this case to watch all strangers who came near the pen where the cattle were kept to prevent them from informing the buyers whence the cattle came. These very precautions enabled the public to see through the whole trick, and it was only by a private bargain with a country buyer, in a hotel near by, that a sale could be effected.

Buyers at Dublin have not yet attained to the same public spirit which has been shown at Liverpool and Edinburgh, but it may be expected that they will do so before long, though with the Coercion Law the Irish authorities are able to distort into a crime even a wink or a nod by which buyers might be supposed to be informed of the character of the stock offered for sale. A number of cattle have been recently sold in Dublin market from Lord Lansdowne's Loughran estate. The buyers were from Manchester.

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

One trial of Mother Graves' Worm Expurgator will convince you that it is no equal as a worm medicine. Buy a bottle, and see if it does not please you.

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Branch No. 4, London,
Meets on the 4th and 14th Thursday of every month...

C. M. B. A.

There are now four Branches in Toronto and room for three or four more.
There are eight Branches in Montreal: four in Quebec; five in Ottawa; two in London, and two in Hamilton.

An Important Matter.
If the C. M. B. A. is to-day a strong and a great and useful institution, it is owing largely to the fact that members are required to be Catholics not only in name but in practice.

At the regular meeting of Branch 43, held this evening, the following motion of condolence was passed: Whereas, Almighty God, in His wisdom, has pleased to call to His celestial home the mother of our friend and brother, Secretary Shannon...

Thorold, Ont., Oct. 9, 1889

Editor C. M. B. A. Department:

At our last meeting Chancery Corbett read an extract from a paper, regarding a case at law where it was decided against a similar society to ours. It was thus: A member was expelled for immoral conduct and died shortly after, but the court held he could not be expelled but for his non-payment of dues and assessments.

How would this be with us? Have we had a test case of the kind, or must we retain a man who has become a habitual drunkard, or a man who has given public scandal, or a man falling to make his Easter duty, even though his dues and assessments are regularly paid? Kindly answer and decide dispute.

Yours fraternally,
Ed P. Foley.

DEAR SIR AND BROTHER—If the constitution of the association referred to is the same as ours, I deem the decision a very unjust one. We never had a test case—no occasion for such. I have no doubt but that the courts in this country would hold that we had the right to enact such a law and enforce compliance. Members have been expelled for misconduct. Under our act of incorporation we have all the power necessary to enact and enforce any law not unconstitutional according to the Constitution of the State of New York.

Yours fraternally,
C. J. Hickey.

Does This Hit You?

The president of one of the Buffalo branches has just addressed a circular to the members of his branch, from which we make the following extract: "We have upon the roll one hundred and thirty members in good standing and we are grieved to say that often times there are barely enough members present on a meeting night to fill the officers' chairs. Many members will come to the branch hall to pay assessments and will hurry away before the meeting is called, for fear of being detained for a half hour; others have not set foot in the branch hall since they were initiated. Gentlemen, this is not fulfilling the obligation you took on the night you were initiated a member. This is not doing what you can for the good of the association. Were it not for a few members who do attend regularly—and it is the same few—what would become of the branch? If you have not the welfare of the association at heart, you should at least, for your individual benefit, attend meetings occasionally, to know how the business of the branch is being conducted, and if satisfactory to you. Whilst there is a reasonable excuse for some of our members for non-attendance, the majority could attend five or six meetings a year if they so desired. Remember, brothers, the laws say you shall pay your assessments in the branch hall, and you should try and observe the law when possible." This is good advice for the members of every branch. Brother, does this hit you?—Buffalo Union and Times.

There are a few in Canada whom it ought to strike with a dull thud.

Report of Supreme Finance Committee.

To the President and Trustees of the Supreme Council of the U. S. A.
The undersigned, your Finance Committee, respectfully report that we have this day examined the books of the Supreme Recorder, also the vouchers, and have compared the same with the statements of Grand Councils and branches...

Table with columns: From, Assessment, Actual, R. F., Sup., Initiation, etc. Lists financial data for various branches.

RECAPITULATION.

Beneficiary Fund, balance on hand Sept. 1, 1888, \$1,968.98
Receipts to August 31, 1889, 349,290.66
Draft returned, 2,590.00

GENERAL FUND.

Balance on hand Aug. 31, 1888, \$1,969.94
Receipts, 2,590.66
Total, \$4,560.60
Disbursements, 2,590.66

DETAILED STATEMENT.

Table with columns: From, Assessment, Actual, R. F., Sup., Initiation, etc. Lists financial data for various branches.

RECAPITULATION.

Beneficiary Fund, balance on hand Sept. 1, 1888, \$1,968.98
General Fund, 2,590.66
Total, \$4,559.64

Resolutions of Condolence.

Brookville, Oct. 15, 1889.
At the regular meeting of Branch 43, held this evening, the following motion of condolence was passed: Whereas, Almighty God, in His wisdom, has pleased to call to His celestial home the mother of our friend and brother, Secretary Shannon...

Winnipeg, Oct. 18, 1889.

The following resolution was passed at the meeting of Branch 52 held on the 18th inst.: Whereas, Almighty God, in His divine wisdom, has pleased to call to His celestial home the mother of our friend and brother, Mr. P. McCaffrey, the members of Branch 52, hereby with deep sympathy and regret in his death, resolved that a copy of this resolution be forwarded to Mr. P. McCaffrey, and that this expression be conveyed to Bro. McCaffrey and published in the official organ of the Association.

At a meeting of Branch 9, held on the 16th inst., the following resolutions of condolence were passed: Whereas, the Almighty, in His divine wisdom, has pleased to call to Himself the beloved wife of our highly-esteemed and worthy brother, Mr. P. McCaffrey, the members of Branch 9, resolved that this expression be conveyed to Bro. McCaffrey and published in the official organ of the Association.

Officers of Branch No. 109, Quebec, organized 10th October, 1889, by Chevalier F. R. E. Campen.

President—Gustave Grenier
First Vice-President—C. E. Rouleau
Second Vice-President—Charles Trudelle
Recording Secretary—P. E. Belanger
Assistant Sec.—Pierre S. Normandin
Financial Secretary—E. Deschambault
Marshall—A. St. Laurent
Guard—E. St. Laurent

Officers of Branch 110, Quebec, organized 11th October, 1889, by Chevalier F. R. E. Campen.

President—Arthur Drolet
First Vice-President—S. N. Parent
Second Vice-President—E. H. Parry
Recording Secretary—Simon Gosselin
Assistant Sec.—E. Gosselin
Financial Secretary—Eugene Blais
Marshall—J. B. Venner
Guard—T. Gosselin

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Recording Secretary—Simon Gosselin
Assistant Sec.—E. Gosselin
Financial Secretary—Eugene Blais
Marshall—J. B. Venner
Guard—T. Gosselin

OFFICIAL.

To the Officers and Members of the E. B. A.: GENTLEMEN AND BROTHERS—I must again call attention to your overdue assessments. I am afraid my official letter of the 14th of September was not brought before the branches, as, up to the present date, I have received no replies. Gentlemen, this is not right, and I trust you will at once take action and have the law carried out.

Yours fraternally,
W. Lane, Grand Secretary.

A NEW CONVENT.

Sunday afternoon, at four o'clock, the corner stone of the new St. Mary's Convent, corner of Bathurst street and McDonnell square, was laid by Rev. Administrator Rooney, assisted by Rev. Father Ryan and Rev. Father Crutes. A service in the church preceded the ceremony, which was performed with the assistance of a procession, headed by a crozier, two acolytes, red sash and white surplice and the incense burner. Among those present were Rev. Fathers McCann and Phillips, Hon. T. W. A. G. Linn, Joseph Connelly and Dr. Mullin. The building will cost some \$8,000, will be three stories high, sixty-four feet deep by fifty feet wide, will be occupied by the Sisters of St. Joseph, and will be used as a select school for young ladies.—Toronto Globe.

It is now stated that the Pope, having assurances from Germany that even in case of war Italy has agreed to respect his authority, will not leave Rome.

FEAST OF ALL SAINTS.

For four reasons we celebrate the memory of the Saints, that we may honor in them the wonderful works of God, for "God is wonderful in His saints"; that we may consider them as the instruments God used for carrying out His work of salvation of souls; that we may look on them as the temples of the Holy Ghost, who lived upon this earth, and that we may imitate their good works, and thus become saints ourselves.

Numberless are the saints and martyrs whom the Church proposed to us, that we may honor and imitate them, but they are so numerous that we cannot celebrate all their memories but in the Breviary we have the Offices of the principal Saints of God, whose feast is celebrated on the day of their death.

We celebrate every year the memory of all the saints in one great feast, because they are so numerous that we cannot set apart a day for each one during the year, but on this day we make up for all the negligences which we have been guilty of regarding the honor due them, and because, by asking the aid of all the saints at the same time, we will be better helped by their united prayers.

The Romans in Pagan times had no many gods that they could not dedicate a day of the year to each of them. For that reason Marcus Agrippa built a beautiful temple to the honor of Cybele, the mother of all gods, which he dedicated to all the divinities of the Roman Empire. For that reason it was called the Pantheon, from two Greek words, meaning all the gods. Time passed, and the Romans were converted from Paganism to Christianity. Pope Boniface IV. obtained the Pantheon from the Emperor Phocas Caesar, who, as the successor of Constantine at Constantinople, ruled the Roman Empire. Then the celebrated Pagan temple, dedicated to the mother of all the gods and to the false deities of Pagan Rome, was dedicated to the Mother of God and to all the martyrs. The feast was first celebrated in the month of May, and commanded to be celebrated throughout the whole world by Gregory III.; but, by order of Gregory IV., it was postponed until the 1st of November, because the people were accustomed on this day to bring the fruits of the earth to be offered to the church, and they could more easily get the fruits in the fall than in the spring.

The feast of All Saints is a day of fast as a preparation for the feast itself. The Feast of All Saints is a holiday of obligation, which must be celebrated like Sunday, by hearing Mass and resting from work.

In the Epistle of the Mass of that day we read the vision of heaven seen by St. John, the beloved apostle, in the Island of Patmos, such as he gives us in the seventh chapter of the Book of the Apocalypse.

The Gospel is taken from St. Matthew, where our Lord preaches His wonderful sermon on the Mount, and tells of the perfection of the Saints, of the eight beatitudes of those who serve God upon this earth, of the sufferings and of the persecutions they will have to go through during this life, and of the rewards they will receive in heaven.—Catholic Columbian.

THE FEAST OF ALL SOULS.

The custom of praying for the dead came from the Apostles. The doctrine is certain, that the Old and New Testaments prove that it was a religious belief among the Jews. The early Christians prayed at all times for the repose of their dead friends. Our space will not permit us to go into the proofs of that doctrine of the Church.

After celebrating the glories of the saints in Heaven, the Church, the following day, on the 2nd of November, remembers her dead, all the souls who have gone before, who are waiting to be delivered from their prison house, and to be admitted into the happiness of heaven. It follows from the sweet doctrine of communion of saints, that the Church is made up of three parts, the saints of earth, the blessed in Heaven and the suffering souls of purgatory. That feast was instituted by the Apostles themselves, but the whole Office was revised by Origen.

The object of these services is that the general prayers of the Church may aid those suffering souls with her spiritual benefits, for they cannot in any way help themselves. Its origin goes back to the time of the patriarchs, for we read that when Jacob was dead they wept over him forty days in Egypt, and when they brought his body to Lebanon, there they mourned him seven days. To-day the bodies of the patriarchs are guarded with jealous care by the Turks in the double cave which Abraham bought. Their bodies are never shown to Christians, but a traveler disguised as a Mohammedan succeeded in entering the cave where lie the embalmed bodies of the patriarchs.

Again we read that when Moses died, for thirty days the children of Israel wept over him, the same as they did at the death of Aaron and of Mary, his sister. From this custom of the Jews weeping for thirty days over their dead, the Christian Church has, from its beginning, observed the "Month's Mind" on the thirtieth day after death. From the example of the children of Israel weeping seven days over Jacob in Hebron, we say Mass for the dead on the seventh day, and in remembrance of the three days of our Lord in the tomb, we say Mass on the third day after death. Some of the early Christians used to have Masses said for their dead on the ninth day, but it was forbidden, for the pagans mourned their dead for nine days. The custom of having anniversary Masses for the repose of the dead is also very ancient. The year, as it were, revolving ever into itself, represents eternity into which the souls of the dead have passed.

The anniversary for a dead friend can be said as often as we wish, for we cannot tell how long the souls remain in the other life before entering heaven. When the anniversary of a saint falls on Sunday or a feast day, it is put off till the next day; it can be held, but when the anniversary of the dead falls in the same way, it is sometimes said before, so as to receive the benefit of the Mass as soon as we can offer it. On Sundays and feasts we cannot offer the holy sacrifices for the dead, unless the

body is present, because it would draw the people away from the services of the day.

We should pray each day for our dead friends, but on this day we pray in general for all the dead who are purgatory, for there are many who die without friends, and many who pray for them, and "their Mother, the Church, takes the place of all these." In the old law no oil of joy or sweet-smelling incense was offered in the sacrifice for sin, thus as death is a figure of sin in the Office of the dead, no songs or signs of joy are seen or heard, all is mourning, for death has swallowed up all its victims. Thus following the law of Moses the incense is not offered at certain times during the Masses for the dead.

In the early times, when a person was about to die, following the example of St. Martin, he was laid on ashes or on straw. This was not a universal practice. The early writers say that after death the body was washed, to signify that it would rise gloriously from the dead on the last day. To follow the example of our Lord they used to read ten times a day the body of the dead with oil. The custom of saying Psalms for the dead was commanded by some of the early Councils. They also ordered that the body should be carried by the members of the same station in life and of the same profession. That was the origin of the funeral procession.

The people from the most ancient times have been accustomed to make some offerings to their clergy for Masses for their dead friends on the 2nd of November. We are not able to find the beginning of that good and holy custom, but we are inclined to believe that it has always been in the Church.

The Gospel read on the Feast of the Dead is taken from the Gospel of St. John, where our Lord says the time will come, on the last day, when the dead in their graves will hear His voice, and all will rise from the grave, some into everlasting life in Heaven and some into everlasting death in hell. He speaks of the general judgment.

Such is the last of the chief feasts of this season of the year. On the last Sunday of the ecclesiastical year the Church reads the Gospel giving the prophecy of our Lord relating to the last and general judgment, for this season tells of the time of the Church which will close the age of this world by the death of all things. The Gospel is read to bring before the minds of all men their last and final end. Thus the year in the Christian Church is like a sublime arena, where the miraculous birth, the holy life, the wonderful works, and the awful death of the Son of God is opened out before the minds of men in myetic rites, in striking figures, in majestic ceremonies, and in beautiful portraits, so that generation after generation come and go on the stage of this world; by their creation by God, their fall by Adam, and their redemption by Christ are each year vividly brought before their eyes.—Cath. Columbian.

DIocese OF PETERBOROUGH.

Special to the CATHOLIC RECORD.
Tuesday, Oct. 31st, will be long remembered in this rising village, as having been the occasion of the first pastoral visit of His Lordship Right Rev. R. A. O'Connor, Bishop of Peterborough.

Although a complement to The New Sunday-School Companion, this book is complete in itself, and will prove highly valuable as a choir manual for schools, societies, and country churches. It includes melodies and accompaniments are within the capacity of any piano player.

THE ART OF PROFITING BY OUR FALLS. According to St. Francis de Sales, by Rev. J. P. Foy, S.J., Superior of the Blessed Virgin, 32mo, cloth, with a blue cover, 25 cts.

HYMN-BOOK OF THE NEW SUNDAY SCHOOL COMPANION. Melodies and Accompaniments for the Mass, Vespers, and Hymns in the New Sunday School Companion. Boards, 35 cts.

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No. 2, 24 to 85; Manitoba, No. 1, hard, 94 to 96; No. 2, 92; fall, No. 2, 84; spring, No. 2, 85 to 87; barley, No. 1, 25 to 65; No. 2, 48 to 50; No. 3, extra, 43 to 45; No. 2, 27 to 28; peas, No. 2, 27 to 28; oats, No. 2, 29 to 31; flour, extra, 3.70 to 3.75; straight roller, 4.20 to 4.25; strong bakers, 4.00 to 4.50.

CHICAGO LIVE STOCK.
Chicago, Oct. 31.—CATTLE—Receipts, 30,000; market steady; choice, 10 to 12 cts extra beef, 4.50 to 4.91; steers, 3.00 to 4.40; stockers and feeders, 1.85 to 2.90; cows, bulls and mixed, 1.25 to 2.71; Texas cattle, 1.20 to 1.81; western rangers, 2.00 to 3.85. Hogs—Receipts, 14,000; shipments, 5,000; market strong, light, 3.85 to 4.15; heavy, 4.15 to 5.55; 3.55 to 4.25; skips, 3.00 to 3.90. Sheep—Receipts, 2,000; shipments, 500; market unchanged; natives, 3.75 to 5.00; western, 3.50 to 4.15; Texans, 1.40 to 3.00; lambs, 4.25 to 5.75.

BUFFALO LIVE STOCK.
East Buffalo, N. Y., Oct. 31.—CATTLE—Offerings, 18 cars; market fairly active. Most of the offerings were export cattle, and sold at 4.20 to 4.80; good butchers, 11 cwt, sold at 3.40. Yearling calves, 1.25 to 1.50. SHEEP AND LAMBS—Offerings, 20 cars; sheep dull and unchanged. Lambs firmer; best Canada sold at 4.00 to 4.50; Michigan lambs for best, Prospects better.

HOGS—Forty four cars offered; common good hogs in fair demand; medium, 3.75 to 4.15; heavy, 4.20 to 4.35; Yorkers, 4.25; coin red Michigans, 4.40; pigs, 4.00 to 4.15.

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APPLICATIONS WILL BE RECEIVED by the undersigned for the position of Head Teacher for the Catholic Model School, Hamilton, up to 1st November, 1889. Duties to commence 1st January, 1890. CHAS. J. BIRD, Sec'y, 83 John St., 574 St.

TWO FOR SCHOOL SECTION No. 2, Ashfield, for the year 1890, as follows: One for Senior Division, male or female, holding second-class certificate. One for Junior Division, female, holding third-class certificate. Either of the two desired for the position of organist at the church. Applicants to state salary and whether or not competent to take the organ. Applications received up to Nov. 10th by Rev. S. BOTTIA, Kingsbridge P.O., for Trustees. 578-3w

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Though professedly a deontologist, it is a usual contribution to controversial literature, and contains a large amount of valuable testimony in favor of the Catholic Church.—Standard.

The work may be had by addressing Thos. Coffey, CATHOLIC RECORD OFFICE, London.

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